

THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

Vol. XXI.

PORT HOPE, ONT., JUNE 15, 1887.

No. 6

FREEMASONRY AND ITS RELATION TO RELIGION.

BY THE REV. BRO. CHAS. L. CODDER.

Out of the darkness of ignorance there occasionally comes a voice of doleful lamentation over the alleged hostile relation of Freemasonry to religion. It is even asserted that the Fraternity seeks to arrogate to itself the place of supremacy, and claims to be a substitute for Christian faith. Just at this juncture, when the eminent Dr. McCosh and the eloquent Dr. Talmage are seeking to create among the ministers of the Church a sentiment against secret associations, and conspicuously Freemasonry, it seems eminently appropriate to state, in brief and comprehensive terms, the professed attitude of the Craft to religion. And that the statement be made by a pupil of one and a fellow-Presbyterian minister of both these anti-fraternity agitators will not detract from its interest. Whatever may be said against Freemasonry, it is presumable that it has, at least, the right to define its own position and state its own claims.

1. Freemasonry is not inimical to religion. It is too intimately related to religion to assume toward it an unfriendly attitude. It has no conceivable motive in antagonizing the Church, or in interfering with the religious convictions of any one.

There is nothing in the nature of the Society that necessitates the renunciation of a single sentence of any creed, the discontinuance of any religious customs, or the obliteration of a dogma of belief. No one is asked to deny the Bible, to change his Church relations, to withhold monetary or moral support from the Church, or to be less attentive to the teachings of his spiritual instructors and counsellors. Freemasonry has nothing to gain by unfriendly relations toward religion; it is not jealous of the position, power and influence of the Church; it does not influence any one to forsake the public organization for the secret society.

2. Freemasonry is not a substitute for religion. It is not a religion in any sense; it is not a teacher of religious dogmas, and does not claim to have any opinion on subjects of dogmatic divinity. It scrupulously honors the convictions of each person, assumes that his own conscience and judgment are his best guides, and does not seek to reshape his theology. It does not offer any instruction which it claims is as good, or better, than the religious principles of the individual member. If a Freemason makes a religion out of the principles of the Society, or seeks to proselyte men from their faith, he acts contrary to the spirit of the institution. Freemasonry forbids any official action, resolutions, debates, argu-

mentation, or authorized public statements calculated, in the least, to prejudice the mind of any member against his religion, or give the impression that Freemasonry is a substitute for religion. Nowhere in its ritual, liturgy, obligations, charters, unwritten traditions or printed instructions will be found any intimation that Freemasonry is superior to the Church, or that it claims to be the world's religious instructor.

3. Further than this, the Fraternity is the avowed enemy of Atheism, non-religion and irreligion. Appreciating the physical and moral and revealed proofs of the existence and beneficent control of the Creator, Masons require every candidate, before passing through any of the ceremonies of initiation, to declare his trust in God. By no possibility can a professed Atheist become a Freemason. If any such should falsely say that he believed in God for the sake of admittance into the Fraternity, he would be on a level with those dissemblers in our churches who, while serving the devil, assume the role of saints. But as the Church is not correctly judged by the pious frauds that afflict it, so neither is Freemasonry to be held responsible for any possible excrescences. Immorality, libertinism, sensualism, and all forms of vice are not only denounced in a general way, but, when detected in the individual member, are disciplined and reproved. The Society arrays itself against impurity, intemperance, dishonesty, and the like, and does not hold itself accountable for any individual defections from its rules, though it exercises its disciplinary authority over the detected transgressor.

4. Freemasonry is based upon the Holy Bible. This book is called, in Masonic language, the First Great Light, and no Lodge is opened without its presence on the altar to pour forth "upon the East, the West, and the South its refulgent rays of Divine truth." The Bible is to the Craft

the exponent of the will of God, the rule by which every real Mason will endeavor to regulate his conduct, and the norm by which he will correct his failings.

The traditions, legends, significant words, and much of the symbolism of Masonry are from sacred history. Nor does the Order pervert these things, or put new and unhistoric explanations upon them. The Society is neither "advanced" in its theology, nor "high" in its Biblical criticism. Freemasons are, as a rule, less interested in weakening the authenticity and credibility of the Old Testament than many modern Churchmen and professors in theological schools. For Professor Kuenen and the destructive critics of the Old Testament generally, Masons have no sympathy, but with Dr. Wm. H. Green, the conservative and learned Hebraist, of Princeton, they fully agree as to the historic reliability and trustworthiness of the Word of God.

5. What is asked, are the religious principles of Freemasonry? Though neither a religion nor a substitute for religion, the organization, from the nature of the case, has fundamental and vital principles which it maintains. It is a system of modified Theism, on which, according to conviction and preference, the individual member may graft his own views as to the ramifications and details of practical theology and the plan of salvation. Some will be interested, then, in hearing why Freemasonry attaches so much value to the Bible, the chief aim of which is to enlighten the world about Jesus Christ. It is because Masonry desires to be ruled, in things, pertaining to the mission and work of the Society, by the recognized highest expression of God's will. Freemasonry existed before the Bible was completed or its canon defined, during which period the Fraternity held in greatest reverence the then highest recognized symbol or exponent of God's will, but when Jehovah caused His will to be reveal-

ed more clearly through the inspired penmen, then this written, authentic, and permanent Word was accepted, and continues to be used, as the Great Light.

Being neither a religion nor a substitute for religion, it would transcend the object for which the Brotherhood exists, to convert itself into a propagandist of Christian principles. It receives the Bible as the symbol of the Divine will, but does not attempt to interpret it by the rules of any school of theology. There it is upon the altar and each Mason is expected to read it, and to interpret it according to the enlightenment of his own mind. The Society not only believes in, but enforces, the common Protestant truth concerning the right of private interpretation.

The ethical virtues of Freemasonry, dilated upon and solemnly inculcated, are Prudence, Fortitude, Temperance and Justice. But besides these, it lays emphasis upon every internal qualification of man that renders him nobler and more useful. It is not oblivious to the good and redeeming features of human nature, and seeks to turn them to the best account.

The distinctively theological tenets are faith in God, hope in Immortality, and Love toward humanity. The duties to God, mankind and self, are strongly enjoined. Freemasonry is orthodox on the subject of future rewards and retributions: it does not neglect to remind its members or the grim tyrant Death, or to tell them of the blessed immortality that awaits the well-prepared.

6. Seeing that Freemasonry has all these high virtues, and is the guardian of revealed truth, and is committed to a conservative position on the subject of Old Testament credibility, many persons will be interested in knowing why the Fraternity does not become a propagandist of Christianity.—*N. J. Royal Craftsman.*

SEND for samples of Lodge forms to THE CRAFTSMAN office.

THE MISSION OF MASONRY.

The popular idea nowadays is that everything has its "mission"—even the "dude." We don't believe it. We think that there are not a few individuals and organizations which would find it difficult to show a reason for their being. Their history might be fairly written in two words—"born; died," for between these two terminal events nothing of moment happened. We would narrow the number of virile agencies in the world to the few. The many leave no trace of their existence behind them. We often wonder why they were born. The few dominate the many, ever have, and probably ever will. The many, therefore, clearly have no "mission."

But the apparent mission, even of the few, is not always the real one. In speaking of affairs of State, Disraeli once said, in the House of Commons:—"It is safest to make a special mission with some purpose really different from that which it was sent to fulfill." This so-called diplomacy is too often followed outside of national affairs, so that the avowed mission of a person or a society may be far from its true one. We have, therefore, in every case to determine two questions—first, Has this person or society a mission? and second, Is the ostensible mission the real one? Let us subject the Masonic fraternity to these tests.

When and where Freemasonry was originated no one can tell; but these facts are immaterial to our present inquiry, if we can determine whether the craft primitively had a purpose, and has continued to have one to the present time.

We think that no one, except a Masonic skeptic, will doubt that the first purpose of Masonry and associated Masons was to advance the

highest and best interests of craftsmen who were engaged on the fabrication of sacred edifices. In doing this it equally promoted the honest building of the edifices themselves. There were no "bogus" buildings in those days—especially was the "House of God" the very best attainable in material, in workmanship, and in decoration. No art was superfluous, no skill rejected, no money spared. The best for God, was the motto of both patron and workman. And yet while these facts are patent, some would have us believe that these early craftsmen were mere "bread and butter" Masons! No nicknames like this can degrade them. True, they earned their bread and butter, but as perhaps none but themselves ever earned it. They were noble sires of noble sons—and it may be even of some prodigal sons, who have wandered from the lodge, but will one day return, and be received again with open arms. So mote it be.

The early mission of Masonry was, to unite together into one band or society of friends and brothers those whose profession it was to erect the noblest edifices of ancient times, and especially those dedicated to the service of the Grand Architect of the Universe. Noble men all were they. Solomon in all his glory was arrayed like one of these.

Let us come down the centuries. It is true that Masonry now is not precisely what it was ages ago. Nothing is the same. Man himself is not. The earth is not. Only God is, and even He is different in His manifestations. But Masonry is not greatly different now from what it was originally. It is, and always was, a Fraternity, and the noblest of Fraternities. It has had many copies, but no equal. It unites together by its Mystic Tie, accepted men of similar noble aim. It gathers them from all over the face of the whole earth into one family. It sets before them the one God to trust, the one immortality to see, the one Brother-

hood to aid. In this quest they have both labor and refreshment. The two are never divorced. This is the beauty of Masonry. Freemasons are good, but not too good. They know how to enjoy life in a sane way, to have their Fraternity minister to both their moral and mental natures. They intensely enjoy the hours of refreshment. This enjoyment is healthy because it is without excess.

Temperance is a cardinal Masonic virtue—true temperance—not in one thing, but in everything. The rounded character of Freemasonry is what has secured its permanence. It is conservative—we will not say independent—because of its modern use. It has had its enemies, its Judases, but those that have gone out from it, ostensibly to betray it, have only purified and strengthened it. An unjust persecution never fails to enable the persecuted, and to finally build up the cause. The mission of anti-Masonry is to strengthen Masonry.

We have arrived at the end we sought; we have discovered the mission of the craft. It is to perpetuate the acknowledgment of the one true and living God, who is the Grand Architect of the Universe; to bind together with a Mystic Tie, that has more binding force than hooks of steel, those who are Free and Accepted Masons; to minister to the pleasure of its initiates, while it cultivates their moral natures; to create a peculiar people who, though scattered over the whole earth, speak one language, and are members of one family; to hasten the day when enmity shall cease, fraternity prevail, and everywhere, from the rising to the setting sun, Brotherly Love, Relief and Truth shall be the watchwords of humanity. Consummation devoutly to be wished! Freemasons do not proselyte; they preach no crusade; but they are a leaven that may eventually leaven the entire lump of humanity.—*Keystone.*

THE AGE OF CHIVALRY.

Following is the conclusion of an address recently delivered before Wyoming Valley Commandery, K. T., of Pittston, Pa., by Sir Knight Rev. D. Webster Coxe:—

"The age of chivalry is indeed gone. We have piled away its helmets and its spears, but its blazonry is invested with a more poetic charm. We still love the past, we love the heroic in man's history, we dislike to divest it even of its fictions. The independent spirit of chivalry, bent on the accomplishment of lofty ends without calculation of chances, or fear of failure, so generous in action, so munificent in courtesy, so frank in friendship, and so gallant in danger, must ever have rare attractions to the enthusiastic and the aspiring. There is something peculiarly delightful and exciting in those stories which represent the hero of the Middle Ages, loyal and brave, superbly mounted, cased in glittering steel, surrounded by his men-at-arms, and issuing forth from his lordly castle in quest of adventure, or on an errand of love." Thus it is that this gallant and magnanimous Order of Christian Knighthood, with its banner of the Red Cross carries us back to the beginning of the twelfth century, three hundred and seventy-five years before the discovery of the New World. It stirs up memories the most sacred, the most tender and the most thrilling, of devotion and valor, of constancy and courage even unto death. It transports us to the ever-memorable banks of the river Jordan, to the gates of the city forever sacred, to the land forever holy and to scenes forever to be cherished. There is something deeply attractive in the long procession of those who have travelled far to kneel and to dwell on the sacred soil of Palestine. "Older shrines may be deserted, superstitions may pass away, but the sense of reverence and the power of association

will never so far perish, that they who have the Bible will no longer care to visit the Holy Land. Poets may tell us of romance, but there is no romance like that of the consecrated Palestine, consecrated by the lives that have illumined it, by the love that has been lavished on it, by the blood that has been shed for it, by the *Divine voice* that has been heard in it!" This imperishable sense of reverence and this power of association, blended with these most sacred events in the career of the blessed Saviour of mankind,—the Crucifixion—the Resurrection—the Ascension,—are and will be enshrined in the Ritual of our Order. Gallantly floating over them all and as an epitome of them all is the banner with the Red Cross, on which are inscribed the significant words of history and theology:—"In hoc signo vinces." *By this sign thou shalt conquer.*

THE SECRETS OF THE CRAFT.

Freemasonry is as full of secrets as an egg is full of meat. It was the first secret society that ever existed, and it is now the prince of all the secret societies that exist. The profane sometimes vainly persuade themselves that this characteristic of Freemasonry has been abolished, that exposes have emptied the Craft of its hidden wealth, and that the art of printing has been instrumental in completing the capture of the Craft by the public. Members of the Fraternity know how groundless are both of these conclusions. Notwithstanding exposes, and the printing of Grand Lodge Proceedings, Masonic journals, and the like, Freemasonry to-day is intensely a secret society—so secret that even not a few of its own members fail to penetrate its depths of knowledge, fail to pass the

inner veil, fail to enter the secret crypt. Our Fraternity has no secrets to be kept from its initiates. If they fail to discover, to apprehend, to comprehend any of them, the fault is their own—provided Masonic officers do their duty. This is a large proviso. Some Masonic bodies are handicapped because the officers and past officers are indifferent or incompetent. The first duty of every Masonic officer is to acquire, if he did not possess it before, a just view of the moral and intellectual wealth of the Fraternity over which he has been called either to preside, or to assist in the government; to learn all of the *secrets* of the Craft, and to impart them to the brethren. Every initiate is entitled to this consideration. The Craft owes it to him, and should take pleasure in discharging the debt.

Theoretically Masonry is a unit, or a trinity in unity—a triad, and everywhere the same. Practically there are subordinate differences, which, however, in no way touch or affect the integrity of the Fraternity, and which are in truth merely differences of administration. Just as there is but one Masonry while there are many Masons, so there are many Masonic bodies constituted of these many Masons, and distinguished more or less by the moral, intellectual and social peculiarities of the individual members. It is the old principle of the environment determining the action of the body. While it is true that Freemasons everywhere meet upon the Level and part upon the Square, the fact of their so meeting and parting does not, and cannot, materially alter their prevailing characteristics. We all know that there are differences in Lodges, and the reason is that there are differences in Masons. The Lodges grow to be like the Masons. If the majority are especially social or intellectual, the Lodge becomes distinctively so; while, if they are the reverse, like

ment prevails, and the initiates grow to be like their associates.

While it is true that the majority of men and Masons are more or less plastic in the hands of their environment, living, as a rule, in harmony with their surroundings, it is also true that individual traits sometimes exert their influence and attain supremacy. The remark was once made that men and women were alike, with the exception of a variation; whereupon some one expressed his thankfulness for the variation. We are thankful that Masons differ from each other, that all are not constituted intellectually in the same mould, that even in some Lodges where the prevailing characteristics are unruffled ease, if not indifference and apathy, a satisfaction with surface knowledge without an acquaintance with the hidden meaning of things, now and then a single Mason, or several Masons, rise in their individual strength, cause a ripple to disturb the quiet surface of Masonic affairs, awaken lethargic, and surprise the Brethren by *giving them their own*—making them familiar with Masonry as it lies covered up in the verbiage of the Craft. To certain Brethren some of the secrets of Freemasonry have never been communicated. They may have been constant attendants at the Lodge, careful observers of the work, and diligent listeners to the current business of the Craft, and yet they are “in the dark” as to Masonic facts which lie at the very foundation of Freemasonry. To them Masonry has been an unsolved engima, a tangled maze, a mildly disguised chaos, while under “more light” the engima is solved, a clue is furnished to the maze, and order rises out of chaos. And what is the result of this commendable zeal on the part of one or more wide-awake brethren? The members learn more Masonry, the Lodge assumes new life, the work improves both in quality and quantity,—there are at once more Masons and more

Masonry. The environment, from having been unfruitful of the best results, becomes materially changed. A little leaven has leavened the whole lump. Initiates are impressed with the force of truths taught. Brethren feel every day that they are learning more Masonry, getting the worth of the time and means they devote to it, and finding out something new about it continually. They not only enjoy it, but they are instructed by it. All of its features—moral, intellectual, social, and convivial, contribute to their pleasure and improvement. Some of them discover for the first time that Freemasonry differs from every other society under the sun, that while in some of its features it has been copied by other societies, in certain of its distinctive characteristics it is peerless. Its age gives it an added charm, when they discover that it is assuredly old; the wonderful truths symbolized in the course of its work come home to them as revelations when they understand their full meaning and force; and then when they compute the sum of the attractions which the Fraternity affords all of its brethren, they are astounded to realize that there is *so much* in Masonry. There is so much, ever so much; but how often is it not brought out! It is all there, but, like America before Columbus, it sometimes awaits a discoverer.—*Keystone.*

FREEMASONRY AND OTHER SOCIETIES.

The relationship between Freemasonry and other societies, whether secret or public, is a question that in some localities seems to be very little understood. In the first place, Freemasonry dating back to the hoary ages of the long buried past, hears the echoes of its voice reverberating along the endless corridors of time, and to a point where we can no long-

er trace the footfalls of human institutions. Baptized at the fountain of remotest antiquity, and bearing upon its person all the secret marks of mysteries, dead and living, it has brought down to us to-day, the evidences of aggregation of the pure, the good, and the true, of all ages. It does not claim to be the only original secret society; but it does claim to be the only surviving one of the originals which existed so many centuries ago, and being founded upon the noblest principles of a Godhead, and imbued with the holiest aspirations of a pure and unselfish brotherhood, it has brought into the world of to-day, all the grand elements of society, relief and vindication of the truth.

Friendly association and assistance is a primary element of human nature; hence, secret societies are rather an outgrowth of human wants, than from any other idea; yet Freemasonry, to a certain extent, is the mother from whose womb has been born nearly all the benevolent associations of the world, for the reason that its teachings give an impulse to active charity, education and mutual support.

While this is all true, it must be borne in mind that Freemasonry proper—viz: the first three degrees—is no part or parcel of any other institution on the face of the earth. It is sovereign and independent in itself, and is by law, usage and tradition, free from all entangling alliances of every nature and character. It is not and cannot be identified with any church, party or society in the world, either for or against; hence it cannot act with any.

Many of our brethren, who belong to other societies, can not divest themselves of the idea, but that a Masonic Lodge should turn out in public with other societies in a subordinate position. For instance, if a corner-stone is to be laid, or a burial

to take place, under the auspices of another society, they can not understand why the Masons should not join in it. The reason should be plain enough, viz: Freemasonry should never seek public notoriety in any way, for she never seeks candidates; hence to turn out on any occasion which is not peculiarly her own, is to make a publication of rivalry, the very idea of which must be abhorrent to every intelligent member of the Fraternity. For Freemasons who belong to any other society, to turn out with such on a public occasion, as a member of that society, is perfectly right and proper; but for a Masonic Lodge to join in any public ceremony in which our society is not the sole and supreme actor, is wrong in principle and degrading to the ancient name of "Freemasonry." In declining to do this, she casts no reflection upon any other society, and exhibits no opposition to the purposes of such society; she only vindicates her right to be the first and oldest of them all.

In reply, therefore, to all inquiries as to the status of Masonic Lodges, when appearing in public, we should most emphatically say that they should never turn out, except upon occasions where they are to have sole control of the ceremonies. Such has been the usage of the Grand Lodge of Missouri, and we believe it to be correct.—*St. Louis Freemason.*

A PERFECT CHART.

Bro. the Hon. J. Proctor Knott, Governor of Kentucky, in his recent eloquent Masonic address at Maysville, Ky., said:—

Freemasonry is in fact a perfect chart of human life from the cradle to the grave. I speak after having carefully considered the weight of each particular word when I say it is the purest, the grandest, and the most comprehensive system of ethics ever taught by the uninspired wisdom

of man. It embraces the entire range of social philosophy, inculcating in a progressive series of beautiful lessons illustrated by the most striking and impressive symbols, the practice of every virtue, and the performance of every moral duty that the human being can possibly owe to himself, his neighbor, or his God.

It impresses the neophyte at the threshold with a due sense of the utter destitution and helplessness of man on entering the arena of life, and teaches him the necessity and value of that friendly sympathy and brotherly assistance upon which he must so often rely as he treads its thorny road and climbs its rugged steeps. It admonishes him, at the very outset, to place his supreme, undoubting trust, at all times and under all circumstances, in the wisdom and goodness of that Divine Being whose mercy marks the sparrow's fall, while his power holds the far off Pleiades in their places; to make His Holy Word a lamp to his feet and a light to his path, amid all the trials, temptations and vicissitudes of life; and to render Him that humble and grateful adoration which is ever due from a rational creature to an All-wise and Omnipotent Creator.

It teaches him to put a guard upon himself; to become the vigilant and inexorable censor of his own conduct, to circumscribe his desires and keep his passions within due bounds; to square his actions by the square of virtue, and do unto others as he would have others do unto him; to covet no man's possessions; to envy no man's prosperity; to defame no man's reputation, but to render to every one his due.

Dr. REEVES, of East Tawas, is one of the best posted and well-read Masons in this State, having been a Grand Lecturer and a Past Grand officer in every Masonic body. He has in his possession over 700 volumes of Masonic works.—*Detroit Freemason.*

GRAND LODGE OF DELAWARE.

Our thanks are due to R. W. Bro. Wm. S. Hayes, for a copy of the Proceedings of this Grand body at the 18th Annual Communication, held at Wilmington, October 6th and 7th, 1886.

A very interesting account is given of the dedicatory ceremony of the new hall of Harmony Lodge, No. 13.

M. W. Bro. Thos. Davidson, G. M., delivered an able and practical address.

The Special Committee to whom was referred the Quebec-England trouble made the following report, which was adopted:—

Wilmington, Del., Oct. 7th, 1886.

To the M. W. Grand Lodge of Delaware:

"Your Special Committee on the trouble existing between the Grand Lodges of England and Quebec, would respectfully report, that while we recognize the fact that the Grand Lodge of Quebec should have jurisdiction over the three Lodges in Montreal, and earnestly recommend that the said Lodges be placed under the said jurisdiction by the Grand Lodge of England, yet we are unwilling to go as far as to declare them clandestine Masons, they having held allegiance to the Grand Lodge of England previous to the formation of the Grand Lodge of Quebec."

J. F. SAULSBURY,
WILMER PALMER.

R. W. Bro. Thos. N. Williams, writes a very racy and readable "Foreign Correspondence" from which we make a few extracts. Referring to Manitoba, he says:—

"Several dispensations were granted during the year, viz: 'to wear regalia in public at Masonic festivals and church services;' 'to confer degrees in less than one month;' 'to initiate a candidate eighteen years of age.' And yet a dispensation to 'wear regalia at an excursion' was refused. This seems a great inconsistency. If the laws of the Grand Lodge of Manitoba approve of such things, I am glad to know that the laws of the Grand Lodge of Delaware do not. The Grand Secretary reports that he received from the Masons a magnificent silver service as a marriage present. Good! we received a better one than any silver service, from our better

half, about a month ago, a bouncing little girl of twelve pounds."

Brief reference is also made to the Grand Lodge of Canada, Quebec, Nova Scotia, P. E. I., and British Columbia.

Under "Missouri," we find that the Craft there has been "victimised by peddlers of the Secret Ritual in Cipher," and the following quotation, which is not unworthy the attention of some brethren in this jurisdiction:—

"I therefore recommend an emphatic declaration by this Grand Lodge, that any Mason found in the jurisdiction of Missouri, having in his possession, or under his control, anything written, printed, or otherwise artfully designed, for the purpose of communicating or aiding in the acquirement of the secret ritual of the first three degrees of Ancient Craft Masonry, shall be deemed guilty of a Masonic offence.

"Using the Blue Lodge organization for the advertising and propagating reputed higher degrees, which wear the livery unauthorized, while claiming the recognition of Ancient Craft Masonry, should also receive severe condemnation. It is a growing evil. A short time since I listened for ten minutes, only, to the opening words of what was represented would be a Masonic address in which the research and acquirements of the intelligent Masons would be unfolded, exhibiting the Institution in all its purity. I am informed that after my departure there was delivered such a tirade of obscenity and vulgarity, garbed as Masonic symbolism as would shame the fiends of hell. An illustration by means of human forms was even attempted as exemplifying the idea to be conveyed.

"This vendor of Oriental Paganism, hailing from Massachusetts, and armed with documents from New York, affirming him to be a Master Mason, Royal Arch Mason, and Knight Templar, is of intelligent appearance and possesses some use of language, but is either ignorant of Masonic principles or a willful perverter of Masonic Truth and Symbolism. His discourses are poison to Masonry, and his utterances and acts show him disloyal to the bodies which have certified him into respectability. I will not name him for he can easily be recognized."

In his "Conclusion," Bro. William's refers to the Quebec question. We quote:—

"We are glad to know, from all we can learn, that no cloud is visible on the Masonic sky of our own country, while in Canada the difficulty between the Grand Lodges of

Quebec and England seems to grow more bitter as the years roll on. Nothing save a spirit of fraternal concession will ever end this unfortunate strife.

The following just and temperate statement of the difficulties at issue, was presented at the last annual communication of M. W. Grand Lodge of Missouri, and we quote the report of the committee:

"Your committee appointed to confer with M. W. Bro. C. C. Woods, Representative of the Grand Lodge of Quebec near this Grand Lodge, would respectfully report that we have conferred with Bro. Woods and examined the documents by him presented, and find that there are three lodges of English register, to wit: St. Paul Lodge, No. 374; St. George Lodge, No. 440, and St. Lawrence Lodge, No. 640, in the Province of Quebec, which still hold allegiance to the Grand Lodge of England; and that their continued refusal to unite with the Grand Lodge of Quebec prevents that Masonic peace and harmony which should prevail. These lodges existed in Quebec before the Grand Lodge of that Province was organized. The Grand Lodge of Quebec, after repeated efforts to induce said Lodges to acknowledge its sovereignty, has declared these Lodges clandestine, and has forbidden all intercourse with the members thereof. The persistence of said Lodges in their adherence to the mother Grand Lodge is producing mischief and harm to the fraternity throughout the masonic world. This alone should induce these Lodges to change their allegiance. While we recognize the right of the Grand Lodge of England to permit the existence of these Lodges in Quebec, we think that every effort should be made, not only by that venerable Grand Body, but by all other Grand Lodges, to induce a harmonious and amicable settlement of the much discussed, but still unsettled question of Grand Lodge sovereignty by securing their adherence to Quebec.

"In this way we secured an amicable settlement of the same question in our late controversy, with the Grand Lodge of New Mexico, and we point with pride to the success which crowned our efforts in that behalf. We then held that we had no right to hold jurisdiction over the Lodges in New Mexico, chartered by us before that Grand Lodge was organized; but we not only advised, but strongly urged those Lodges to yield adherence to the new Grand Lodge, and after much effort on our part, succeeded in inducing them to do so. We then believed that our position was consistent with the doctrine of Grand Lodge sovereignty. In this position we were antagonized by many Grand Lodges.

The question is a serious one; so serious that it is likely to result in the severing of the fraternal relations that have existed

between various Grand Lodges. These considerations should be potent in inducing these Lodges to change their allegiance. No three Lodges in the wide world should allow themselves to be the cause of such disastrous results. A stubborn persistence on their part for fourteen years, in so unwise a course, would justify all masons, everywhere, in withdrawing masonic intercourse with them. This, we think, could be done without any reflection upon the mother Grand Lodge. We, however, think it not advisable to take such action at this time. We sincerely hope that the members of these Lodges will value masonic peace and harmony to the craft in general, above their own personal preferences, and will by yielding allegiance to Quebec, restore fraternity and fellowship throughout the masonic world."

M. W. Bro. Geo. W. Marshall, Milford, Del., elected Grand Master, R. W. Bro. Wm. S. Hayes, Wilmington, Del., re-elected Grand Secretary.

Any one sending to this office a copy of the Proceedings of the Grand Lodge of Canada for the years 1858, '59 and '60, will confer a great favor, or a reasonable price will be paid for them.

"WRITINGS FOR THE AGED" is the title of a neat book of poems by Jane Lee Weisse from the press of Trow's Printing and Bookbinding Company, New York. As the authoress says in the introduction "We have books for children, poetry for the age of romance and blank verse for the gravity of mature years, but no one writes for the aged; nothing is devoted to the beautiful twilight of life. To deck with flowers the silver hair and scatter sweets along the downward path has been forgotten." To fill this blank has been the task undertaken by Jane Lee Weisse, and most conscientiously has the work been performed. The writings are, very many of them, tinged with Christian faith that soothes the soul with its sublimity, and all fall upon the senses like the benediction of a finished life.

WOMAN'S LOVE.

On a bright summer's day two people were standing on a beach of dazzling shells, leaning on an elaborately-carved prow of an old canoe. They were a young Maori man and woman—he a fine athletic fellow of about twenty-five years, good-looking and with a kindly expression in his brown eyes; she a girl who had barely reached her fifteenth birthday, and who, in spite of her brown skin, was the possessor of great beauty.

She was not looking at him, but away over the blue water, which was sparkling and dancing in the sunshine, and rippling on its way till it rolled in with a musical "whish-whish" over the shells at her feet. She knew well how fair was the scene before her; but just then she was not thinking of it, for her eyes, with an expression in them of wistful dumb entreaty, were full of deep and earnest thought.

"Te Ori"—and she turned to him and timidly laid one slender brown hand upon his—"Te Ori, are you sure this marriage will make you happy? Perhaps you would not have chosen me had I not been betrothed to you on the day of my birth by our fathers. If I thought the time would ever come when you would tire of me, as so many of our men do of their faithful wives, then Te Ori, I would rather you took me out there into that beautiful sea I love so well and let me perish. If I died now, you would weep for me, and think of me always kindly as your poor little loving bride who died on her wedding-day. Speak to me, beloved. Tell me what thoughts are these that are crowding into my heart. Oh, Te Ori, I love you so! And I want to be sure that you will love me, and me only, till I die. Not till then can I be happy."

"Then be happy, my sweet bride. Te Ori's heart is all your own. Hear him now, on the word of a chief, to be faithful and loving to you, and you only, till death. Has he not watched you grow from babyhood, and each year has he not loved you more? Has he not thought of you always as his own little wife, and, if any other man dared to cast a look of admiration at your sweet face, has he not been ready to kill that man? Come, Miriama"—putting his arm round her and drawing her head down on his breast—"you must not rejoin our friends with tears in your eyes. The men would nod their heads and say, 'Ha, Te Ori has but an unwilling bride after all! See—she weeps! There—that is better!'"

as at his last words she raised her head proudly, while the blood rushed into her cheeks at the thought of a slight being cast upon her idol.

"We will go then. Te Ori. Miriama is happy now—ah, so happy, so happy!"

And hand in hand like two children, they turned from the beach and went back to the kainga. A feast was going on in honor of the marriage, for Te Ori was the only son of the chief. As the bride and bridegroom approached, they could hear the guttural tones of the men telling of their exploits in battle, the shrill voices of the women, and the shouts of the children at play. Every one seemed happy; and Miriama, now that all her vague doubts and longings had been set at rest, joined in the fun heartily.

The feasting and rejoicing went on for some days, then the guests departed and left the young couple to settle down to their new life. How full of happiness were the months that followed! No cloud appeared on their horizon. Te Ori, as time went on, was more devoted to his little girl-wife than ever. Then, to crown their joy, was born to them a son, whose pure baby-spirit looked at them out of big, solemn, wistful eyes, like his mother's own.

The old chief lived but to bless his little grandson, and then closed his eyes in the last long sleep; and Te Ori reigned in his stead.

Time proved him to be a far more ambitious chief than his good old father had been. He trained his men carefully, and they thrived and prospered accordingly. They did not now suffer from want in winter, when no corn ripened and no melons grew, for there was abundance grown in the summer and stored for use. The neighboring tribes, though looking on at their plentiful supplies with hungry, greedy eyes, dared not swoop down and help themselves, for they knew that Te Ori's subjects were more than able to take care of themselves.

In Te Ori's private home too all was sunshine. Miriama had bloomed into the handsomest woman of the tribe; his boy, Te Whoree, was strong and healthy; and there was now a baby-girl's voice crowing and laughing in his *whare*.

Something of all this was in his thoughts one day as he leaned over the fence inclosing a plantation, and gazed complacently about him. His reverie was broken by a laughing voice at his side.

"Of what is my husband thinking so deeply? Does he not know that the evening meal is waiting? Come;

Miriama is hungry, and so are our children."

"Miriama, we are very happy. The Great Spirit who rules the sun and the waves has been good to us. Yes; we are happy! We love each other; our children are healthy; our tribe is contented; our corn flourishes, and all is well with us. If Winiata, my father, could come back from the spirit-land, he would say, 'My son, you are a greater chief than was your father,' even as our Te Whoree will go on improving till the same can be said of him. But I am like a woman; my tongue wags. Come!"—and together they moved away to the "Koppa Maori" which was being opened for supper.

As they drew near, a baby in the arms of a girl jumped and crowed, and Miriama, taking her, held her up to her father's gaze.

"Little Miriama!" he said, softly passing his hand over the little black head nestled against the mother's bosom, and looking at both with pleased happy eyes.

"No—not that, Te Ori! I must be your only Miriama," returned his wife earnestly. "Call her something else."

He looked surprised, as he often did at some of her speeches. He did not know that in the woman's passionate, sensitive nature were depths which he could not gauge.

A few days later Te Ori, with some of the men, started on a fortnight's expedition. When Miriama first heard of it, she clung to her husband trembling and sobbing.

"Don't go, Te Ori! Send the others, and you stay home with me. The light goes from my eyes and the joy from my heart when you are away. Do—do stay with me!"—and she threw her arms about his neck in an agony of entreaty.

"Miriama forgets she is the wife of a great chief when she bids him stay at home like an old woman;" and he put her coldly out of his arms, and went to complete his preparations.

Two or three hours later she stood on the beach to watch them depart. Nearly all the tribe had gathered there; but she stood apart, with her baby in her arms, and Te Whoree playing with the shells at her feet.

Presently Te Ori came up to her.

"The canoes are ready, the men wait. Good-bye, Miriama!"—and, taking the baby in his arms, he caresses her tenderly, and then stooped to the boy.

But Te Whoree began to plead eagerly to be taken with him.

"Better stay with your mother, my boy."

But the child began to cry. Te Ori turned to his wife.

"What does the mother of the boy say? Shall he go?"

"Nay; Miriama is but a woman—her voice must not be heard. It must be as the chief says;" and she looked down that he might not detect the pain she was suffering.

He looked at her searchingly for a moment, then motioned to one of the men to place the child in the canoe. Miriama made no objection, but, taking Te Whoree in her arms, strained him to her heart as though she could never let him go. Releasing him at last, she took her husband's hand, and, pressing it against her breast, said tremulously—

"Te Ori, Miriama's wishes are that you may catch many fish and return safely. Her heart goes with you. Good-bye!"—and, dropping his hand, she turned away quickly.

He paused and looked at her in puzzled, uncertain way. Something was gone from her manner. What was it? He did not know that the first repulse she had ever received from him, had cut her to the heart, and that, added to the pain of parting with him, was almost more than she could bear. But she would have died rather than lay herself open to another rebuke from him.

He sprang into the boat that held his boy, and, as they pushed off, called out—

"Men, take care of your chief's wife! Miriama, peace remain your guest! Fret not your heart for Te Whoree; he is safe with his father."

As long as she could distinguish the form of Te Ori, Miriama stood motionless, with her loving passionate eyes fixed on him; but, when a distant headland hid him from her, she turned away sadly and walked back towards the *kaiinga*.

Before she had gone far, she was joined by an old woman who was a relative of her dead mother's, and who had always been most tenderly attached to her orphan kinswoman.

"What is the matter with Miriama that she looks so sad? Has she grown to be a baby, that she mourns because her husband does his duty? If so, Koturua is ashamed of her kinswoman."

"Nay, good Koturua it is not that. But, when Miriama first heard of this excursion, her heart grew heavy with fear and dread. Now that the chief is really gone, it is a heart no longer, but a stone that she carries in her bosom. There are troubles coming, Koturua, and— Yes, that is well—laugh much at Miriama, and let your laughter sweep away her fears, for while they remain she is miserable."

"Pah!" returned Koturua. "You have grown tired of too much happiness. You feel the need of a little trouble, and so are trying to make it. Koturua thinks you would be wiser to enjoy your blessings and drive away such little fancies."

"You are right, Koturua—you always are. I will weave mats so busily while Te Ori is away that there will be no time for presentiments. You did well to speak."

Several days passed and one afternoon Miriama was sitting in the shade of a large kauri-tree, working at her mats and singing softly to herself. Her baby was playing on the grass at her feet, and at a little distance Koturua was scraping potatoes for the evening meal.

"Koturua," she said at last, stopping in her work to throw a handful of crimson blossoms over the head of the baby, who crowed with delight and clutched at the flowers with chubby baby-hands—"Koturua, seven suns have risen since Te Ori went away; when seven more have set, we may look for his return, if he be not already here. Half the time is gone, and all is well. Look at our little blossom—how she grows!"

"Yes, the sweet one!" returned the old woman, leaving her work to romp with the child. "Did you think the sun would stop shining because the chief was away? But," she continued, after a pause, "what ails the little blossom? She is very hot."

"Hot, is she? She should not be hot in the shade of this big tree. Give her to me, Koturua; she looks sleepy. I will soothe her to rest in my arms."

But, in spite of the gentle lulling motion and low soft song, the baby could not rest; and in a short time it was plain that she was very ill, for the little dark head was rolling from side to side in delirium.

Poor Miriama hung over her in speechless agony, fighting desperately for her child's life over every inch of the road to the grave. But it was all in vain. On the fourth day, just as the dark soft night, with outstretched shadowy hand, was stealing slowly over the eye of day, the Angel of Death came, and with gentle finger waited to close the eyes of the Maori baby.

One long conscious look into her mother's agonized face she gave; then, with a slow sweet smile stealing over her own, the heavy lids closed over the great brown eyes. The baby-spirit had winged its lonely flight to those mysterious regions whence none return.

Oh, Te Ori, Te Ori, what shall I say when you ask me for your daughter?" cried unhappy Miriama, as she broke

from her friends and rushed to hide herself in the forest.

There, with her face pressed down on the cool green moss, she lay for hours battling with her pain.

The next day they buried the little one; and then the poor mother sat down to await her husband's return, longing for his presence, yet for the first time in her life dreading to meet him. So she sat alone in her *whare*, her face bowed to her knees, and rocking herself backward and forward in her misery.

She was so absorbed in her painful thoughts that she did not hear a soft footfall till a low "Miriama!" fell upon her ear. She sprang to her feet with a scream of mingled joy and agony, and flung herself into her husband's arms.

"Te Oril Oh, Te Ori," she wailed, drawing his face down to hers and raining tears and kisses upon it, "I have wanted you so! Could you not hear my spirit calling yours through the distance? My own, how miserable are we!"

"My wife—the mother of my dead child—the burden is indeed heavy for us to bear," and, throwing her arms tenderly around her, he mingled his tears with hers.

"How did you know?" she sobbed.

"How did I know?" he echoed, in surprise; and, holding her from him, he looked at her fearfully. "Is grief driving Miriama mad that she asks silly questions?"

"But I told them not to tell you. I thought I could make it easier for you to bear. But, oh, husband, give to my arms now our other child, that his heart may not break!"

"Where is she?" he asked, looking round.

"Lying at the feet of your father; but Te Whoree—where is he?"

"I have brought him home with me to receive his mother's last kiss. But, oh, Miriama, before we go to him, tell me you forgive me for not keeping my beautiful promise and bringing him back in safety! All the way home I have been trying to think of words in which to tell you. I feared you would hate me."

"What does my husband mean? Has aught befallen Te Whoree?"—and she drew back and looked at him with a great horror dawning in her eyes.

"Miriama! Oh, I could not help it!" he cried wildly, drawing her to his arms again and hiding her face on his breast while he went on. "He strayed from me and fell into the sea. I saw it from a distance, and rushed to save him—alas, too late! He had been in the water too long, and never breathed

again. And, oh, my beloved, the greatest part of my pain was the thought of your anguish when you should look for your son and find him not! But you have me and our little daughter—"

"No, Te Ori; no daughter have we. She too has been taken. The Great Spirit Father has turned from us in anger. How can we bear it?"

For a few minutes her anguish overwhelmed her; but it was soon crushed down, for even in the first wild rush of sorrow she remembered him, and, with the noble self-devotion of a woman who truly loves, put her own grief aside and strove to comfort him.

"Te Ori, would that I your faithful wife, could bear all the pain for you! Our little ones are safe in the beautiful spirit-land. Te Whoree will be there to guide the tottering steps of our little tender blossom, and together they will await our coming. Perhaps in the future years other little ones may come to bless and make glad your heart, my husband." So with infinite love and tenderness, she gradually soothed and cheered him.

Time swept onward till five years had rolled by.

One oppressive hot afternoon in December Miriama was leaning panting against a tree. Beside her lay an immense bundle of sticks which she had just dropped from her shoulders. The passing years had changed her much; her smooth brown cheeks were thin, and every feature had a delicate refined look that told of sorrow battled with nobly and patiently. Her great melancholy eyes, in the depths of which the bitter tears had slowly gathered, were fixed with a gaze that saw nothing on the dancing waves below her. The sensitive lips were quivering, and the thin little hands were clasping and unclasping each other in the intensity of her thoughts.

"Oh, my Te Ori!" she murmured at length, "what is it that is stealing the life from poor Miriama's heart? Has she lived to see the day when you no longer love her? Oh, what has she done to lose your heart? And why does not the Spirit Father teach her to win it back. Lacking it, she cares not to live. Perhaps she has grown old and ugly; but, ah, were you loathsome to look upon, to her you would be as precious as ever—nay, more! Had you once seen her carrying such a load, your displeasure would have been great; but what matters it? The visit of three days you left home to pay has lengthened into three weeks and still you tarry. Ah, you beautiful cruel seal! Why did you take from me my boy? In taking him you took also the heart of his father, who loves not

now his childless home;" and, with a sobbing, quivering sigh, she stoops to adjust the flax fastenings on her bundle.

Just then a shrill bird-like note with strange intonations floated to her ears. She stood up and listened intently, while the quick blood rushed into her wasted cheeks. When it had ceased, she put one finger between her lips and wuffed back a reply, and then, with trembling fingers and heaving breast, fastened her load and hurried away.

"Returned at last!" she murmured. "Oh, heart, be still! Why do you bound and beat so? Will he meet me with a smile and kind word after his long silence, or with harshness and frowns? I feel a change is coming. Oh, how am I to greet him quietly when I can scarcely breathe?"

A few minutes brought her to the *kainga*, when Koturua met her.

"Where is he? Is he well? Does he look happy? Oh, Koturua, I am trembling with joy and fear—joy that he has returned, fear that he may greet me unkindly! No"—resisting Koturua's efforts to take the wood—"tis too heavy for you, and a few more yards will take it to the oven. Are the women preparing food? Our chief must be tired and hungry."

"Pah! Let him be tired, and let him be hungry. It will do him good," said the old woman viciously.

"Koturua, how dare you speak of him so?"—and her eyes flashed fire. "Is he not your chief and my husband? Never speak so again, or Miriama must forget the affection that has bound her to Koturua all her life, and speak to her never again. There—never mind!"—with a quick revulsion of feeling as she saw the faithful old eyes fill with tears. "Koturua did not mean it, and her child loves her dearly—dearly! Oh, there he is!"—as, passing round a hut, there stepped into a yard where nearly all the tribe were gathered.

Te Ori was standing in the centre of the group, talking earnestly; but, as Miriama appeared, he stopped suddenly. She dropped her load, and stood before him, tall, slight, pale, with hands clasped tightly in front of her and eyes fixed on the ground, as a criminal stands before a judge.

He also stood still and looked at his young wife for some moments in silence, while an expression of regret and something like remorse stole over his face.

"Has Miriama lost her tongue that it says no word of welcome to her husband?" he asked at length.

"Miriama is happy that Te Ori has returned safely. He knows that he is as welcome to her—and to all the tribe

as the flowers of spring," and she raised her eyes to his face, with something in their mystic depths which caused him to draw her to him and press his lips to hers, while a murmur of approval rose from those standing round, for Miriama was dearly loved by them all. As Te Ori released his wife, he said curtly—

"We, who have come from afar, are hungry. See to it."

And she hurried away, flushed, eager, happy, and, meeting Koturua, surprised her by seizing her round the waist and hugging her with all her might.

"Happiness is mine, Koturua! Oh, joy, joy! But come and help me—quick! He is hungry."

About a week later Miriama was one day toiling wearily along with two calabashes of water, when she heard a step behind her, and her husband's voice saying—

"Put down the water, Miriama. I have something to say to you."

She obeyed, and stood, silent and trembling, waiting for she knew not what. He did not begin at once, but after a somewhat nervous glance at her face, looked away to the purple hills in the distance.

"Miriama," he began at length, with his eyes still averted, "of late years we have not been happy. When our children died they took all our sunshine with them. Now I am going to take a step which I think will be for the welfare of all; but I find it difficult to tell you. Can you not guess what it is?"

"No. What?" Her voice was hoarse with a nameless fear, and she gasped as she spoke.

He looked into her face for a moment, then almost turned his back as he answered.

"I am going to take another wife. The wise men of our tribe advise it." His cheeks paled as he spoke, and he stood as though expecting an outburst of passion.

But nothing met his ear save a low moan, as Miriama pressed her clenched hands tightly over her heart. So they stood for some time, the man moving uneasily from one foot to another, and looking away from his companion, the woman motionless as a statue, with her head bent on her breast. But presently she raised her head, trying to smile with her pitiful ashen lips.

"Te Ori ever loved a joke; Miriama is stupid not to laugh."

"It is no joke," he returned roughly; "and Miriama is—as she says—stupid, or she would have guessed it long ago. Come"—and he placed his hand on her shoulder almost timidly—"come—you have ever been a good wife; let your

husband tell you why he does this thing. Five times have the summer flowers bloomed and faded since the spirit of Te Whoree rose like a bird from the sea and floated away to the regions of peace and joy, leaving us desolate. No other sor has come to us; and you know that for ages past it has ever been the rule for son to succeed father as chief of our tribe. Is Te Ori less than all his forefathers that he should leave the son of a distant kinsman, the hated I ra Kiua, to rule his people and reap the harvest of the good seed he has toiled to sow? No, no; it must never be! This heart burns with bitter fury at the thought. Now, Miriama, look up and tell me I do well."

She raised her face, every sensitive line of which was quivering with anguish, and looked into his eyes for a moment, then threw herself upon his breast.

"No, it would not be well! It would be wicked, and no good would come of it. My beloved, my beloved, think what it is you would do!"

"Ugh!" he exclaimed impatiently, trying to shake himself free from her clinging arms.

"Ah!"—and she drew back with a shiver. "Am I indeed become so loathsome to you? There—I will not touch you; but, oh, let me try to show how wrong it is—this new marriage! You are a brave chief and a good; you could not break the vow you made me on our wedding-day. See—there is the very spot where we stood together! You cannot mistake it, for the old war-canoe stands there still, half buried in sand and useless, save to mark the spot where you vowed to be true and faithful till death severed us. You could not break such a promise. Ah, husband"—dropping upon her knees and holding up her clasped hands in an agony of entreaty—"Miriama is pleading for more than life! In all these years has she not been faithful, joyed in your joys, and sorrowed when you were sad? Teach her how to win back your love, and, no matter how difficult it may be, she will do it. This must be a black, black dream; 'tis too horrible to be real. Shake me, wake me, Te Ori, or I shall go mad!"

"Talk no more, Miriama; it is useless; for, even if Te Ori would go back from his word, it is too late now. To-morrow he goes to the Ramarama, and the day following will see him home again with the new wife. Then will he look round for you, hoping for a smile and gentle greeting. Let Te Ori see that you will be as true a friend as you have been a wife. Now our talk is finished; the day draws to a close, and there is

much to be done. Rise up and go home. Why carry you such heavy calabashes? Surely there are stronger women than you amongst my people to do such work! But—before I leave you—are we friends?”

“Friends? Never! Since you are determined to kill my soul, kill my body also! You have your *patu* there—one swift strong stroke, and all will be over. See”—bending her head and sweeping the thick mantle of her hair aside—“I am ready. I refuse to live any longer. The sun of my life has set, and I am afraid of the darkness that will follow. Te Ori, I wait!”

“Pah!”—and he drew his breath quickly as he stepped forward and raised her to her feet. “Has Miriama got back to her babyhood, to think I would hurt a hair of her head? Is my heart so small that I cannot love two women at once? Once more, our talk is finished. Go!”

“Yes, I will go! And may— Oh, no, no, no—surely not that! Curses from the lips of Miriama on the head of her best beloved? Oh, I take them all back; and may they fall on my own head! You will not kill me, and so send me from anguish that drives me mad to peace and rest in the company of my children? So be it; I must live. Yes! our talk is ended, and it only remains for you to say one kind word to cheer me on the lonely road path of my future life. Hitherto we have sailed along the stream of life in the same canoe; but from now poor Miriama must steer her own, and that too through the rough seas of pain and sorrow, and without one star of hope to help her find her way. Won’t you say the kind words that must last her so long, Te Ori? There are no curses in her heart now—only great love and bitter pain.”

“What mean you?” He had been looking at her with a moody brow. “Te Ori likes no flowery speech.”

“I mean that this is ‘good-bye’ between us. I will leave the *kekinga* with my faithful old kinswoman, and go to my brother. With what hot blushes of shame shall I tell my story! But what matters it—what matters anything now? You may say truly that your heart is large enough for two women—but not if Miriama be one of them, for she is greedy, and will have all or none. Ah, why do you so?”—he had sprung to her side, and, clutching her slender wrists, was shaking her violently in a tempest of ungovernable fury.

“Why do I so?” he hissed. “That I may shake the breath from your frail body for daring to say you would leave me! You—the woman who has belonged to me from the hour of your

birth! I could find it in my heart to take you at your word, and strike the life from you as you stand before me; and I have the right; for are you not all mine, body and soul? Do you think I could bear to think that other men were free to look upon your beauty—to woo, perhaps to win you? Never! Te Ori knows how to take care of his own. I shall give the men strict charge over you, and, if, when I return, you are missing, they may tremble. Where is all your vaunted faithfulness that it flies at the first trial? You have always spoken words of peace in my ears, yet now you would be the cause of bloodshed between my men and your brother’s; for have you back I would! My words are plain; see that you remember them;” and, giving her a last shake, he strode away; and she, reeling a few steps, fell into a clump of tere-tree, and there lay, too crushed both in body and spirit to realise her misery.

So, hours afterwards, Koturua found her.

“My poor, crushed blossom!” she cried, as, peering through the scrub, she saw the prostrate form. “May the bad spirit get him for this! Miriama”—as she saw the heavy eyelids quiver—“not so should the daughter and sister of a chief meet trouble. The day is dead, and the hour approaches when the spirits of darkness have power to work evil to those whom they find abroad. Let us go home.”

“I have no home, Koturua. All is full of the blackness of despair. Let me die!”

But Koturua, by dint of coaxing and soothing, at last prevailed upon her to rise and step out upon the path.

The moon had risen, and was bathing everything with a flood of silvery whiteness. All looked so calm and peaceful that the two poor grief-stricken women paused instinctively to look around.

CONCLUDED IN NEXT ISSUE.

One copy of each of the following numbers of THE CRAFTSMAN:—

Vols. I., II., III.

Vol. V., No. 3.

“ VI., Nos. 9, 10, 11.

“ VIII., “ 7.

“ XI., “ 7 and 9.

“ XV., “ 1 and 8.

Any one having copies of above to spare will confer a great favor by sending to, or communicating with

THE CRAFTSMAN,
Port Hope, Ont.

The Canadian Craftsman.

Port Hope, June 15, 1887.

BE CAUTIOUS, BRETHREN.

A circular issued lately by the Grand Secretary of the Grand Lodge of Canada is creating considerable stir among the Wardens, W. M.'s and P. M.'s of our Lodges. We have not yet met one P. M. who approves of what is proposed. The M. W. the Grand Master is assuming a very grave responsibility in this matter, and we strongly advise him to stay the proposed action until after the meeting of Grand Lodge. The step once taken, cannot be recalled, and so radical an innovation should not be hastily made. "Too much caution cannot," &c., &c.

"TIDINGS, MY LORD!"

During the past fifty years, the expansion of Freemasonry has far surpassed the anticipations of the most sanguine.

From almost every land around this rejuvenating world of ours, come the glad tidings that the craft exists,—is flourishing,—that peace, harmony and union prevail,—and that brotherly love, relief and truth, with all their cognate virtues, are pre-eminently exemplified among the sons of light. But,—

"WATCHMAN,

"What of the night?" The answer is as of old,—*"the morning cometh, and also the night; if ye will enquire, enquire ye; return, come."*

And thus it ever is, in the world without,—morning, night,—peace, discord,—light and darkness. But is

it not said that the "sun is always at its meridian as regards Freemasonry," and hence should it not always be true of the genuine Freemason that he "dwelleth in light?" Whence then the existing darkness, whence the

DISCORD

that exists between the mother of modern Masonic Empires, and her offspring in this "land of the setting sun,"—and in the far off Australasian land of light and promise? "If ye will enquire, enquire ye,"—saith the prophet.

Hath the parent forgotten that the child,—the far migrated child,—grown to manhood, must needs, in the orderings of nature, create a "home of his own,"—which must be ruled by him, if ruled at all,—and which if bound at all to the parental domicile, be bound alone by the strong but silken cords of love and filial affection?

Has the teacher forgotten that the well taught pupil may become as wise as his teacher was?

Have they who evolved and made effective, human rights, forgotten that their inheritors under favoring auspices and under other skies,—will seek to reproduce and perfect the same divine inheritance?

Those only who are judicially blind, or infatuated with the ideas of imperialism or absolutism, wholly alien to the spirit and constitutions of Freemasonry,—believe that

MASONIC "DEPENDENCIES"

can exist forever. The inherent and inalienable rights, privileges, and prerogatives of the craftsmen in due

time, become concrete, and exclusive sovereign, territorial government everywhere prevail. They who willfully obstruct, incur a grave responsibility,—the consequences of which they alone will bear. May wisdom guide,—and the right speedily triumph. May it soon truly be said that the “morning” of light, peace, union, and perfect concord, now “cometh” to the craft universal, and a “jubilee” be proclaimed, such as the world hath never before seen nor enjoyed. “England” must take the initiative. Will she do it? We shall see.

JUBILEE MASONIC RECORD.

Peace, concord, union, and inter-jurisdictional harmony and good-will all but everywhere prevail. Cosmopolitan Freemasonry is now, as ever, in the van of human progress and enlightenment.

Why therefore should there exist any

CONFUSION

amongst the Craftsmen? Chiefly because:—

1. England aids and abets, or, to use the mildest terms, sanctions and upholds the continuance of three lodges of her workmen within the metes and bounds of Quebec, and over whom the master-workman of the latter, has thereby been and is prevented from having just, lawful, and necessary supervision and control,—until necessity has unhappily supplemented with defence, the work of the trowel! Because:—

2. England sanctions and maintains similar confusion and discord amongst the companions in Quebec. Because:—

3. England has done and still continues to do the same and more even, amongst the “Mark-men” of said ancient Province. Because:—

4. England rudely flaunts the banner of threatened alienation before Canadian “fellow-soldiers of the cross.” Because:—

5. England encourages and upholds a similar state of confusion and discord amongst the workmen on the continent of Australia. Because:—

6. England favors not by word nor deed the rightful and needful creation of local Masonic sovereignties like what she herself is,—in distant portions of the Empire,—but rather the contrary. And because:—

7. Scotland invades Egypt (as is reliably reported) and otherwise as above, generally and self-humiliatingly, follows in the wake of England!

WHY AND FOR WHAT?

are these things so, and why this unseemly contention, turmoil and discord amongst those who should dwell together in unity?

England's officials appear to be unable to give a satisfactory reply thereto,—or they are unwilling to formulate in words, their motives, intents, and ends, thereanent!

Thoughtful and circumspect brethren everywhere, are therefore forced to enquire whether among other reasons, the carefully withheld, and un-Masonic purpose underlying the happily abortive attempt to form a Templar Convent *General*, is, or is not, the real cause of the evidently concerted endeavors to hinder and obstruct the rightful creation and

self-government of other territorial Masonic sovereignties?—and are there those, otherwise most excellent, who outside of right and reason, are “dreaming” of Utopian Masonic Imperial Absolutism wholly alien and abhorrent to the true and unalterable form of Masonic government by local and territorial exclusively sovereign Grand Bodies? If such is unhappily true (as we fondly trow not) the greatest of the ancient “Landmarks” are in peril,—and for the defence of what each has solemnly bound himself; it may in more than a merely figurative sense, become necessary, as of old, that the command go forth,—“To your tents, O Israel!”

But if there are other reasons for the existing discordant condition of interjurisdictional affairs,—and for the perpetual and ominous “*non possumus*” replies of England to Quebec and to other lately founded Colonial Masonic Sovereignties (Craft, Capitular and Templar) let them be authoritatively made known!

No stereotyped pontifical or jesuit-like replies will suffice. No merely “*ex-cathedra*” declarations will be acceptable. No superior “superiority” utterances will be received with other than well-merited disdain, but the most respectful and dutiful attention and consideration will always be given to what is fitting, true, just, and right.

The statement that because *we have not hitherto* given those whom we have planted in distant parts of the Empire to understand that whenever a new Masonic sovereignty is duly and rightfully established in and for the territory in which they are situated,—

that it is their bounden duty with alacrity, to become of obedience to the local Supreme Body,—*therefore we cannot now do so*,—is viewed by wise and prudent brethren as a sophistical *subterfuge* wholly unworthy of those who utter it—without a basis in right or reason—and in its practical outcome and results, only evil and that continually,—and should forthwith and forever be abandoned.

Does or does not England desire to have, maintain and enjoy interjurisdictional “comity” with all existing,—and yet-to-be, Colonial Grand Lodges and other Masonic Grand Bodies throughout the Empire?—and to strengthen and perpetuate their fraternal love, reverence and affection for her? If she does, let her at once acknowledge and act upon their right to the possession and exercise of exclusive territorial sovereignty,—and of all the other rights, privileges and prerogatives which she herself possesses and exercises.

No other principle is admissible; and no other will be acceptable than that all regular Grand Bodies of Freemasons are *peers!*

Shall the Jubilee year witness the inauguration of universal Masonic peace?

May it so be,—but if unhappily not,—there remains to us but the alternative:—maintain the right.

Some of the foregoing has been penned in sorrow,—but truth and duty compel us to say what cannot be misunderstood or misconstrued.

SEND for samples of Lodge forms to THE CRAFTSMAN office.

"THE LONDON FREEMASON."

Our respected contemporary has at last betaken himself to explanation and denial, *re* Canada and Quebec. This is indeed a hopeful sign, and now that he has fairly begun, we trust that he will continue his good work, of which there is abundant need.

We would, as heretofore, otherwise cheerfully reproduce his article of the 16th April, in which he condescendingly seeks to instruct THE CRAFTSMAN but for obvious reasons he was unwilling to give his readers the benefit of our article—the real drift or gist of which they would get but the remotest, if any, idea from the sentences quoted and commented upon,—and hence we respectfully suggest, that if he will but fairly and squarely reciprocate, by giving the whole or the substance of any of THE CRAFTSMAN'S articles *in re*,—he will honor himself and enlighten his readers,—many of whom, as we are well aware, are without an elementary acquaintance even with "Quebec," or "Canadian" questions—Craft, Mark, Capitular or Templar.

Pray, why this withholding of light,—or the giving of but *ex-parte* statements on vitally important inter-jurisdictional questions?

Our contemporary seeks to deny that the British Grand Lodges claim the right to have and to exercise concurrent jurisdiction in the Dependencies of the Empire, whether a Grand Lodge exists therein or not,—and he almost takes one's breath away by affirming in the next sentence, that he "will not stop to enlighten THE CRAFTSMAN as to the beauties of concurrent jurisdiction in British com-

munities made up of English, Irish and Scotch people," &c.,—and that "all our (English) Grand Lodge has done, has been to insist that Canada and Quebec should respect the rights of such lodges of English constitution in those Dependencies, as preferred remaining in their original obedience," &c.

Well, well, if this latter is not a far-fetched effort to make a "distinction without a difference," and to cover up the fundamental question involved:—namely,—that in accordance with the constitutions of England, Scotland and Ireland,—Quebec has affirmed,—and her contention has been endorsed by forty-seven-fiftieths of the Grand Lodges of Anglo-Saxon constitutions, throughout the world,—that the foreign "obedience" of all lodges of exterior institution ceases *de jure* and should forthwith cease *de facto* upon the regular establishment of a local Grand Lodge. This is the real point. In this respect, England has hitherto been unwilling to concede to other Grand Lodges (in the "Dependencies," the rights which she claims for herself within her own territory,—wherever and whenever she can find craftsmen of her institution, however so few almost in number, who for any reason, may desire to "obstruct" the exclusive rule of a new territorial Grand Body, and this "rebellion" (for it is nothing else) to the rightfully constituted local Masonic sovereignty, is euphemistically dubbed "loyalty" to the Mother Grand Body!

Well, if "England" really means,—exclusive Masonic sovereignty for each of the three parts of the "United

Kingdom of Great Britain and Ireland,"—and concurrent, sub-divided jurisdiction in all the "Dependencies" of the "Empire,"—let her officially, authoritatively and plainly say so,—and we "Colonists" will then know exactly where we are Masonically, and what is necessary to be done.

Perpetual Masonic "Dependencies," forsooth! *Never*,—that is plain "English!" Freemasons meet upon the level, and Grand Lodges of Freemasons are of right,—peers.

From sheer pity and commiseration, we refrain at this present from replying to our contemporary when he talks about "the beauties of concurrent jurisdiction!" "Beauties" indeed,—say rather,—confusion,—discord,—disunion,—alienation!

GIVE HIM A LEATHER MEDAL.

In the *London Freemason's* report of the proceedings of the Quarterly meeting of the Grand Lodge of England, held on 2nd March, we find the following curious resolution, which was submitted, but fell through for want of a seconder:—

"1st. That, in order to perpetuate the memory of the Jubilee of the glorious reign of her Most Gracious Majesty Queen Victoria and Empress of India, it be resolved that the Grand Lodge of England do prepare forthwith a foundation stone, and the same be consecrated by our present Most Worshipful Grand Master, H. R. H. the Prince of Wales, K. G., &c., or his nominee in London. The foundation stone to be ultimately firmly placed, if possible, upon the ground in, or near, the original site of King Solomon's Temple in Jerusalem, and that the rebuilding of the said Temple as a "House of Prayer for all Nations" shall be proceeded with as soon as necessary funds be provided.

"2nd. That with a view of providing the funds as speedily as possible for the rebuilding of King Solomon's Temple as a "House of Prayer for all Nations," it be resolved that all present at the consecration of the foundation stone by the Most Worshipful Grand Master shall be allowed to place contributions on the stone, the same to be publicly acknowledged; that the stone shall remain in London for a given time, the general public to enjoy the same privilege of subscribing and placing their subscriptions on the stone as those present at the consecration.

"3rd. The foundation stone to be then forwarded to the principal cities of the United Kingdom and other countries, and that the custodians; composed entirely of Free and Accepted Masons, to be nominated by the Grand Lodge of England, shall be responsible for the safe custody of the stone, and the amounts placed thereon or otherwise subscribed for this object at each resting station, and to forward all contributions to the Treasurer, or as may be directed by order of the Grand Lodge of England."

The brother who moved the above, complained in his address of the opposition to it, and felt very badly because some one had said it was "idiotic." We are only surprised he was not laughed out of the meeting before he was half through. Such a distinction as calling the idea "idiotic" is really complimentary, for few well-regulated idiots would care to father it. Some mark of the estimation in which the mover is held by Grand Lodge should have been given him, and a leather medal (of not too costly material) about fills the bill.

Subscribe for THE CANADIAN CRAFTSMAN, only \$1.50 a year.

ROME vs. FREEMASONRY.

SIR,—In our sister Province of Quebec, the practical workings of the recent anti-Masonic Encyclicals of the Roman Pontiff, have of late, been startlingly manifest.

In some instances, during the recent parliamentary election contests, the question whether the candidate (Protestant or Catholic) was, or was not, a Freemason, was one of the principal issues of the campaign.

In one constituency, in which about a moiety of the electors are Catholics, — a non-Catholic candidate for the House of Commons, was, *per force*, compelled, — to make a “solemn declaration” before a “magistrate,” — that “he was not a member of a Masonic Lodge;” — to publish his “*dimit*” therefrom, in French and English, — to explain and define his position thereon, to the Bishop of the Diocese and to all the Roman Catholic ecclesiastics in the constituency, — and also to do the same upon the “hustings” and elsewhere!

Another candidate was “obliged” substantially to do the same thing, and others found it “necessary” publicly to “reiterate” that “they were not and never had been Freemasons!”

The following questions and answers are duly “vouched for”:—

R. C. ELECTOR,—“Can a Roman Catholic elector vote for a candidate for Parliament, who is known to be a Freemason?”

R. C. BISHOP,—“He cannot without committing a religious offence; and when he is aware that such candidate is seeking election for the purpose of forwarding the interests of Freemasonry, a Roman Catholic entails the penalty of ‘excommunication’ by voting for such candidate.”

R. C. ELECTOR,—“Can a Roman Catholic vote for a candidate, whether he be a Catholic or Protestant, who engages to give his support to a ‘government’ composed in part of Freemasons?”

R. C. BISHOP,—“He can do so

without religious offence, provided said ‘government’ be in actual existence and holds power, and that such candidate is not known to be a Freemason.”

Hereinabove, the members of the peaceful, loyal, non-sectarian and non-political-partisan Fraternity of Freemasons, in this “Canada of Ours” (?), will find abundant food for serious reflection!

SQUARE AND COMPASSES.

—Toronto Evening Telegram.]

“PECULIAR.”

Many “moderns” say that,—“Freemasonry is a *beautiful* system of morality, veiled in allegory, and illustrated by symbols.”

All “ancients” say that,—“Freemasonry is a *peculiar* system of morality,” &c., &c.

Which word (italicised above) is the more correct,—*beautiful* or *peculiar*? The latter unquestionably.

The ritual of Freemasonry abounds in archaic expressions fraught with esoteric as well as exoteric meaning. *Peculiar* may be so interpreted.

The adjective, *beautiful*, in the foregoing partial definition, is quite euphonious, and also conveys a fragmentarily correct idea, but it falls very far short of conveying the great Masonic truth originally sought to be inculcated by the word *peculiar*, which is directly derived from the Latin, *peculiaris* from *peculium*,—“property in cattle;”—“one’s own flock or herd;”—(Roman Law) “one’s own property;”—“exclusive property;”—(early English) “private property;”—“belonging to one only;”—“not common,” and hence more figuratively,—“what is unlike anything else;”—“something found only in one,” &c.

No other known system of morality has ever equalled that inculcated by Freemasonry, and, in our opinion, none can ever surpass it. It includes "The Golden Rule," and also contains the nearest practical approximation to the highest possible conception of self-abnegation in the otherwise dimly recognized duty to—"Live for others" and thereby also best promote "self-good." In deed and in truth it may well be said, that "Freemasonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols."

G. L. PERAMBULATION.

The time has evidently come when it should seriously be considered and finally decided whether Grand Lodge perambulation ought not to cease, and the large and ever increasing family of Craftsmen in Ontario, provide themselves with a permanent "home."

Perambulation may be a convenience for "youth," but the dignity and necessities of manhood and "age" require an "abode."

A Grand Lodge of Freemasons "on wheels," is not an edifying spectacle.

An "age" of annual "migration" from Town to City, and from City to Town, has surely been amply sufficient duly to gratify all commendable local aspirations, and to secure all actual or supposed benefits arising therefrom. The inconveniences and disadvantages of its longer continuance are too painfully evident to need comment.

The Craft is not "nomadic," but has all the attributes of a well-ordered and firmly established "State." A "Commonwealth" without a "capital"

is an anomaly amongst civilized and enlightened people.

The "Tabernacle in the Wilderness" having fulfilled its interim mission, the Divinely appointed resting-place of the "Ark of the Covenant" was in the "Temple at Jerusalem."

Well might the devout of the children of Israel mourn, because while many of them dwelt in "houses of cedar," a mere "tent" long continued to be the national "dwelling-place of the Most High."

How intense has been the grief of our aged brethren to have to gather together in annual assembly in a theatre, a town hall or in some other like rooms with all their merely "secular" associations and arrangements, instead of assembling within the consecrated precincts of "the lodge" with all its hallowed associations,—sacred symbols and equipments, all having been solemnly dedicated to "work and worship,"—and wherein each brother feels that it would be desecration to do or say aught but what comports with the sacredness of the place and the ever-abiding consciousness of the obligations therein assumed,—the lessons therein inculcated,—and the duties consequent thereon.

The time has come to build a Temple to the honor and glory of T. G. A. O. T. U. and for the assemblies of the "great congregation" of the "Sons of Light" in this our goodly "promised land."

No local (Samaritan-like) or other rivalries need or should exist. The beautiful "City of the Bay" will always be the Masonic Mecca ("York") of our Province. Other historic and

goodly cities also, will be the centres of District Assemblies and each will have an honored share of labor and renown.

Brethren,—the predestined time is now;—our "Jerusalem" for the annual tribal gatherings of our Israel, is the "capital" of our goodly Province,—the "site" is apparent,—"fifty thousand shekels" therefor are in the Lord's treasury—(as to what more is needed "the faithful" will provide)—the "three" (and more) "leaders" are in waiting,—and the skilful workmen are at hand. All things are now ready. Let the decree go forth to build the "House of the Lord." Other like good works will assuredly follow in their appointed time.

PRESENTATION AT GUELPH.

On Friday, April 7th, a delegation from Speed Lodge, No. 180, A. F. & A. M., Guelph, Ont., whose names are attached, with other prominent officers of the Lodge, proceeded to the residence of R. W. Bro. John Scoon, and presented him with the following address:—

To R. W. Bro. John Scoon, P. D. D. G. M.:

R. W. SIR AND BRO.,—The brethren of Speed Lodge, A. F. & A. M., desire in some way to show their high appreciation of your disinterested and distinguished services on behalf of their lodge, and Masonry in general, ever since you became a member of that Ancient and honorable body some fourteen years ago. You have been most punctual in your attendance at the meetings of the Lodge, and most assiduous and untiring in your efforts to promote its best interests. You have held almost every office from the lowest to

the highest, and discharged the duties of each and all of them with dignity and thorough efficiency. And in addition to the duties of your own office for the time you have ever been ready to give your hearty and valuable assistance in the performance of any other work requiring attention, from the instruction of the entered apprentice to the installation of officers. In view of these long, arduous and successful labors in the interests of the craft, the members of Speed Lodge feel that you are justly entitled to the highest honor they can bestow upon a brother. They therefore respectfully request you to accept this regalia of a District Deputy Grand Master, the emblems of the highest of those Masonic offices you have filled so creditably, and they trust your useful life may long be spared by the Great Architect of the Universe for the enjoyment and good of Masonry, your family and your friends.

Signed by R. W. Bro. Alex. B. Petrie, P. D. D. G. M.; W. Bro. W. Clarke, P. M.; W. Bro. Alex. Bruce, P. M.; V. W. Bro. John Mackenzie, P. M.; W. Bro. Jas. Parker, I. P. M.; W. Bro. S. R. Moffatt, W. M., and Bro. Wm. Gibson, Secretary.

To the above address the R. W. Brother made a most heartfelt and feeling reply.

The reason of the presentation being made at his residence was in consequence of his inability to attend the meetings of his lodge on account of the severe continued illness of Mrs. Scoon.

The regalia, which is a very handsome one, was purchased at the jewelry store of Mr. G. D. Pringle.

FREEMASONRY is an institution, not as the ignorant suppose, founded on unmeaning mysteries, but an institution founded on Eternal Reason and Truth.

**NEW GRAND CHAPTER R. A. M.
IN NEW BRUNSWICK.**

Hitherto the Royal Arch Chapters in New Brunswick have held under authority granted from Scotland, Canada, Ireland and England, although for some years the authority of the two latter grand bodies had ceased to be active. For some time there has been a movement on foot among the Chapters to take up the burden, responsibility, and, no doubt, advantages of self-government, and this has now resulted in the formation of the Grand Chapter in the Province of New Brunswick. On the 22nd March, delegates from seven of the nine Chapters met in St. John, and took all the necessary steps to complete the organization. The Chapters represented were: Carleton of St. John, Union of Carleton, Fredericton of Fredericton, St. Stephen of St. Stephen, on the Scottish registry; and New Brunswick of St. John, Bostford of Moncton, Woodstock of Woodstock, on the Canadian registry. Carleton Chapter dates its organization back to the year 1805, and is one of the oldest civil organizations of any kind in this city. The following officers were elected and installed:

- B Lester Peters, St. John, M E First Grand Principal.
- A F Street, Fredericton, R E Deputy First Grand Principal.
- James McNichol, St. John, R E Second Grand Principal.
- Geo M Jarvis, Moncton, R E Third Grand Principal;
- T Nisbet Robertson, St. John, R E Grand Scribe E;
- Geo F Pinder, St. Stephen, R E Grand Scribe N;
- J Henry Leonard, Carleton, R E Grand Treasurer;
- D F Merritt, Woodstock, } V E Grand
- W H Stevens, St. Stephen, } Sojourners;
- N Campbell, Fredericton, }
- S McKeen, Moncton, V E G Sword Bearer;
- A W Reed, Carleton, V E G Standard Bearer;
- A R Campbell, St. John, V E G D of C;
- W B Wallace, St. John, V E G Organist;
- G Gordon Boyne, St. John, Grand Janitor.

The necessary committees were appointed, and authority given to them to carry on the business of the gov-

ernment of this branch of the Masonic craft until the next meeting of the Grand Chapter. The proceedings throughout were of the most agreeable and harmonious character. We congratulate our companions down by the sea, on the formation of a Grand Chapter, and wish them every success.

THE ANNUAL ASSEMBLIES.

The importance of the forthcoming annual communications of our several Grand Bodies can hardly be over-estimated. There are, by each, many questions of unusual interest and magnitude to be considered and acted upon. There should be the largest possible attendance of the veterans, the middle-aged and the young, and all should come fully imbued with the true spirit of Freemasonry, and inspired with the fraternal purpose that all which may be said and done, shall have for its sole aim, the promotion of the best interests of the Craft within our Province,—throughout the Dominion,—and elsewhere in the Masonic world. So mote it be.

EDITORIAL NOTES.

The Grand Lodge of New York will meet in Annual Grand Communication on June 7th, next. Several important amendments to the Constitution will be acted upon.

The Past Masters' Association, of San Francisco, Cal., has addresses delivered before it at each meeting by prominent Craftsmen. We have often wondered what possible good a Past Masters' Association could be. We are glad to have found out. They talk each other to death.

THE MASONS of Brooklyn, N. Y., are about to build a Masonic Temple which will cost \$150,000.

THE death has lately been announced of the Countess Helen von Hadik, to whom, as the representative of the ancient Hungarian family of Barkoczy von Scala, the Emperor of Austria, as King of Hungary, had accorded all the rights and prerogatives of a man, and who was initiated in the Cassoria Lodge of Freemasons, though her initiation was not recognised by the authorities.

"THE ROYAL CRAFTSMAN" is a new Masonic publication recently started in Plainfield, N. J., and, judging by the first two numbers, it is well worthy of liberal patronage at the hands of the craft of that State. It is a neat-looking sheet, handsomely printed on good paper, and its contents are varied, interesting and well written. We gladly welcome the Royal Craftsman, and wish it and its able editor, W. Bro. John Wrich, a long, useful and prosperous career.

THEY carry electioneering for office to perfection in England. Here are sample advertisements which appeared recently in English Masonic journals:—

"ELECTION OF GRAND TREASURER, 2ND MARCH, 1887.—Bro. A. F. Godson's Committee sits daily at No. 2 Pump Court, Temple, E. C., from 2 to 4, to which place all communications should be addressed."

"The Committee for securing the election of Bro. Richard Eve, will meet at Freemasons' Tavern, on Saturday and Monday, the 26th and 28th of February, instant, and on Tuesday, 1st of March next, from 2 to 4, and on Wednesday, the 2nd of March, from one o'clock until the opening of Grand Lodge on that day."

ORIENTAL COMMANDERY No. 12, Knights Templar, of Cleveland, Ohio, Em. Sir Gibson H. Robinson, Commander, has honored Em. Sir Charles E. Pierce, Commander of Saint Omer Commandery of South Boston, by electing him an honorary member of their Commandery.

THE Rev. Bro. Robert Piggott, D. D., Past Grand Chaplain of the Grand Lodge of Penna., is now in the 94th year of his age, living in good health near Sykesville, Md. He is an enthusiastic Freemason and Templar, having been Knighted in St. John's Com'y No. 4, stationed at Philadelphia, in 1826, and is perhaps the oldest Templar in the United States.

ANOTHER curious relic, in the shape of a glass bowl, has just been unearthed near the "Foro Traiano," in Rome. On one side can be seen the "Square," over which is a "blazing sun," and letters "J. N." Underneath the Square are two pillars on a Mosaic pavement. The bowl is in a good state of preservation. Was it a loving cup from which our ancient brethren pledged each other?

"LOVE'S YOUNG DREAM," by May Agnes Fleming, is No. 40 of "The American Library," a copy of which we have just received from the Toronto News Co., Toronto. The name of the author is sufficient to guarantee that this is one of the best of the new novels. Sent to any address on receipt of 30c. Our readers in the country, who cannot get the latest books from a newsdealer handily, will do well to send their orders direct to the Toronto News Co., whose stock and facilities are unequalled.

THE FREEMASON'S APRON

From a Volume of Masonic Sonnets, by Bro. George Markham Tweddell, now in the press.

As spotless as the Aprons which we wear,
As innocent as lambs, our lives should be;
For we are marching to Eternity,
And from our souls must all defilement
tear.

Our ancient Brethren, building Temples
rare,
In honour of the Almighty Architect,
(Whose skill and love hath rear'd and does
protect

The Universe, with more than Father's
care,)

Should teach us all to square our actions, so
That we may each become as living Stones
In His immortal Temple, though our bones
Are crumbled into dust. Then let us go
Through life not slip-shod, nor blindfolded
quite,—

But as true Masons who have seen the
Light.

Nor Golden Fleece, nor Garter and its
Star,

Thistle, nor Coronet, nor Crown. (to win
Which men too oft have steep'd their souls
in sin,)

By me are deem'd so honorable far
As our white badge of spotless purity.
The Bond of Friendship be it to us all,
If Sons of Hiram we would dare to call
Ourselves. Mera Signs and Pass-words
ne'er can be

The Band that binds in Bonds of Brother-
hood?

(Too strong for priestly craft or despot's
power,

Or all the evil passions of the hour,
To rend asunder,) so many wise and good,
Of every creed and clime, on neutral ground,
Where Peace and Love and Charity
abound.

ROSE COTTAGE, STOKESLEY, YORKSHIRE, ENG

“KNIGHTS' TEMPLAR TACTICS,” by E. Sir Knight Chas. E. Pierce, E. C. of St. Omer Commandery, K. T., Boston, Mass., U. S., is a very valuable little work recently issued, which will be highly appreciated by every Commandery having a drill corp. The explanations are full and readily understood, and should be of great service in acquiring perfection in drill. E. Sir Knight Pierce is an enthusiastic, energetic Templar, and is deserving of the thanks of the K. T. for this useful and instructive work.

R. C. CATHEDRAL.

R. W. Bro. the Earl of Moira, afterwards the Marquis of Hastings, Acting Grand Master of the G. L. of England, was for nine years Governor-General and Commander-in-Chief of India. By him the supremacy of the British Empire in India was finally established.

On his passage thither in 1813, the vessel on which he embarked, called at Mauritius, and at the head of the Masons of that island, His Lordship laid the first stone of the *Roman Catholic Cathedral* at Port Louis! Times have changed since then!

CANADIAN MASONIC NEWS.

COL. MOORE.—*The Keystone*, Philadelphia, has published in full, the “Paper on the Rituals of the Templar System” by Col. MacLeod Moore, S. G. M., K. T., Canada,—which appeared in the April number of *THE CRAFTSMAN*.

R. W. BRO. MAJOR KEARNS, D. D. G. M., M. P. P., accompanied by W. Bro. Capt. Campbell, W. M. of Burlington Lodge, paid an official visit to Credit Lodge, 219, Georgetown, the other evening. Some work in the Third Degree was so well done as to earn a special compliment from the D. D. G. M.

On Tuesday evening, 14th ult., Guelph Lodge, Guelph, Ont., was honored by an official visit from District Deputy Grand Master Smith, of Elora. The usual routine of work was gone through, and in such a manner that the R. W. Brother highly complimented the Lodge on its proficiency, and congratulated W. M. Mahoney.

We have received a copy of the very handsome illustrated catalogue just issued by Bro. Geo. Kenning (of *The London Freemason*) of Masonic Clothing, Jewels, &c. The variety of Clothing and Jewels shown is large and embraces all the degrees. We cordially recommend Bro. Geo. Kenning's establishment to the craft of Canada. Address, *Freemason*, London, England.

An entertainment given by Doric Lodge, No. 382, G. R. C., Hamilton, on the evening of the 5th inst., was a grand success, and was greatly enjoyed by all who attended. R. W. Bro. J. J. Mason, Grand Secretary, who is W. M. of the Lodge, presided in a happy manner, and the veteran R. W. Bro. Richard Bull, delivered an eloquent address.

THE funeral of the late Bro. Donald McLean, of Guelph, Ont., Inland Revenue Collector for Guelph Division, took place on the 15th ult., and was very numerous attended by the Guelph Lodges, the following being the pall-bearers:—R. W. Bro. A. B. Petrie, P. D. D. G. M.; R. W. Bros H. Walker, J. H. Finlay and S. R. Moffatt, and W. Bros A. Bruce and Jas. Innes, M. P.

V. W. Bro. H. A. BAXTER (who was given the custody of certain jewels, records and documents by a deceased brother) has handed over to the Worshipful Master of St. John's Lodge, No. 209a, London, Ont., two important books of record, which the brethren of that Lodge highly treasure. One of them is of an especially interesting character, and its whereabouts had been a question of contention for many years. Bro. Baxter is cordially thanked for handing these records over to the Master of St. John's Lodge, 209a.

SAINT OMER COMMANDERY, K. T., Boston, Mass., is one of the finest in the U. S., and conducts its business in a manner highly creditable. Its Eminent Commander, Sir Knight Chas. E. Pierce, has favored us with an invitation to attend one of its meetings, and we shall avail ourselves of the first opportunity. The card and notice of meeting rank with the most elegant specimens we have ever seen, indicating that no expense is spared in securing the best artistic talent for its communications. The work of the Commandery, we are assured, is in keeping with everything connected with it—first-class.

On Tuesday evening, the installation of the officers of the Corinthian R. A! Chapter, No. 36, G. R. C., Peterboro', Ont., took place in the Masonic Hall. The Chapter was favored on this occasion with a visit from the Grand Superintendent of the Ontario District, R. E. Comp. J. B. Traves, and M. E. Comp. C. D. Macdonald, Past Grand Z. The following officers were installed:—

Ex. Comp. B. Shortly, Z.; V. Ex. Comp. W. Paterson, I. P. Z.; Ex. Comps J. Alexander, H.; D. Belleghem, J.; Comps C. Cameron, S. E.; R. W. McFadden, S. N.; R. E. Wood, Treas.; D. Spense, P. S.; A. St. A. Smith, S. S.; G. W. Hall, J. S.; R. S. Dundee, D. of C.; R. Q. Dench, M. of 1st V.; Wm. Smith, M. of 2nd V.; S. Sheldrake, M. of 3rd V.; V. Ex. Comp. H. Rush, M. of 4th V.; Comp. J. R. Stratton, St. B.; V. Ex. Comp. J. Hull, S. B.; Comps Geo. Munro, S. S.; Wm. H. Hill, J. S.; R. Ex. Comp. E. H. D. Hall, T.; Comp. Geo. McWilliams, J.

The Grand Superintendent expressed himself as highly gratified with the efficiency of the Chapter. After the ceremony the distinguished visitors were entertained at a recherche repast in the ante-chamber.—*Peterboro' Review*.

A FRATERNAL VISIT.

THE following members of the A. & A. S. Rite, c. Hamilton, paid a fraternal visit to the members of Toronto Lodge of Perfection, No. 3, on the evening of the 16th ult.:—Ill. Bros Hugh Murray, 38°, Ill. Com. in Chief; J. W. Murton, 38°, Past Com. in Chief; J. M. Gibson, 38°, Past Com. in Chief; David McLellan, 38°, 1st Lieut. Com.; R. A. Hutchinson, 32°, 2nd Lieut. Com.; W. H. Ballard, 32°, Grand Secretary; Wm. Bowman, 32°, Grand Almoner; Gavin Stewart, 32°; Colin McRae, 32°; Walter Spencer, 32°; Thos. Lees, 31°, Moore Sov. Cons., S. P. R. S., 32°. The occasion was the official visit of the Ill. Deputy of the Province of Ontario, Ill. Bro. Daniel Spry, 38°. During the evening the 4° degree of this Rite was exemplified by Ill. Bro. E. T. Malone, 32°, the T. P. G. M. and the officers of the lodge, after which the brethren repaired to the banquet room under the presidency of Ill. Bro. E. T. Malone, T. P. G. M., who was supported on the right by Ill. Bros. Daniel Spry, Hugh Murray, David McLellan, F. J. Menet, W. H. Ballard. On his left were Ill. Bros. J. W. Murton, John Ross Robertson, 32°; T. F. Blackwood, 32°; J. M. Gibson. Around the table sat Ill. Bros. Gavin Stewart, Walter Spencer, R. A. Hutchinson, Wm. Bowman, Thos. Lees, J. H. Thompson, 32°; Thos. Sargant, 32°. In the vice-chairs presided Bros. S. Dawson, 14°, and Sov. Pr. W. A. Geddes, 18°. After the magnificent spread had been partaken of, the Chairman then proposed the first sentiment,

"The Queen and the Craft." "God Save the Queen" was sung by the company.

Then "The Supreme Council of the Dominion of Canada" was presented. After being most royally and enthusiastically received, it was replied to by Ill. Bros. J. W. Murton, Daniel Spry, Hugh Murray, J. M. Gibson and David McLellan.

The newly initiated brother and visiting brethren were then proposed, when W. Bro. Fletcher (W. M. of Zetland Lodge, of Toronto, the newly admitted brother) and Ill. Bro. Gavin Stewart responded for the visiting brethren.

Ill. Bro. J. W. Murton proposed the health of Ill. Bro. E. T. Malone, which was responded to by T. P. G. M. Malone in a very happy way.

After the Junior Warden's toast was proposed the Toronto brethren in a body accompanied the Hamilton brethren to the station to meet the 11 o'clock train for home, and the train moved out of the station to the cheers of the Toronto brethren.

D. D. G. M. GUNN, of Walkerton, paid an official visit to St. John's Lodge, A. F. & A. M., No. 284, Brussels, on Friday evening of last week. The members of the Craft speak in the highest terms of him as a gentleman and a Mason. The *Post* says:—"He left a very favorable impression upon all with whom he came in contact, and he will be warmly welcomed to Brussels should he again come this way."

THE late Sheriff Duncan, of Welland, was an honored member of several fraternal and benefit associations. He was a member of Mount Nebo Chapter, R. A. Masons, in which he had filled all the more important offices; one of the oldest members of St. Mark's Lodge, A. F. & A. M., Niagara Falls South, and of Merritt Masonic Lodge, Welland. Past Grand Officer of the A. O. U. W., and Past Master Workman of Park Lodge, Niagara Falls Village; Past Grand Officer of Canadian Home Circle, and Past Leader of Welland Circle; member of Canadian Odd-fellows, Niagara Falls South, in which he has held the principal offices; member of Masonic Compact of St. Catharines, and of other beneficiary associations.

"MY MARYLAND."—The Grand Lodge of Maryland grandly celebrated the centennial of its existence on the 10th, 11th and 12th of May. Amongst the Canadian guests was M. W. Bro. J. Fred. Walker, G. M. of Quebec.

The late Joseph Maddox Newbold, who was buried on Sunday with Masonic honors was a Mason of forty-three years standing and a retired officer of the British army. He was born at Wicket Nook, Ashby de la Zeach, Leicestershire, England, on July 21st, 1798, and was in his 89th year when he died. He purchased a commission in the army when he was nineteen years of age and afterwards with his regiment, the 37th Regiment of Foot, was in the East India service. He was promoted to be Quarter-Master, and finally Major of the 37th Regiment about 1849. Among the medals he possessed was a gold one presented to him by Her Majesty in 1849, and a silver one also from the Queen, in 1852, both given in recognition of his military services. He also highly prized a silver-headed cane which, as the inscription stated, was presented by J. Frost to Major Newbold of the 37th Regiment, as a token of respect. He had two breast plates, one being engraved with the British coat of arms. Major Newbold was initiated in the North Hants Masonic Lodge, No. 726, on March 28th, 1844. He was presented with a badge by Lord Lee, which had a portrait of his Lordship on the top. Major Newbold retired from the army in 1857, and came to Canada in 1859, settling at Kingston, where he placed some £60,000 in a bank. He purchased a beautiful farm near Sydenham, but through some defect in the title lost it, and this, together with an unbusiness-like and too generous way of loaning money, dissipated his fortune rapidly. He crossed to the

United States, where he remained a short time, and, with the remnant of his fortune gone, he came to Peterboro' in 1871, and remained here until the time of his death. He lived a quiet life in Peterboro', and was respected by those who knew him, and his remains were followed to their last resting place by a large number of members of the Masonic fraternity.—*Peterboro' Review.*

ANY one sending to this office a copy of the Proceedings of the Grand Lodge of Canada for the years 1858, '59 and '60, will confer a great favor, or a reasonable price will be paid for them.

THE following resolution was passed at a recent meeting of St. Mark's Lodge, No. 105, G. R. C., Niagara Falls South, Ont.:

Whereas,—The Most High has seen fit in his infinite wisdom to remove from our midst our beloved Brother George J. Duncan

Resolved,—That in the death of Bro. Duncan this Lodge has lost one of its most active and honored members, the community an honest and upright citizen—and the family a tender and loving husband and father.

Resolved,—That while deeply sympathizing with the bereaved family, we trust that they will ever remember that what is our loss is his gain, and that he is now enjoying that long rest at the right hand of God.

Resolved,—That this Lodge room be draped in mourning for the space of thirty days. That a copy of these resolutions be spread upon the records of the Lodge—a copy tendered to the family of the deceased, and the same inserted in *Welland Tribune*, *Welland Telegraph*, *Niagara Falls Review* and *CANADIAN CRAFTSMAN.*"

GEO. HYATT, P. M.,
JAS. JONES, P. M., } Committee.
F. P. SUMNER, P. M., }

RICHARD HOLMES, of the Township of Kitley, near Brockville, was 100 years old on Tuesday, and has been seventy years a Freemason. His faculties are yet unimpaired.

THE Masonic fraternity and citizens of Victoria Road, Victoria Co., Ont., and vicinity intend celebrating the Queen's Jubilee, and in connection therewith holding a grand Masonic picnic and concert on or about June 10th, 1887. No effort will be spared to make it the event of the season. The concert will be held in the new Masonic Hall, which will be ready for occupation at that time.

THE contract for the new Masonic Temple in Petrolia has been let to Messrs. J. & J. Kerr. Work will be commenced at once, and pushed forward to completion as soon as possible. The tender is for \$14,300, exclusive of heating apparatus. The building will be three storeys high, with the first flat devoted to stores, the second to offices, and the third to the purposes of the Masonic Order.

EXCURSION TO THE SANDWICH ISLANDS.—A party of excursionists, consisting of Freemasons and their families, are preparing to visit the Sandwich Islands this spring. They expect to be gone about five or six weeks. The scheme seems to have originated in Sacramento, though the party will include Grand Master Atkinson and family, all other Grand officers and many prominent members of the Order scattered over the State. King Kalakaua is himself a member of the Order, and it is believed that he will take great pleasure in extending a cordial welcome to the visitors. A splendid time is anticipated and there is no apparent reason why it should not be realized.—*Calif. Record.*

BATTLEFORD.—Following are the officers of Battle Lodge, No. 98, G. R. M., recently started at Battleford; N. W. T.:—W. Bro. Sykes, I. P. M.; W. Bro. White-Fraser, W. M.; Bros G. Applegarth, S. W.; Richardson, J. W.; James Cluckskill, Treas.; M. Clunghan, Sec.; Clarke, Chap.; Gisborne, Organist; Clink, S. D.; Breardon, J. D.; Pritchard, I. G.; Hardy, Tyler.

WARREWORTH.—Officers of Percy Lodge, No. 161, G. R. C., installed by W. Bro. G. L. Duncan:—W. Bro. Dr. Mallory, M. P., I. P. M.; W. Bro. G. L. Duncan, W. M.; Bros James Banta, S. W.; David Ewing, J. W.; W. T. Wiggins, Treas.; Robert McPherson, Sec.; Chas Fisher, Chap.; F. Davidson, S. D.; F. G. Smith, J. D.; D. Glover, S. S.; E. Dibble, J. S.; E. Kemp, I. G.; E. Outram, Tyler; Wm. Bensley, D. of C.

M. W. BRO. THOS. DAVIDSON, Grand Master of Delaware, says in regard to delinquents,—

"I find that some of the lodges are carrying a large number of delinquents on their books. Every brother who is able to pay his dues should be made to do so, unless there is a satisfactory reason given for the failure. Those who are unable to pay should have their dues remitted. The lodge is thus saved the payment of the capitation tax to the Grand Lodge, as our laws provide. I think, by an effort on the part of officers of lodges, a great many of the delinquencies could be removed from the books, and lodges placed in a better financial condition than they are at present."

This is a wise provision in the constitution, which we would recommend to the attention of the Grand Lodge of Canada, that when a Lodge remits the dues of a Brother in arrears, the Grand Lodge should also remit its fees. As our Constitution stands at present the Lodge has to pay the fees to Grand Lodge of an indigent brother, as well as those of contributing members.

THE TWO PILLARS.—In the famous Pillars placed at the entrance to King Solomon's Temple it is supposed that Solomon had reference to the Pillars of Fire and of Cloud; and was the token of the Divine Providence which was ever-over his people. The pillar on the left represented the Pillar of Fire, and on the right the Pillar of Cloud. The name of the former signifies "herein is strength," alluding either to the Divine promise of succor, or to the Ark, which was in the Temple, and called the "Strength of the Lord"; and the name of the latter signifies "He will Establish," intimating God's promise to establish the Throne of David and His people, Israel.—*Calcott's Candid Disquisition.*

M. W. BRO. W. H. WHITE, Grand Master of Washington, has this to say on Temperance:—"We know that there are men, and Masons too, who are noble-hearted, generous to a fault, true to their families, true to the state, true to every obligation of manhood, but who are nevertheless engaged in the barter and sale of intoxicating liquors. They justify themselves by saying that the law authorizes it, society in general does not condemn it; if they do not engage in the business other and worse men will do so. The giant evil of the age is the excessive use of intoxicating liquors. The victim of an unconquerable thirst, the home, the foundation of all society, and all government, cry out for protection against its ravages. Lead us not into temptation is the wailing sob that goes up all over this land. It is a cry that will be heard and will be heeded. The moral sentiment of mankind is being educated and aroused against the inroads of this giant evil. Masonry, with her mighty opportunities for the accomplishment of good, must keep abreast of this moral sentiment, must in no way retard its growth, must in every way

aid it. This can best be done by us, not by the passage of laws, not by amendments of constitutions, not by repressive and harsh legislation, but by an exercise of good judgment, and a fearless determination to do our duty regardless of self and self-interests. Let it be distinctly understood, that hereafter, in this jurisdiction at least, the fact of engaging in the sale of intoxicating liquors bars the doors of Masonry against him who would enter for the first time, and, to him already clothed with the lamb skin, is an insurmountable obstacle to the obtainment of Masonic honors."

EMULATION LODGE of Instruction, F. & A. M., of St. John, N. B., held its closing meeting of the season on the evening of the 4th April. Before separating, the members availed themselves of the opportunity to express to their instructor, R. W. Bro. William F. Bunting, P. G. M., their high appreciation of his efforts in instructing them in the work of the craft by presenting him with a handsome gold-headed ebony cane, suitably inscribed. Bro. Bunting made an appropriate reply and speeches fitting the occasion were given by Past Masters Short, Humphrey and Reed and Bros. Davitt, Fowler, Shaw and others. The presentation was made by acting W. M. Frank Tufts.

One copy of each of the following numbers of THE CRAFTSMAN:—

Vols. I., II., III.

Vol. V., No. 3.

" VI., Nos. 9, 10, 11.

" VII., " 7.

" XI., " 7 and 9.

" XV., " 1 and 8.

Any one having copies of above to spare will confer a great favor by sending to, or communicating with

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