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# THE CRAFTSMAN;

AND

## CANADIAN MASONIC RECORD.

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Bro. J. J. MASON,  
Publisher

}

'The Queen and the Craft.'

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\$1.50 Per Annum,  
in advance.

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VOL. VI.

HAMILTON, ONT., JUNE, 1872.

No. 9.

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### THE DOCTOR'S STORY.

It was a little past a stormy midnight in December, 184—, that I retired, after some forty hours of arduous professional toil. An epidemic of the most fearful character was devastating the beautiful village of K—, where I then resided. The tender child, the delicate woman, the robust man—it seemed to make little difference who were attacked by the subtle disease; a few hours and all was over.

The history of that terrible pestilence, I gave to the professional world soon after it had ceased its ravages. For a long time seeming to baffle all medical skill, those who were attended and those who were not, alike passed into the silent land amid suffering unutterable. We were almost happy to see even our own loved ones die to escape the agonies of "the spotted death," as it was shudderingly called. Anon—the disease lost its terrible energy—a few were saved or spared; then many, then all recovered. But to this day, few then living in K— can speak of the dark hours of that December, without a whitened lip and trembling voice.

Benumbed with cold, and harrassed with both mental and physical fatigue, I sought my bed for a few hours' repose. But within an hour after, came the dreaded "alarm at the door," and wearily and with many maledictions at my own choice of a profession which exposed me to such hardships, I went out again into the storm. Miles and miles away, through forest and over prairie where the wind swept coldly and remorselessly, I followed my conductor until we finally arrived at his home; and such a home! A log house, in the middle of a clearing of some fifteen or twenty acres from the heavy timber; without a floor; the roof of poles, bark, and straw; the interstices between the logs roughly chinked with chips and mud; upon the ground a pile of straw, and a few coarse blankets; a fireplace with its crane, and a few of the simplest cooking utensils; no crockery, or chairs or tables, save rough blocks cut from the neighboring trees. Suffice it to say, that in all my experience in new country, I had never seen such evidence of utter destitution. And yet, here and there were little relics which convinced me that culture, refinement, and "better days" had been known.— Everything was scrupulously neat; the very arrangement of the blocks

which served for chairs and tables showed that the occupants were no ordinary persons. Thanks to the abundance of at least one comfort, a great fire roared and sparkled on the hearth, diffusing a cheerful warmth and light, by which I could observe and examine my patients.

The wife was writhing and struggling in the delirium which marked the first reaction of the fever. Side by side upon the same poor couch were a boy of ten and a girl of fourteen, upon whose life-fountains the awful chill had breathed, and they lay pulseless and deathly cold, with only now and then an uneasy motion, and the heavy sighing and irregular respiration to show that life still lingered. They had been seized since their father had started from home.

Their features were so faultlessly chiseled, so delicate in formation, so graceful in outline, that as I looked at them my very breath was involuntarily bated from fear that the little flame still flickering in the socket of their lives might be extinguished by its impulse. The mother had been peerlessly beautiful, and neither the ravages of care or sorrow, nor the angry demon of disease could efface the evidence. But now the mind wandered among evidences of joy and sorrow "like sweet bells jangled out of time and harsh," snatches of childish song, then fragments of soul-stirring strains from the old masters of melody, then a plaintive measure which filled the eyes with fast flowing tears: "Let us go away, George, where we can forget and be forgotten!"

The father was wholly unmanned, and the strong man wept like a child. Accustomed as I had been for years to scenes of suffering and grief, I could scarcely restrain my emotions; but by an almost super-human effort I mastered myself, and undertook the use of those agencies which experience had shown best adapted to relieve and save. Thank God! they were successful. Soon after sunrise in the morning, the blood coursed freely through the veins of both the son and the daughter without any of the frightful delirium which too often accompanied the reaction. The mother slept quietly, and the crisis had evidently passed.

After giving my professional directions I took leave. Six hours after, the summons came again, but this time for the father. I found him insensible, cold, and with the characteristic lurid spots where the blood had stagnated and decomposed beneath the skin. My experience told that his days were numbered. The slightest touch upon the surface elicited groans of agony, but I could lift the eyelid and put my finger upon the ball before the uncontracting pupil without any sign of feeling. The head was thrown back to its utmost tether, and the slow, irregular, and labored respiration hissed through the clenched teeth. I thought he would die at once; but he did not. By and by the reaction came, fierce and overmastering. The blood seemed literally boiling in the arteries; the cold and contracted features blazed with excitement, and the eyes gleamed like coals of fire. He fancied that he trod again the marble floor of the exchange, and muttered of gigantic speculations.— Alternately he groaned and tossed, then he turned and greeted his wife and children, and the stern man of business was the husband and father, gentle and loving. It was all clear now, for soon he exclaimed: "It is lost—all is lost; but no shadow of dishonor shall rest upon your name or mine. We will pay it all."

And this they had done. She was a younger daughter of one of the proudest of England's nobility, who had forsaken all for her American lover. He was the son of a merchant prince of ——. This father still sits in solitary magnificence in the same city, but discarded his son

with a curse, "because he was such a fool as not to compromise with his creditors, thereby saving, as he might have done, the bulk of his fortune." The kingly spirit of both son and daughter-in-law revolted from this. They paid the last dollar, and utterly penniless, but rich in honor and mutual love, with their children sought the then "Far West." The rest of the story is soon told.

In the strange incoherence of his mental wanderings, I gathered that he was a Mason. A gold chain which I, at first, supposed supported a watch, proved to have attached to it a Masonic jewel bearing the inscription:

PRESENTED TO \_\_\_\_\_, PAST GRAND MASTER OF \_\_\_\_\_, BY THE GRAND LODGE.

\_\_\_\_\_ —, 18—.

*"In the darkness he feared not. In the danger he stood firm."*

At that time there was not a Masonic Lodge, to my knowledge, within a hundred miles of K—. I was not myself then a Mason, although loving Masonry for my father's sake who "feared not in the darkness, and in danger stood firm." I have heard that C— and W—, of our village were Masons, and speedily resolved upon a test. Mounting my horse, I rode to the village, called upon each of them, and stated the facts. Noiselessly, but efficiently, they acted, and acted at once.

It was wonderful how speedily that lowly log-house, in the far-away forest, was supplied with comforts, with luxuries, and sympathizing attendants. Alas, it was too late for poor—. Once I thought his countenance glowed as though he felt the fraternal token from one that watched him in his final hour—but the secret is with God only. He passed away and left to his family an untarnished honor, and little else. But I saw him buried as a Mason; for the first time I had witnessed the solemn ceremonial. The wife and children were still unable to be present, but beneath the wintry sky, the evergreens fell upon a beautiful coffin, which brotherly love had provided, and fraternal tears followed him to the narrow house. The next day a petition for a Masonic Lodge charter was signed in K—, and now and ever since it has had reason to boast of as prosperous and loving band of brothers as the country affords.

The widow and children were not forgotten. The rough log shanty has given place to a modest cottage, over which the vines clamber, and around which roses cluster. Want fled away and comfort came, charmed by the genius of Masonry. No niggardly provision was made by those Masons in the dark and speechless hour of adversity, for the family of him who "in the darkness feared not, and in the danger stood firm."

Time, which has scattered silver thread in the raven tresses of the Mason's widow, has also mellowed her sorrow into the serene hope of ere long joining him in that better land where the tears are wiped from all eyes.

The daughter lives, and happy in new ties, brings glimpses of the earlier life to the sad eyes of her mother.

To-day the little boy, now grown a man, with all the father ennobling his brow, called upon me, on a furlough from his regiment, having received a severe but not dangerous wound, whilst leading his company during one of the most trying hours at Shiloh. He remembered me

as one of his earliest friends, and made himself known as a brother, by evidences which, the world over, need no further vouchers.

In a Masonic official position I have assisted in performing the last sad offices for two of the brethren indicated above, who have gone to their "refreshment on high;" some have gone to other lands, and it seems fitting that I should chronicle this brief history of that inner life of Masonry, as it was when the dark hours first began to fade into the light of a new morning of glowing prosperity.

[It may be interesting to the reader to know that the brother is now, and has been for many years, a resident of one of the largest cities in our State, where, at the head of one of our best colleges, he has won more than golden honors, and has filled many important positions in the gift of the Royal Craft.]—*Masonic Trowel.*

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## PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT OF MASONIC BODIES.

BY A. G. MACKEY, M. D.

### CHAPTER XXI.

#### OF QUESTIONS ON LEAVE TO WITHDRAW MOTIONS.

When a motion has once been made and seconded and read from the chair, it becomes the property of the assembly. If the mover, therefore, desires to withdraw it, he can only do so by consent of the meeting, which consent must also be unanimous. And there is reason in this; for if the meeting, notwithstanding the dissent of any member, were to grant leave for the withdrawal of any motion, it could gain nothing by the proceedings, for the dissenting member might immediately renew the motion.

It is not always deemed necessary to make a formal motion for the purpose of a withdrawal. The mover, who desires to withdraw his motion, asks permission to do so, the request being announced by the chair; if no one objects, the consent is supposed to be informally granted: but if any member says "I object," the matter is dropped and the discussion continues.

The motion—or in the form above stated the request—for permission to withdraw a motion may be made at any stage of the proceedings before the final vote is declared, and if adopted or granted, it removes the proposition of which it is the subject from the meeting at once, and all further proceedings on it are suppressed or cease.

Questions for the withdrawal of papers are in the nature of questions for the withdrawal of motions, and are subject to the same regulations. Reports of committees, petitions, or protests of members, and all other documents of any kind, when once presented to a Lodge—whether they be read and received as information, or not read and merely laid on the table, and their consideration postponed or referred to a committee—become the property of the Lodge, and can be withdrawn only upon motion or request, and the consent of a majority of the members. A motion for the withdrawal of such papers is always in order.

But an exception to this ruling must be made in the case of petitions for initiation, which by a recognized law or usage of the Order cannot be withdrawn after having once been presented to a Lodge; and a motion for the withdrawal of such petition would be always out of order.

Although we can find no regulation to this effect in any of the ancient constitutions, yet the constant and universal usage of the Craft has given to it the force of an unwritten law, and the reason for its existence must be sought in the symbolic character of our institution and its original connection with an operative art. The candidate for masonry has always been considered, symbolically, as material brought up for the building of the Temple. This material must be rejected or accepted. It cannot be carried elsewhere for further inspection. The Lodge to which it is first brought must decide upon its fitness. To withdraw the petition would be to prevent the Lodge from making their decision, and therefore no petition for initiation, having been once read, can be withdrawn; it must go through the necessary forms: and therefore a motion to withdraw it would be clearly out of order.

A different regulation prevails in Commanderies of Knights Templar. Grand Master B. B. French made, while presiding over the Order in this country, a decision in the following words:

“Commanderies, have exclusive power to decide all questions concerning membership, must decide all questions concerning petitions therefor by vote—such as whether or not a petition may be withdrawn &c.”

This decision was approved and confirmed by the Grand Encampment, at its session in 1862, at Columbus.

It is surprising that one so experienced as Grand Master French in parliamentary usage should have clothed the language of his decision in such ambiguous and inaccurate phraseology. From its terms we can gather only, and that merely by application, that in a Commandery a petition for membership (which we may suppose to include a petition for initiation) may be withdrawn by a vote of the body. But we are left in doubt whether that vote shall be a vote of the majority, of two-thirds, or the unanimous vote of all present. We must therefore apply the ordinary rules of interpretation of documents and the principles of analogy, to enable us to determine what sort of vote is required to authorize the withdrawal of a petition which has been presented to a Commandery.

Now, we cannot say that the word “vote” means in this decision a *majority vote*, or a *two-thirds vote*, because, as the context declares that “all questions concerning petitions” for membership are to be decided by vote, this would include questions on admission as well as withdrawal and thus it would follow that a ballot for admission need not be unanimous, which would be contrary to the recognized statutes of the Order, as well as the settled law of Masonry in its other branches.

In this uncertainty we must come to the conclusion, that the decision settles only one point—namely, that a Commandery may entertain a question as to the withdrawal of a petition for membership, which by a very liberal construction we may extend to petitions for initiation. But as the decision is entirely silent as to what number of votes is necessary to decide that question, we must settle that point by a reference to the character of the question, and to the manner in which questions of a similar character are settled.

Now, it is a rule in all Commanderies that every petition for initiation, when presented, must be referred to a committee, and on the report of that committee be subjected to a ballot. While this rule is in force, no petition can be withdrawn. A motion to withdraw it is equivalent to a motion to suspend the rule. It will be seen hereafter that no Masonic

Lodge can suspend any of its rules or laws except by superior authority. But the decision of Grand Master French and its approval by the Grand Encampment give to Commanderies the power of suspending the rule, which requires a ballot on a petition, and under the suspension of withdrawing it. But as no rule can be suspended except by general consent, unless otherwise provided by another rule, it follows that a withdrawal of a petition, which, as I have said, is to be considered in the character of a suspension of a rule, can only be done by general consent—that is, by a unanimous vote. And this is in better accord with the dignity of the subject; for if a Commandery were permitted by a mere majority vote to evade the responsibility of deciding on the character and qualifications of its candidates and to throw it on some other Commandery, to which, by this withdrawal, the candidate would be permitted to apply, much evil might, it is evident, arise, and much injury be inflicted on the Order.

I do not for a moment doubt that the withdrawal of petitions for initiation is contrary to the spirit of the Masonic institution, and I regret that any decision was ever made, from the loose terms of which the implied power of withdrawal can be extorted. But as this decision has been made the law of Templarism, all that can now be done is to guard and restrict its exercise by the most rigid interpretation. I therefore conclude that a motion to withdraw a petition for membership in a Commandery may be entertained, but can be decided in the affirmative only by a unanimous vote.

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## CHAPTER XXII.

### OF QUESTIONS ON SUSPENDING A RULE.

There is a recognized power in all deliberative bodies to suspend any one of their rules for the purpose of considering propositions or transacting business which would be, under the general rule, out of order and not admissible.

It is a general principle of parliamentary law, that anything may be done by general consent, and therefore any rule may be suspended at any time by a unanimous vote. But under certain circumstances, provided by the rules themselves, a rule may be suspended by a simple vote of the majority.

Hence, if the constitution of a Grand Lodge or the by-laws of a subordinate Lodge include a system of rules of order in which there is a provision for their suspension by unanimous consent or by the vote of a majority of those present, it will be in order to move such suspension, which motion is not debatable, nor subject to amendment, nor can it be laid on the table nor postponed indefinitely, but must be brought to a direct vote; nor, having been lost, can it be renewed for the same purpose; nor, having been adopted, can it be reconsidered.

But it must be remembered that all this refers, so far as a Masonic body is concerned, only to such rules as contain a provision for their suspension. Where there is no clause in the constitution or by-laws which prescribes that a particular rule may be suspended and directs the mode of suspension, a motion to suspend would be out of order and could not be entertained.

It refers also only to sure rules of order, for it is now universally admitted by Masonic jurists that a subordinate Lodge has no power to suspend its by-laws. But on this subject I have written so fully in my

work on Masonic Jurisprudence, that I cannot do better than to repeat here what I have there said.

From the fact that the by-laws of a lodge must be submitted to the Grand Lodge for its approval and confirmation arises the doctrine, that a subordinate Lodge cannot even by unanimous consent suspend a by-law. As there is no error more commonly committed than this by unthinking Masons, who suppose that in a Lodge, as in any other society, a by-law may be suspended by unanimous consent, it will not be amiss to consider the question with some degree of care and attention.

An ordinary society makes its own rules and regulations, independent of any other body, subject to no revision, and requiring no approbation outside of itself. Its own members are the sole and supreme judges of what it may or may not enact for its own government. Consequently as the members themselves have enacted the rule, the members themselves may unanimously agree to suspend, to amend, or to abolish it.

But a Masonic Lodge presents a different organization. It is not self created or independent. It derives its power, and indeed its very existence, from a higher body, called a Grand Lodge, which constitutes the supreme tribunal to adjudicate for it. A Masonic Lodge has no power to make by-laws, without the consent of the Grand Lodge in whose jurisdiction it is situated. The by-laws of a subordinate Lodge may be said only to be proposed by the Lodge, as they are not operative until they have been submitted to the Grand Lodge and approved by that body. Nor can any subsequent alteration of any of them take place unless it passes through the same ordeal of revision and approbation by the Grand Lodge.

Hence it is evident that the control of the by-laws, rules, and regulations of the Lodge is taken entirely out of its hands. A certain law has been agreed on, we will say, by the members. It is submitted to the Grand Lodge and approved. From that moment it becomes a law for the government of that Lodge, and cannot be repealed without the consent of the Grand Lodge. So far these statements will be admitted to be correct. But if a Lodge cannot alter, annul, or repeal such law, without the consent of the Grand Lodge, it must necessarily follow that it cannot suspend it, which is, for all practical purposes, a repeal for a temporary period.

I will suppose, by way of example, that it is proposed to suspend the by-law which requires that at the annual election all the officers shall be elected by *ballot*, so as to enable the Lodge on a particular occasion to vote *viva voce*. Now, this law must, of course, have been originally submitted to the Grand Lodge, and approved by that Body. Such approbation made it the enactment of the Grand Lodge. It had thus declared that in that particular Lodge all elections for officers should be determined by ballot. The regulation became imperative on the Lodge. If it determined, even by unanimous consent, to suspend the rule, and on a certain occasion to proceed to the election of a particular officer by acclamation or *viva voce*, then the Lodge was abrogating for the time a law that the Grand Lodge had declared was binding on it, and establishing in its place a new one, which had not received the approbation of the supreme tribunal. Such a rule would therefore, for want of this confirmation, be inoperative. It would, in fact, be no rule at all—or worse, it would be a rule enacted in opposition to the will of the Grand Lodge. This principle applies, of course, to every other by-law, whether trivial or important, local or general, in its character. The



Lodge can touch no regulation after the decree of the Grand Lodge for its confirmation has been passed. The regulation has gone out of the control of the Lodge, and its only duty then is implicit obedience. Hence it follows that it is not competent for a subordinate Lodge, even by unanimous consent, to suspend any of its by-laws.

## A. MASONIC BAPTISM.

### A VERY DEEPLY INTERESTING CEREMONY.

The *Washington Star* has the following: "The first public Masonic baptism of children which has ever taken place in the district was performed last night in the chapter chamber, Masonic Temple, in the presence of a large number of Masons, their wives and daughters. The children were, an infant son of Bro. Dr. Joseph W. Nairn, 32nd degree, and a son of Bro. E. B. MacGrotty, 18th degree, who were baptised in Mithras Lodge of Perfection, Ancient Scottish Rite, which is the Consistory of this Masonic jurisdiction. The rite was performed by Thrice Illustrions P. G. M. Albert Pike, assisted by Illustrious J. O. Sinclair, S. G. W.; Illustrious L. H. Pike, J. G. W.; C. W. Bennet, grand orator; W. M. Ireland, master of ceremonies; B. F. Hedrich, senior deacon; C. T. Nutze, junior deacon; Rev. Bro. Harris, chaplain; H. J. Markin, secretary; and L. Stoddard, tyler. The ceremony of Masonic baptism has always been celebrated in the ancient and accepted Scottish order. It has been censured by many as an irreverent imitation of the Christian rite of baptism; but well informed Masons know that purification by washing was used in all the mysteries thousands of years before our era. After the assembly had been seated, Grand Master Pike gave a short history of the ceremony, saying that it taught neither hatred, intolerance or revenge. After a voluntary on the organ by brother Sevoss, a rap was heard at the door, and the information given that two children, with their parents, desired admission, the parents praying that their children might be baptised, when the master directed the master of ceremonies and his aids to

#### BRING THE CHILDREN,

their parents and sponsors into the lodge. Soon after the master of ceremonies returned, followed by one of his assistants bearing a candlestick with three lighted candles—one white, one black and one red—forming a triangle. Following were two assistants, one carrying the child of Dr. Nairn, Robert Bruce Nairn, upon a cushion covered with light blue silk, the other leading the child of Bro. McGrotty, Edward Albert McGrotty; and behind these came the parents of the children, and the sponsors. The sponsors for the son of Dr. Nairn, were Dr. J. B. Gibbs, 32nd degree, and Caroline F. Davis; for Master McGrotty, Jerome C. Davis, 32nd degree, and Mrs. M. Walker. After the third circuit of the room the procession halted, and the candlestick was placed before the altar, and the children returned to their mothers, who with their sponsors, took seats in the centre of the room. The Masonic choir then sang 'My soul doth magnify the Lord.' After an oration by the master, in which he explained the duties and responsibilities which the lodge was about to assume in conferring the rite, he then asked the fathers; 'Are you willing that we should accept these duties?' An affirmative response being given, the master called upon the chaplain to invoke the favor and assistance of God, which was done, the brethren

all kneeling. The choir then sang the ode. 'Rejoice, rejoice, fond mothers.' The sponsors then took their seats, when the master addressed them in relation to

#### THE DUTIES

they were taking upon themselves. After an invocation to the deity and music, the children, parents and sponsors were then conducted forward to the altar, on which water, oil and salt were placed. The master then called the lodge up, descended from his throne, and after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the master took the children severally in his arms dipped their left hands in a basin of perfumed water, and said: "By this symbol I devote the (in each case) to the service of virtue and truth. May our Father who is in heaven keep thee innocent and pure of heart all the days of thy life." During this ceremony the choir sang an appropriate ode. The master then took the vessel of perfumed oil, dipped the little finger of his right hand therein, and marked it with a delta on the forehead of each child, saying: "I set upon thy forehead the symbol of wisdom, power and love of God. May he protect and guide thee in right courses all the days of thy life," the choir singing meanwhile the chant. "Blessed are the undefiled in the way." The master then replaced the vessel on the altar, and stretching out his hands towards the children, invoked a blessing upon them. The children and those in charge of them were conducted to their seats, and the choir sang an appropriate ode. The God-mothers then placed them at

#### THE ALTAR OF OBLIGATION

the brethren present formed in a circle around them, each with his left hand on his heart and his right hand raised toward heaven. All then kneeled and repeated after the master the solemn vow to protect the children from all danger and temptation until their arrival at maturity. After rising, the master, taking the vessel of salt in his hand, repeated the Arab vow which sanctifies the enemy with whom he has tasted salt, and placing a portion of the salt on his tongue said: "With this salt I seal my vow." The kersel was then passed to each brother, who in turn repeated the vow. The children were then invested with lamb-skin aprons and each was presented with a Masonic jewel, the master saying: "In the name and under the auspices of the supreme council, I do proclaim these children consecrated to the service of truth and virtue by Masonic baptism and anointing after the ancient custom of Masonry, to be wards of the Mithras Lodge of Perfection." This was repeated in turn by the venerable grand and senior wardens. After more music, the orator delivered a brief lecture, after which two young ladies, in conformity with a law of Scottish rite, passed among the assemblage and received contributions from all who chose to give, the sum so collected to be given by the grand almoner to the most needy person or persons known to him, the source from which it comes, in pursuance of inviolable custom, not to be made known. A closing chant concluded the ceremonies.

#### LEGISLATION REGARDING NON-AFFILIATION.

The *status* of non-affiliated Masons is just now the topic of the hour. In order to convey as concisely as possible the desired light on this subject we publish the following resolution adopted by the Grand Lodge of North Carolina at its last session:

*Resolved*, That the Master of all subordinate Lodges within the jurisdiction of this Grand Lodge be required, within three months after the close of this Grand Lodge, to give notice to all non-affiliated Masons within their jurisdiction to connect themselves with some Lodge, and if after such notice, they shall, for twelve months, fail to do so, said Subordinate Lodges shall expel such Masons from all the rights and privileges of Masonry."

Grand Lodges of other States have enacted laws similar to the resolution of the North Carolina Grand Lodge. In many instances non-affiliated Masons are subjected to the highest penalties known to Masonry, if they do not contribute to the support of the Grand or Subordinate Lodges in the jurisdiction in which they may reside; while others have, with a little more regard to the principles which ought to govern the craft, confined themselves to the passage of enactments depriving non-affiliates of the enjoyments of certain benefits.

In order that all whom it concerns may, at a glance, learn the action which has been taken by various Grand Lodges on this subject, and which, we think, will answer their several purposes, we present the following summary:

The Grand Lodge of *North Carolina* declares that a non-affiliated Mason shall not be permitted to visit the Lodge, or to join in procession; nor shall he be entitled to relief, or Masonic assistance, or burial.

*Virginia* declares that a non-affiliated Mason shall not be entitled to join in a Masonic procession, or to Masonic burial, or any pecuniary aid from a Lodge.

*South Carolina* prohibits them from visiting a Lodge more than once, without becoming a member of some regular Lodge under its jurisdiction, and withholds from them Masonic aid.

*Georgia* declares that Masons non-affiliated for twelve months shall not be permitted to visit any Lodge, nor be entitled to any of the benefits and privileges of Masonry.

*Alabama* say that a Mason should never be allowed a dimit without cause; he has no right to non-affiliate himself, and that none but affiliated Masons shall, in case of death, be buried with Masonic honors, or be entitled to Masonic charity.

*Mississippi* deprives non-affiliated Masons of the rights, benefits, and privileges of the Lodges; that is to say, the right to visit, the right to charitable aid, the right to join in processions and to Masonic burial.

*Louisiana* divests them of all the right to visit, to assist at any public ceremonies or processions, to Masonic burial, or to receive relief for themselves or families from the charity funds of the Society.

*Texas* instructs its Subordinate Lodges not to grant relief to non-affiliated Masons out of the Lodge funds, and refuses them the right to visit any Lodge more than three times.

*Arkansas* maintains that they have no right to visit a Lodge unless by consent of the same, with or without terms; nor to relief from the Lodge; nor to join her local processions; nor to Masonic burial.

*Missouri* declares that they shall have no claim or right to aid from the charity funds of the Grand Lodge or its Subordinates, nor shall they be permitted to visit a Lodge more than twice without the unanimous consent of the members.

*Tennessee* expresses the opinion of its Grand Lodge, that non-affiliated Masons are not entitled, as a matter of right, to the charities of the Society.

*Kentucky* leaves its discretionary with its Lodges to bury a non-affiliated Mason irrespective of his otherwise good standing, or of his request.

*Ohio* recommends its Lodges to discountenance, by all proper means, the practice of non-affiliation, and to withhold from non-affiliated Masons the right of visiting, or participating in the public exercises, and of Masonic interment.

*Indiana* directs that they shall not be permitted to visit any Lodge under its jurisdiction, be entitled to Masonic burial, to receive relief from the charity funds, or to be allowed to assist at any public ceremonies.

*Illinois* declares that non-affiliated Master Masons, who refuse to contribute to the support of the institution, unless prevented by disability, by so doing forfeit all the rights, privileges and benefits of the Society.

*Michigan* refuses to a Mason residing within the jurisdiction of a Lodge the right to visit the same more than three times without becoming a member thereof, except sojourners, unless they be members in good standing of some Lodge in its jurisdiction.

*Maine* directs its subordinates, in all cases of application for dimitts, to suffer no member to withdraw, unless to form a new Lodge or to join another.

The Grand Lodge of *Vermont* declares that all non-affiliated Masons shall be indefinitely suspended, and they and their families be excluded from all the privileges and benefits of the institution.

*Massachusetts* deprives every Mason, not a member of some Subordinate Lodge, from visiting the same Lodge, in the place where he resides, more than twice, without the permission of the Master or vote of the Lodge.

*New York*, in its Constitution, provides that, it being the duty of every Mason to belong to some Lodge, and contribute to its funds, therefor, any Mason who does not contribute to the funds, or belong to some Lodge, shall not be entitled to visit more than twice while he so continues, or to join in processions, or receive assistance or relief, or Masonic burial.

*Pennsylvania* declares that no brother made in a Lodge beyond its jurisdiction, and having been a resident there for three years without joining a Lodge, shall be entitled to Masonic relief, nor shall his family be entitled to apply therefor; and denies to a brother who is not a member of a Lodge permission to visit any Lodge more than once.

*Maryland* deprives a Master Mason, not a contributing member of any Lodge, of the right to visit the same Lodge more than twice, unless he joins some regular Lodge.

The *D. of Columbia* directs that no Lodge shall, more than once, admit as a visitor any resident Mason not a member of some Lodge; and no resident Mason, non-affiliated more than one year, shall participate in any public procession or ceremony, nor shall any such, nor their widows or orphans, be entitled to any benefit from any Lodge—all such non-affiliated Masons being regarded as profanes, not known to the Fraternity in any of its organized forms.

*Wisconsin* pronounces all non-affiliated Masons as not entitled to any of the benefits of Masonry, and deprives them of its privileges, nor have any of their families claims for pecuniary aid.

*Iowa* orders that Masons not of any Lodge, and residing in the jurisdiction of its Grand Lodge shall pay into the Grand Treasurer the

same dues as are required from affiliated Masons, and for non-compliance shall not be permitted to visit any Lodge in the jurisdiction more than once.

*Minnesota* prohibits all non-affiliated and non contributing Masons from receiving any Masonic aid, and deprives them of the privileges of the Craft, permitting them, however, to visit a Lodge not more than three times.

*California* deprives all non-affiliates, who do not contribute, of all the rights, privileges and benefits of the Fraternity.

*Oregon* makes non-affiliates pay dues, or debars them of all Masonic privileges.—*Masonic Monitor*.

## GRAND LODGE OF ROYAL ARK MARINERS.

AND APPENDANT ORDERS OF THE DOMINION OF CANADA.

*To all whom it may concern, but more particularly to Royal Ark Mariners of the Dominion of Canada—*

GREETING:

WHEREAS, At the suggestion of the Grand Commander of the Grand Lodge of R.: Ark Mariners for England and Wales, &c., Mt.: Wor.: Bro.: Morton Edwards, No. 7, Gower Street, W. C., London, that a Grand Lodge of R.: Ark Mariners be established for the Dominion, as soon as a sufficient number of Lodges were formed in Canada, a convention of R.: Ark Mariners was held in March last at Maitland, Province of Ontario, composed of seven representatives from the regular Lodges of Maitland, Orillia and Montreal, and, with the cognizance and concurrence of other Ark Mariners of the Dominion, a Grand Lodge of Ark Mariners was formed, Grand Officers appointed, and such rules and regulations drawn up as were considered necessary for the working of the Degree.

It will therefore be necessary for all Lodges now existing in Canada, which hold Warrants from the Grand R.: Ark Lodge of England, without delay, to forward to the Grand Commander, Morton Edwards, a return of their Lodge members, and remit such fees and half yearly dues as may be in arrears, for elevation and commander's degrees, etc., etc., to enable the books of the Grand Lodge to be completed.

The Grand R.: Ark Lodge of England, having freely assented to the separation of the Canadian Brethren to form an Independent Grand Lodge, are still anxious to preserve the Link more closely that connects them with Canada, and proposed that such Brethren as may hereafter in Canada wish for certificates from the Grand Ark Lodge of England, can procure them by joining, as country members, the Prince of Wales' Lodge in London, making application through their own Commander to the Grand Scribe of the Degree in Canada.

All communication from R.: Ark Mariner Lodges in Canada, are, for the future, to be addressed to R.: Worshipful Brother, Robert Ramsay 32°, Grand Scribe, Grand Lodge R.: Ark Mariners of Canada, at Orillia, who is authorized to furnish such information as may be required.

Given under my hand at Laprairie, this 12th day of May, 1872.

W. J. B. McL. MOORE, S. G. I. G. 33°.

Sup.: Gr.: Commander Gr.: Lodge R.: Ark Mariners of Canada, and Gr.: Representative from Gr.: Ark Lodge of England and Wales, etc., etc., etc.,

LIST OF OFFICERS.

M. Wor. Bro.	Col. W. J. B. MacLeod	33°, of Laprairie, Quebec,	Supreme Grand Commander.
" " "	T. D. Hurlington	33°, of Ottawa, Ont.,	Chief Intendent General and Past S.: Gr.: Com.
R. " "	Geo. C. Longley	18°, of Maitland, Ont.,	Deputy Grand Commander.
" " "	S. B. Harman	18°, of Toronto, Ont.,	Int.: Gen.: for Ont., and Past Dep.: Gr.: Com.
" " "	J. G. A. Le Blanc	32°, of Montreal, P. Q.,	Int.: Gen.: for Quebec, and Past Dep. Gr.: Com.
" " "	Robert Marshall	33°, of St. John, N. B.,	Int.: Gen.: for N. B., and Past Dep.: Gr.: Com.
" " "	S. R. Sircorn	18°, of Halifax, N. S.	Int.: Gen.: for N. S., and Past Dep.: Gr. Com.
" " "	Daniel Spry	18°, of Toronto, Ont.,	Int.: Gen.: (unattached) and Past Dep.: Gr.: Com.
" " "	Thos. Sargeant	18°, of Toronto, Ont.,	Int.: Gen.: (unattached) and Past Dep.: Gr.: Com.
" " "	N. G. Bigelow	18°, of Toronto, Ont.,	Int.: Gen.: (unattached) and Past Dep.: Gr.: Com.
" " "	John Dumbrielle	18°, of Maitland, Ont.,	Grand Senior Warden, J.
" " "	J. A. Ardagh	18°, of Orillia, Ont.,	Grand Junior Warden, S.
" " "	Rev. Canon Ramsay	18°, of Newmarket, Ont.,	Grand Chaplain.
" " "	John Easton	18°, of Prescott, Ont.,	Grand Treasurer.
" " "	Robert Ramsay	32°, of Orillia, Ont.,	Grand Scribe.
" " "	H. G. Summers	18°, of Orillia, Ont.,	G.: Registrar.
V. Wor. Bro.	C. S. Elliot	18°, of Orillia, Ont.,	Grand Senior Deacon.
" " "	Daniel Maxwell	18°, of Prescott, Ont.,	Junior Deacon.
" " "	W. W. Porter	Bradford, Ont.,	Gr.: Superintendent of Works.
" " "	Daniel Collins	18°, of Maitland, Ont.,	Grand Master of Ceremonies.
" " "	G. M. Wilson	18°, of Orillia, Ont.,	Grand Standard Bearer.
" " "	F. Kean	18°, of Orillia, Ont.,	Grand Sword Bearer.
" " "	T. S. Atkinson	18°, of Orillia, Ont.,	Grand Torch Bearer.
" " "	J. W. H. Wilson	of Bradford, Ont.,	} Grand Stewards.
" " "	John Satchell	18°, of Prescott, Ont.,	
" " "	T. H. Tebbs	of Orillia, Ont.,	
" " "	W. R. Jamieson	of Bradford, Ont.,	

LIST OF LODGES IN THE DOMINION.

No. 1.	Ararat Lodge, Premier,	(formerly M. Edwards)	Maitland, Ont.
2.	Olive Branch.....	.....	Orillia, Ont.
3.	MacLeod Moore.....	.....	Toronto, Ont.
4.	Croker-King.....	.....	Halifax, Ont.
U. D.	Le Blanc.....	.....	Montreal, P.Q.

TOO MUCH HASTY LEGISLATION.

This complaint is not only sounded through the secular press relative to the acts of Legislatures, but also by Grand Masters in Grand Lodges, and it is one well worthy of calm and solemn consideration.

In looking over the proceedings of Grand Lodges, we are reminded continually that many resolutions and laws are passed which are either mere repetitions of former ones in force, or in contravention of established constitutions, thus confusing the Craft and leading eventually to a total disregard on their part of what was done by their representatives at the "last communication."

The cause of this fault is found principally in the fact that Masters and Wardens do not fully realize their positions. They seem to forget until too late that when assembled *they are the Grand Lodge*.

They awaken to their responsibility first on the eve of the annual

communication, and then they find that they are often called upon to perform duties of which they know comparatively nothing, and to decide upon questions of which they never heard, and with whose merits they are wholly unacquainted. We speak now more particularly of the younger members of the Grand Lodge, whose votes count just as much as the veterans in deciding issues. When a question is propounded in Grand Lodge, each member should at once ask himself, "What is the Law?" and each one should be able to answer for himself by virtue of his own duties.

Take for instance the Grand Lodge of Missouri: Every Lodge chartered, and U. D., has been supplied with the "book of constitutions," (unless lost in the mail), yet we honestly and fraternally ask each Master and Warden, "Have you studied (not read) that book from beginning to end?" How many, we ask, can answer "Yes?" We venture not one in ten can.

We make this declaration purely from an average struck from personal observation. We regret to make it, but we believe, that in so doing we say no more for Missouri than may be said of every other Grand Lodge in the world,—in fact, we believe our state is more fortunate than many others, for the reason that our proceedings show a more consistent legislation than that furnished by many of our sister jurisdictions; yet this is no excuse for any Master or Warden not knowing the law and usage. It is not merely enough for an officer to read the law, but he must study it. A student could not merely read Blackstone, Coke, and others, and pass an examination in any court; he must study them, by reading them over and over again, year after year, until the principles are firmly fixed on the memory and thoroughly understood. There is not one man in a thousand who can read a code of law through and be able to remember or quote it by a single reading, and even in many readings the mind must be drilled by supposed or actual cases applied to the text to get the principles fixed on the memory in order to be able to refer to them in emergencies.

One of the greatest constitutional lawyers of this country (Hon. James A. Bayard, of Delaware), has made it a rule to read the standard works through once every year, for nearly thirty years, and has said, that at each reading he gathered new ideas, even after he knew them almost by heart, while yet a student, preparing for the bar. What a lesson is here for Masonic legislators and executors of the law, while in office! Not one in a hundred of our fellow citizens have ever read a law book or code of statutes through in their lives, but they are daily called upon to vote on laws which may affect the most sacred rights of their fellow citizens. They have not time to read them after the legislature assemblies, hence they have to be governed by the knowledge of others, or by their own common sense. Any legislature is fortunate if it contains even a half-dozen men who are thoroughly posted, yet all could be if they would only read the secular press in which the publication of laws is authorized by the states themselves. Any citizen who has the brass and ambition to run for the legislature, even as a political movement, should have brains and liberality enough to buy and study the constitution and laws of his State, so that when he takes his seat, he may be prepared to do justice to the honorable position he assumes. Now, while a legislator is not expected to judge and to execute the law, he is less culpable than a member of a Grand Lodge who, not only makes law, but executes it in his official capacity when presiding over a Lodge

It is therefore more incumbent upon every Master and Warden to *study* the laws of his Grand Lodge and the history and usage of Masonry throughout the world. The laws of his own State he can always get from his Grand Secretary; and the laws of other States, together with Masonic history and general usage, he can get from any intelligent Masonic journal and in the reports on foreign correspondence.

How many Masters and Wardens subscribe for such a paper? Alas! too few. When called upon by circular or agent they reply by act or in so many words, that they "know it all."

These are the kind of representatives who give the casting vote on all sorts of useless motions, and lumber up the proceedings and statute book with superfluous resolutions, and in all probability vote down essential propositions. They do this, because they do not read, and will not understand the question at issue.

A Freemason must be a reasoner and a thinker if he expects to be of any use in a Grand or subordinate Lodge, and he cannot be either unless he is a reader.

The Masonic jurisprudence of this age, on account of the vast proportions of the institution, is becoming a study worthy any reflective mind, and it cannot be expected that every one will be able either by inclination or faculty of mind to master it all, but, yet each should, to the very best of his ability, endeavour to accomplish all he can by close application to the opportunities afforded him.—*Gouley's Freemason*.

## RUSTY MASONS

It is no credit to any Masonic jurisdiction to have its members refused admission to a foreign Lodge, after examination; and if this rejection be habitual, it is an absolute discredit. It is possible that an individual Mason, when abroad, may be what is daintily termed "rusty;" for it is impossible to prevent some men without brains, or industry, or both, from obtaining admission into the Fraternity; and, besides, the haste with which they may have been hurried through the Degrees, may account for it; but when the *majority* of Brethren from any one jurisdiction pass into the examining-room and out again, to have the Committees in each case report that "he cannot work"—this shows there is something radically wrong, not only in the Brother, but in his Mother Lodge. There is a screw loose somewhere in the Masonic machinery. There has been undue haste in his "making"—the kind of haste that makes waste.

There are certain men who never will make Masons, because they "have no head for it." They might attend every communication of their own Lodge, and as many more of other Lodges, and yet be none the wiser. Their heads are sieves, which let words of wisdom fall through like so much water, and retain only those which it would be creditable never to have heard. Such men will be found everywhere; but they do not give character to any section or any Lodge. It is fortunate that it is so; and we cannot attribute any indifferent report as to the character of the Brethren made in any jurisdiction or Lodge, to this cause. We must seek some other. There is another, and we regret to say we do not believe it is peculiar to any particular Grand Lodge—at all events there are several that are guilty of shortcomings in this respect. The cause is this: suitable proficiency is not positively



required from a Brother, in the preceding Degree, before he is advanced to the next higher one. All the trouble lies here. What is the origin of it? Not in the fundamental law, for there is scarcely a Masonic jurisdiction whose regulations are not specific upon this point. For example, the Ahiman Rezon of the Grand Lodge of Pennsylvania provides: "A candidate shall not receive more than one Degree on one day, nor a subsequent Degree at a less interval than one month, from his reception of a former Degree, without dispensation from the Grand Master. But it is recommended to all Lodges to *require proof of a Brother's proficiency in the Craft before he is advanced.*" And the By-Laws of the subordinate Lodges in many instances supplement this regulation by a still more stringent one of their own, providing for an examination in open Lodge prior to advancement. The fault does not lie in the law, but in the administration of it. The case is the same with Masonic law as with political law—it is often practically obsolete; and the one who is responsible for it in our case is the Worshipful Master. All power is his. He may make or mar a Lodge; admit to it only those who are skillful Craftsmen, or every one who has served a Masonic Apprenticeship, without regard to whether he has learned anything or not.

There are three reasons why there are so many rusty Masons about. One is that just mentioned—the neglect of Worshipful Masters to enforce the regulations of their Grand and subordinate Lodges. There is no excuse for this; and if they do not see the propriety of administering the fundamental law themselves, the Past Masters of their Lodges ought, in a fraternal manner, to direct their attention to it. A second reason is: the neglect of the recommenders of a candidate to see that he perfects himself in the ritual, as he proceeds to take his Degrees. It is the imperative duty of recommenders to do this. They owe it to themselves, and to their friends thus introduced; and yet we have known Brethren who have taken their first Degree, and were in the preparing-room prior to taking the second, to be found by their guide as ignorant as though they had never been brought to Masonic Light. And yet, when introduced, they have been passed and raised as if their skill was equal in magnitude to their ignorance. Their recommenders erred primarily, and the W. M. secondarily; but both radically and unmasonically. The third reason is: the too great readiness of Grand Masters to grant dispensations for the conferring of more than one Degree at the same time. It is to this error, doubtless, that we owe the discredit of our travelling Freemasons, who are unable to work their way into any foreign Lodge. Pennsylvania, in its day, has erred in this way, equally with its sisters. Indeed, a correspondent in Atlanta, Georgia, writes us, that we have attained rather an unenviable reputation abroad for sending out unskillful Brethren. If this be so in the past, we do not think it will be so any longer. The last year or two we have turned over a new leaf, and every so called emergency is not hastily endorsed as such, and a dispensation granted as a matter of course, upon application. Let us be still more stringent in this respect, for it will be for the good of Freemasonry in general and this jurisdiction in particular.

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The tears of beauty are like clouds floating over a heaven of stars, bedimning them a moment that they may shine with a brighter luster than before.

## ANTI-MASONIC VAGARIES.

The readers of the CRAFTSMAN have from time to time been kept informed of the progress of the anti-Masonic movement in the United States. The movement is chiefly confined to certain people who in the name of religion deem it necessary to denounce Freemasonry, contending that the two are utterly irreconcilable. At a recent session of the United States Methodist General Conference, a petition was presented against Freemasonry, by a Dr. Mattuck, of the Genessee Conference, and the terms of the petition enable us not only to understand the grounds of opposition to our ancient fraternity, but the utter ignorance of Masonic principles involved in those grounds. Thus, after setting forth that many ministers and other members of the Church are also "members of Masonic lodges and other combinations, whose obligations and teachings are essentially and designedly anti-Christian," the petition proceeds to define the principles of Freemasonry in terms which will excite a feeling of mingled surprise and amusement, as follows: "That Masonry, the parent and promoter of such combinations, professes to be a religion, has its priest, its worship and its laws, to raise its members to holiness here and to heaven hereafter; and all this while it rejects the only Saviour, Jesus Christ." And then, wrapping themselves up in their splendid christian humility and charity, the petitioners, referring of course to themselves, declare "that these ministers and other members of our Church who adhere to Christ and his gospel alone, and have no fellowship with such unfruitful works of darkness, but rather reprove them, feel much aggrieved by the contradictory and unholy connections here specified, and are becoming more and more dissatisfied therewith, and especially so with regard to ministers who have entered into such unholy and anti-Christian associations." And then again these humble minded purists, "who have no fellowship with such unfruitful works of darkness," wind up their petition by praying that such action may be taken by the sessions as will clear the Church "as far as possible of blame in the matter; and further, that you will take such mandatory or advisory action in the case as will require all our members who have entered into such unholy associations to separate themselves therefrom; and in default of doing so to be subjected to disciplinary action, as also all members who may hereafter unite with such orders. Or, if in your wisdom, you shall consider it the better way to take such action as will declare such an holy alliance on the part of our members to be a violation of the discipline as it is, which is really the fact."

Our purpose here is not to refer to the eminent modesty which characterises this petition, which, denouncing those belonging to "Masonic lodges," and therefore presumably better acquainted with the princi-

ples involved in such membership, as being devoted to the "fellowship of darkness," assumes an extra purity and excellence for themselves. What we desire to do is simply to point out, in as plain terms as we can use, the utter falsehood of the statements of this petition so far as they pretend to describe the principles of Ancient Free and Accepted Masonry.

Let us take the charges as they stand. First, we are told that Masonry "professes to be a religion." The term is sufficiently vague to make the charge true or false as it may be understood. Thus Worcester gives as a definition of the term religion, "an acknowledgment of our obligation to God as our creator, with a feeling of reverence and love and consequent duty or obedience to Him; duty to God and to His creatures; practical piety; Godliness; devotion; devoutness; holiness." And as a second definition we have this, "a particular system of faith or worship." And Webster, with greater terseness describes religion as "the recognition of God as an object of worship, love and obedience; right feelings towards God as rightly apprehended; piety." And as a second and third definition, as "any system of faith or worship," and "the rites and services of religion." Now taking these definitions as literally and conventionally correct, Masonry does not profess to be a religion. It does require from those who would enter its portals, "an acknowledgment of our obligation to God as our creator," and "the recognition of God as an object of worship, love and obedience." But beyond that it does not go. It is not a system of religious belief or worship. On the contrary, every candidate for its privileges is expressly assured that its principles will in no way interfere or conflict with his religious opinions. A belief in God is all that is required; and surely that should not be a ground of objection to it in the minds of those who, in the interests of religion, seek its overthrow.

Then we are to be told that "it has its priest, its worship and its laws." It has not its priest, it has not its worship, it has not its laws, taking those terms in the connection in which they are used. It has not its priest in any form, there being no priestly office in connection with ancient craft masonry. It has no worship, unless the invocation of the blessing of God upon its proceedings may be called worship; it has no laws, that is, no laws which have relation either to religion, to priest or to worship. It has its system of laws, its landmarks, transmitted from a remote period, and which, from the foundation of its fabric, have been unchanged and unchangeable, its constitution which limit the authority of its lodges and provide for their government, its by-laws, which each lodge, subject to the constitution, may enact for itself. But in this respect it differs in no way from Sons of Temperance or Good Templars, which organizations we dare say the petitioners to the Methodist conference, or many of them, hold in high esteem.

Then we are told that Masonry professes to raise its members to holiness "here and to heaven hereafter." Masonry proposes nothing of the kind. Having stated that it is not a religion in the conventional meaning of that term, nor in its literal sense, except in the very limited form that we have explained, it is not necessary to go further in contradiction of this statement. No man is any the nearer holiness here or heaven hereafter by the mere fact of being a Freemason. This fact cannot be too strongly impressed alike upon the minds of the public and of Freemasons themselves. As the order does not in any way interfere with the special religious belief of its members, so it in no way takes the place of the Church to which its membership belongs, or ventures to assume in any way its functions. A strict adherence to the principles of Freemasonry we believe will make its members better men; but we do not claim that it will necessarily make them pious men. In itself it does not lead either to holiness or heaven, but it does lead them by its principles to a greater reverence for the Deity, and a fuller recognition of their duty to their fellow men. We have shown thus that the charges in this petition are utterly untrue; that they exhibit an ignorance which is deplorable; but they are a fair illustration of the general arguments by which fanatics seek the overthrow of Freemasonry.

### GRAND DEMONSTRATION.

LAYING OF THE CORNER STONE OF THE NEW "UNION STATION" AT THE CITY OF TORONTO.

High Twelve, on Thursday the 13th inst., was the hour fixed upon for the laying the corner stone of the Union Station, but unfortunately a pouring rain delayed the ceremony for nearly two hours. Great preparations had been made to accommodate the ladies, who would doubtless have been present but for the unpropitious state of the weather.

The Grand Lodge of A. F. and A. Masons of Canada met pursuant to notice in special Communication at the Masonic Hall at half past ten o'clock. The following being the officers for the occasion:

M. W. Bro. James Seymour, Grand Master; R. W. Bro. James K. Kerr, as Deputy Grand Master; R. W. Bro. Allan McLean, Grand Senior Warden; R. W. Bro. R. P. Stephens, Grand Junior Warden; W. Bro. Rev. H. W. Davis, as Grand Chaplain; R. W. Bro. Richard Bull, as Grand Treasurer; R. W. Bro. J. B. Bickell, Grand Registrar; R. W. Bro. Thos. B. Harris, Grand Secretary; V. W. Bro. W. R. Harris, as Grand Senior Deacon; V. W. Bro. H. G. Summers, Grand Junior Deacon; V. W. Bro. James Bain, as Grand Supt. of Works; R. W. Bro. A. DeGrassie, as Grand Dir. of Ceremonies; W. Bro. F. J. Menet, as Asst. Grand Secretary; V. W. Bro. Charles Sharp, as Asst. Grand Dir. of Ceremonies; V. W. Bro. E. R. O'Brien, as Grand Sword Bearer; V. W. Bro. Jas. M. Rogerson, as Grand Organist; V. W. Bro. N. L. Steiner, as Asst. Grand Organist; V. W. Bro. Christopher Burrell, as Grand Pursuivant; Bro. Jno. Dixon, as Grand Tyler; W. Bro. A. R. Boswell, W. Bro. N. G. Bigelow, V. W. Bro. W. C. Morrison, W. Bro. W. H. Archer, W. Bro. B. Saunders, W. Bro. Wm. Jackes, V. W. Bro. R. Robinson, W. Bro. Geo. Hodgetts, W. Bro. W. J. Morris, and W. Bro. F. J. Blackwood, as Grand Stewards; R. W. Bro. Kivas Tully, Rep. Grand Lodge of Ireland; M. W. Bro. W. B. Simpson, P. G. Master; R. W. Bro. C. J. Erydges, of Montreal, (Managing Director Grand Trunk Railway); R. W. Bro. Henry Robertson, P. G. J. Warden; R. W. Bro. David McLellan, P. G. Registrar; R. W. Bro. James Graham, P. G. D. G. L., of Scotland; V. W. Bro. W. C. Morrison, with the Masters, Wardens, and about 300 Brethren from the Lodges in the city of Toronto and neighborhood being in attendance.

The Grand Lodge was opened in ample form, and the object of communication having been stated by the Grand Master, the Brethren were placed under the direction of the Grand Director of Ceremonies.

At about two o'clock it ceased raining. The procession was formed, and, headed by the Band of the Grand Trunk Brigade, marched to the site of the intended building, where the imposing Masonic ceremonies of formally laying the stone were proceeded with.

The M. W. Grand Master addressed the assemblage on the usages and principles of the order. At the proper time C. J. Brydges, Esq., stepped forward and presented the Grand Master with a beautiful silver trowel with which to spread the cement, and the same having been done the stone was lowered by three regular stops into its place, the Band playing the National Anthem.

In the cavity of the stone were placed the current coins of the country, copies of the Toronto daily newspapers, the *Craftsman*, and a copy of the printed proceedings of Grand Lodge for 1871, together with the scroll, containing the particulars, and of date of laying the stone, &c.

The proper implements having been applied to the stone, the Grand Master gave the same three knocks, saying, "well made, truly laid, well proved, true and trusty." The elements of consecration were then poured on the stone. The plans examined and being approved were returned to the architect with the implements of his office. Three cheers were given for the Queen, the Grand Master, and C. J. Brydges, Esq. The procession was reformed and returned to the Masonic Hall.

The R. W. Bro. Kerr, made some appropriate remarks in reference to the ceremonies of the day, and express his thanks to the Grand Master, Grand Officers and the Brethren for their attendance.

The Grand Lodge was closed in *Ample form*.

#### THE BANQUET AT THE MUSIC HALL.

The ceremonies of laying the stone at the Station having come to a conclusion, the event was further celebrated by a Grand Banquet at the Music Hall, to which invitations had been most liberally extended, and a very interesting gathering of gentlemen representing the various interests—educational, religious, manufacturing and commercial were assembled.

The Band of the Grand Trunk Brigade discoursed sweet music at intervals during the afternoon.

C. J. Brydges, Esq., "mine host" presided, and W. J. Spicer, P. S. Stevenson, J. Shedden, and J. Bell, (solicitor of the G. T. R.), Esqs., discharged the duties of vice-chairmen. The chairman was supported on the right by the Most Worshipful Grand Master Seymour, Sheriff Jarvis, Attorney General Crooks, Prof. Goldwin Smith, Prof. Cockburn Mr. James Beay, M. P., Archdeacon Fuller, Mr. Kivas Tully, Rev. Dr. Davis, and Rev. Mr. Stimson; and on the left by the Bishop of Toronto, Provost Whittaker, Capt. Curtis, Rev. Dr. McCaul, Mr. J. K. Kerr, Mr. T. B. Harris, Mr. J. G. Worts, Mr. G. Hague (Bank of Toronto,) Mr. Wm. Cawthra, and Mr. J. P. Bidout; and in the general company were the following gentlemen:—Messrs. Wm. Gooderham, jr., Thos. Hamilton (Northern Railway), H. S. Howland, J. D. Merrick, A. W. Lauder, M. P. P., Commodore Wyatt, Dr. Lizars, W. H. Beatty, J. E. Smith, John Macnab, Col. Hutton (Montreal), H. O'Brien; Ald Baxter, Bell, Adamson, Halslam, Hewitt, Kerr, Downey, Thomson, Hynes; Rev. Dr. Davis; Mr. Gregory, local superintendent of the western division of the G. T. R.; Mr. Jas. Stephenson, local superintendent of the eastern division; James Michie, John Morrison, J. G. Hodgins, M. P. P., J. Sutherland Taylor; Alex. Macnab, police magistrate; Wm. Armstrong,

T. C. Chisholm, R. Spratt, J. Bain, K. Tully, D. Dwight, John Leys, A. J. Cattanaeh, Capt. Higginbotham, F. C. Capreol, Col. Kingsmill; Mr. Hannaford, chief engineer of the G. T. R. and architect of the new station, Mr. T. McCracken, Mr. J. H. Scott, Mr. J. W. Macdonald, Mr. W. Grahame, Ald. Hamilton, Mr. J. D. Degrassi, Mr. A. R. Boswell, Mr. R. M. Wells, Mr. W. Elliott, Mr. R. W. Elliott, H. Yates, Brantford, R. Spratt, W. Morrison, J. Nudell, Mr. Pellatt, J. A. Carlaw, cashier G. T. R.; Mr. Wm. Kersotman, and others.

Dinner being over, the chairman, in rising to propose the toast of "Her Majesty the Queen," said it was the first toast given on all occasions like the present, and he was sure that it would be done ample justice to in such a loyal city as that of Toronto.

The toast was responded to with three hearty cheers, the band playing the national anthem.

Mr. Armstrong then sang "God Save the Queen."

The Prince and Princess of Wales and other standard toasts were also given. We regret want of space debars from giving the speeches which were of an interesting nature. The company separated about 6 p. m. the band playing the national anthem.

#### MASONIC AMBITION.

An honorable ambition is a credit to any individual, and its exercise, when not pursued to inordinate lengths, is a benefit to mankind at large. The world is the richer for every talent developed, for every mind enlightened, for every well-directed effort put forth. Self-made men have moulded the destinies of nations; and all men or more or less self-made, the corner-stone of whose success has been ambition. Schools alone cannot make a man; these must be first the germs of achievement in him, and there must be developed by the rousing of his personal enthusiasm. He must be taught that his own success is indissolubly united with the success of his cause; that no one lives to himself in this world; that we are all Brethren, and help each other oftener than we dream of. For instance: every great general, who, by his skill and bravery in honorable war, achieves fame for himself, at the same time wins glory and honor for every officer and soldier under him, and promotes the welfare of his whole country. Every patriotic statesman, who climbs the ladder of fame, round by round, in the sight of a gazing and admiring nation, aids in making laws, that, though made in a day, probably, will last for a century; strengthens the State by the exercise of the noblest of all arts—that of peace; and in equal degree exalts himself and his country. An ambition that is just in its aims, and regulated in its action, cannot fail to accomplish universal good.

Masonry furnishes just as ample a field for the exercise of an honorable ambition as any plane of action in the world; and that Lodge which counts in its membership the largest number of Brethren intent upon the study of our mysteries, and anxious to distinguish themselves by their exemplification, will never fail to be the most prosperous in its material growth, and to produce the brightest and best Masons. We heard the remark of a Brother, the other day, that in a certain Lodge there was not one member, outside of the present officers, who was ambitious of holding office, or who possessed those qualities of mind, that are required of one to sit with dignity and honour in the East;

Not a Brother with Masonic ambition! We are sorry for that Lodge. There can be no Masonic students there; they surely cannot take a Masonic paper. Reading Masons are intelligent Masons, and intelligent Masons are ambitious Masons; anxious to serve their Lodges, and at the same time, to distinguish themselves, as many noble Brethren have done before them.

True, it was ambition that caused the angels to fall; and Cæsar's ambition to wear a crown invoked the conspiracy that caused his death; Cromwell was charged to throw away ambition as used in its baser sense. The etymology of this word is curious, and we have been reminded of it occasionally in this jurisdiction by the undue haste of some Brethren to wear Masonic honors, and their pursuit of them by electioneering tricks that are usual in the political arena, but which are entirely unsuited to the genius of Freemasonry. And in our neighboring jurisdiction of New York, if we may believe some of our contemporaries, efforts are now being put forth for the advancement of Brethren already holding high positions, to one still higher, that are a discredit to the Craft everywhere. The word ambition is derived from the Latin *ambitio*, a going around, which is from *ambire*, to go around, and has reference to the custom of candidates for office in ancient Rome, to go around and solicit votes for themselves; hence, the modern meaning desire for office or honor. Those Brethren who electioneer for themselves for Masonic office are ambitious, in the primitive sense of that word, and the sooner they lose *that* ambition the better it will be for the whole Fraternity.

There may be said to be three kinds of ambition displayed by Freemasons, all of whom it would insult to call sluggards. First. There are those who "go around to solicit votes," after the manner of the ancient Romans. Second. There are those who aspire to be well up in the ritual, and "bright Masons" in the ordinary acceptation of the term, and who are nothing more. And Third. There are those who are not only "bright" in the ritual, but continual students of the philosophy and history of Freemasonry. The first class we need not characterize further; they might have answered for Roman Freemasons, but they are now living a thousand or more years behind their time. The second class deserve credit for their talents; but these, they should remember, are of comparatively low order. The Brother is only a ritualist, merely exercises his faculty of imitation—his memory. Now Edmund Burke says truly, in his able treatise on the Sublime and Beautiful, that "although imitation is one of the great instruments used by Providence in bringing our natures towards perfection, yet if men gave themselves up to imitation entirely, and each followed the other, and so on, in an eternal circle, it is easy to see that there never could be any improvement among them." Every Freemason who is *satisfied* with knowing how to do the "work" of the Craft, and does not understand the principles, history, and symbology upon which this "work" is founded, is but a second-rate Mason. Only he who is ambitious, in the best sense of the term, is a true master workman. Such an one does not "go around to solicit votes;" he does not know the ritual and nothing more; but he has a thorough acquaintance with the esoteric work of the Lodge, and is also a student of the open pages of its ample learning and philosophy. He has a true Masonic ambition, and is a fit exemplar for every Craftsman to emulate.—*Keystone*.

## THE REJECTED.

The little grey Gothic church lay in the broad light of the moon, with its thick clusters of ivy and creepers mantling the diamond-paned windows. The soft autumnal haze rose thin and sparkling in moonbeams, and seemed like a silver veil which Nature had coquettishly thrown over the charms that she had not hidden from the garish light of day. In the green lane, there was a soft, cooing sound from the wood-pigeons, not yet wholly at rest, and on the downs a thousand sheep, as yet not folded, gave forth their gentle breathing, quiet and tranquil as their keeper, who had wrapped his blanket around him, and lay on the hill side, with a young lamb close to his heart, and ready to start at the first sound of his dog.

Close to the gateway of the church stood two persons and in the hushed silence one could have distinguished a faint sound of weeping. Whatever it was, it proceeded not from the smallest of the two; but from the tall and strong man who stood beside her. The white floating robe showed one to be a woman; and moon-beams resting on her face told that she was beautiful, in the pure style of English beauty. Perhaps she looked paler than was her wont, by moonlight; but there was scarcely any other trace of emotion in her countenance. Pride might have looked forth from those large blue eyes; but that was natural, and not called out by any new circumstance. Her long flaxen hair lay unstirred by even a breath over her fair white forehead, and hung down in long, heavy curls, over a neck which, though closely covered, showed its perfect shape, and betrayed at the throat its whiteness and purity. Apparently the young man had made some passionate appeal to her, which had failed to subdue some resolution she had declared; for she paused in her walk as if to collect all her firmness, and answered proudly, "It is impossible; I have given my word—my word which I have never yet broken; I can never be your wife."

There was a sob that seemed to come like that which parts soul and body, from the breast of the young man. The tall form beat and swayed as if falling to the ground; but he supported himself against the gateway of the Church.

"Farewell, then, Margaret Seaton; farewell for ever! I shall not remain here to witness your scorn or trouble your peace. Life in England would be to me a living death. To-morrow I sail for America: If winds and waves prove as treacherous as woman's love, I shall probably find peace beneath the waves. If so, I do not ask tears which you refuse to my deep misery in life. Once more, farewell!"

He turned away from her as he spoke, and took another path than that which led to her home. Had he heard the passionate cry which burst from her lips a moment after, he might have retraced his steps; but he was deaf and blind in his agony. "William! William!" sounded on the air, and reached the ear of the sleeping shepherd on the hillside, but not that of him who had left her. The next day Margaret Seaton saw the announcement of the sailing of a ship to America, and among the passengers was the name of "William Johnson."

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In one of the most beautiful spots in the delightful valley of the Mohawk, Johnson Castle reared its head. Surrounded by tall groves and rich shrubberies, almost oriental in their profusion, and kept by its owner, a young man of free and frank deportment, as a place of almost



feudal magnificence, it was no wonder that its popularity was beyond that of any other mansion in America. To this house, not only the great and learned among the American residents and European tourists alike resorted, but it was equally open to the crowds of Indians, who, attracted by the hearty cordiality of its master, laid aside their usual reserve, and flocked to the hospitable board of William Johnson.

From afar, Margaret Seaton heard of this sylvan abode, and wondered if its occupant ever thought of her whose coldness had driven him to its deep shades. Drawn from him for awhile by the prospect of a more intellectual lover than the boy of nineteen, as William Johnson was when she parted from him, she too had experienced a disappointment as keen and severe as a lover's revenge could wish to inflict. Retribution for her broken faith to William Johnson had overtaken her, and now, disgusted with the vain show in which she had lived, and the heartless desertion of the lover for whom she had sacrificed a true and faithful heart, she formed the mad project of going to America, and witnessing the new life which her former lover was said to lead.

Circumstances were favorable to this idea. Her parents were no more, and the wealth they had left was at her disposal alone. She knew that, since the night on which the two stood at the little Gothic church, a boy and girl in the first flush of youth, that she, at least, must have altered. The soft curls hung as lovingly around the neck, but the fair brow had a shade of care, and the blue eyes were faded from their first brilliance. Night and day she mourned over the decision of that night, and it had left a shadow upon her beauty like a blight upon the lily. She embarked for America under an assumed name, arriving at the very height of the luxuriant American summer.

Johnson Castle was deserted when the unknown lady arrived in its neighbourhood; and another residence on the banks of the river, where a most singularly beautiful location had attracted the notice of the munificent owner of the land, had risen in a beauty that threw the castle into comparative homeliness. Outside of the ample and beautiful domain surrounding this favored spot, was an English settlement, composed mainly of artisans or workmen whom the master's liberality had induced to remain. In one of these habitations the proud English maiden found a home; and ventured to ramble over the very grounds of her old lover, trusting to her altered looks to conceal her identity with the Margaret of his early dream.

Wandering over the magnificent grounds surrounding Johnson Hall, she encountered an elderly lady, dressed in deep mourning, accompanied by two beautiful girls, in whose sweet young faces Margaret read their relation to William Johnson. These then were his children, and although she had heard, with a strange joy, for which she despised herself, of the death of his wife, she could not retain such feelings when she thought of these lovely girls, left without a mother, as she herself had been—perhaps, some day drifting like herself upon the outer circle of a happiness which she could never hope to know. Then came the remembrance that had it not been for her folly, she might have been a wife and mother; the wife of him she indeed worshipped, and the mother to his children.

Determined to have a single look, if no more, of that face so beloved, Margaret walked on. Past the fertile fields, past the smiling river, through the groves of chesnut and maple, to the very borders of the beautiful garden. What was it that caught her eye within its bounds?

A miniature temple, the very representation of the little church at whose gateway William Johnson had said farewell. He had not forgotten then. But in the very doorway of the temple stood a figure whose appearance there startled and troubled her. It was that of a young and beautiful woman, whose dark skin, long, straight, black hair, and flashing eye, told her Indian origin. While she stood there, her strong, active form, her dark, but bewitching beauty, and the involuntary grace of her unstudied attitude, struck Margaret with a jealous envy for which she could not account. She had little time for indulgence or self-blame for this feeling; for passing swiftly up the steps that led to the little mimic church, was a man, whose tall figure and graceful motion could not be mistaken.

It was William Johnson. Her heart told her so before she saw his face; and now it was turned towards her. He had thrown his arm around the Indian, and through the dark color of her cheek Margaret saw the deep flush of pleasure struggle into her beauty. Her hand lay lovingly in his, and her head was bent towards him, its long and supple hair resting on his bosom, and covering her own figure like a veil. One of the little English girls at the settlement, impelled by curiosity in the lady who had come from her fatherland, as her mother had told her, had followed her footsteps. By a sudden and strong control, Margaret exerted herself to ask, "Who is that woman yonder, Maud?" And the child, delighted to give the good lady the information, said, "It is Mary Brant."

"And who, or what is she?" asked Margaret.

"Why, don't you know?" asked little Maud. "She is sister to the Mohawk warrior, and is Mr. Johnson's wife. That is her husband, standing beside her. They are very kind to me. Shall I go and ask if you can see Johnson Hall? It is a great place, and every stranger visits it."

Margaret stopped the fleet feet that would have run to obtain admittance for her to the home of William Johnson and his Indian wife. She had heard enough, and her eyes corroborated the child's story. She thought of the beautiful girls whom she had met in her way, and wondered if the Mohawk step-mother would meet their ideas of refinement. She was growing bitter and sarcastic every moment. Had she yielded to tenderness, she was sure to faint, and then the child's officious sympathy would betray her, by calling the attention of him whom she would now avoid.

One bound down the road, and she was out of sight, the child with difficulty keeping pace with her. It was Margaret's last look of her old lover. With the next ship she came to England, and left him unconscious that her presence had ever been about him. During the revolution, deeds of bravery reached her ears from time to time, of which William Johnson was the hero. After the memorable expedition of Crown Point, she learned that the king had bestowed upon him the honor of knighthood, and she wondered if the queenly Mohawk would adorn her station as Lady Johnson.

In a pleasant country home, surrounded by the children of a very dear friend, whose husband Margaret was at last induced to marry, she found some consolation for her early disappointment. The romance of life had faded away. Her early dream, though remembered, had put on more subdued coloring, and she learned to hear the name of Sir William Johnson with scarce a perceptible fluttering of the heart.

Her husband, a good, quiet, easy country gentleman, who valued her mainly for the qualities which made her a good mother to his children, never knew that beneath the calm surface she exhibited, lay a world of extinguished sentiment which he had no power to rouse, and which time only had been able to subdue.

R. I. II.

## NOVA SCOTIA.

M. W. Bro. The Hon. Alexander Keith, of Halifax, has been re-elected Grand Master of the Grand Lodge A. F. and A. M. of Nova Scotia for the fourth time in succession.

## ROYAL ARCH MASONRY.

On Tuesday evening, May 21st, the Annual Convocation of St. Andrew's R. A. Chapter, No. 2, Nova Scotia Registry, was held at Mason Hall, Halifax. After the transaction of the usual business the following Companions were elected office bearers for the ensuing year:

M. E. Comp. James K. Munnis, H. P.; E. Comp. Wm. Williams, King; E. Comp. W. F. Chase, Scribe; Comps. W. Woodill, C. H.; E. C. Evans, R. A. C.; L. F. Darling, M. 2nd V.; H. J. Marshall, Treas.; J. A. Cossman, Sec.; E. F. Redman, P. S.; C. Warmundi, M. 3rd V.; Daniel Ward, M. 1st V.; J. M. Taylor, Janitor.

The ceremony of Installation was conducted by the M. E. Grand High Priest S. R. Sircom, who made his annual official visit to the Chapter during the evening. This Chapter was formerly under the jurisdiction of the Supreme Grand Chapter of Scotland. It is in a flourishing condition, judging from the numerous attendance, and has a large amount of invested funds.

Officers of "Hiram" Chapter, No. 3, R. A. M., R. N. S., elected May 16th, 1872:

S. Comp. F. W. Dakin, High Priest; A. Haley, King; Lt. Col. Pontz, Scribe; G. Stirling, Treas.; J. H. Timlin, Sec.; H. W. Dimock, Capt. of the Host; R. M. Sterling, Principal Sejourner; J. B. Black, R. A. Captain; C. W. Dimock, 3rd Veil; S. H. Suggatt, 2nd Veil; John Sharp, 1st Veil; Thomas W. Harris and W. W. Rickards, Stewards; Chas. Stockall, Janitor.

## CRAFT MASONRY.

Officers of "Manitoba" Lodge No. 59, New Glasgow, N. S.:

W. Bro. Dr. D. McGillivay, W. M.; Jno. A. Ross, S. W.; J. G. McPherson, J. W.; D. McKaracher, Treas.; Neil McKaracher, Sec.; Findlay McKaracher, S. D.; John W. Church, J. D.; A. Fraser, Marshall; Wm. McKaracher and Alex. Fraser, Stewards. Installed 15th May by W. Bro. H. J. Cameron, P. M.

"Western Star," No. 50, Westville, N. S.:

W. Bro. Thos. Johnston, Jr., W. M.; Wm. Grey, S. W.; J. McNulty, J. W.; J. Roy, Sen., Treas.; Thos. Johnston, Sen.; Sec.; James Roy, Jr., S. D.; James White, J. D.; Robt. Conn, Marshall; Angus McNare and Neil Morrison, Stewards; Robt. White, Tyler. Installed 4th Tuesday in April, by W. Bro. D. Munroe, P. M.

"Poynitz" Lodge, No. 44, Hantsport, N. S.—Officers installed May 2nd, 1872:

W. Bro. J. W. Lawrence, W. M.; W. A. Porter, S. W.; J. A. Young, J. W.; W. J. Flinn, P. M. Treas.; Geo. Clark, Sec.; John Coulfleet, S. D.; Capt. John Graham, J. D.; Capt. John Andrews and Capt. Noble Layton, Stewards; Wm. Scorey, Tyler.

Officers of "New Caledonia" Lodge, No. 11, Picton, Nova Scotia.—Installed at Regular meeting, May 14th, 1872, by W. Bro. R. Tanner; P. M.:

W. Bro. J. A. Gordon, W. M.; Geo. R. Davies, S. W.; D. T. Hislop, J. W.; F. W. Fraser, Treas.; C. E. Davies, Sec.; Thos. Robeley, S. D.; John Gunn, J. D.; E. C.

Davies and F. R. Boggs, Stewards; Capt. Wm. Ross, Organist; Wm. Devey, Marshall; Rev. D. C. Moore, Chaplain; Samuel Carleton, Tyler.

Officers of "Keith" Lodge, No. 23, Stellarton, N. S.—Installed 3rd Tuesday in April:

W. Bro. John McQuarrie, W. M.; Jas. R. Corbett, S. W.; J. D. Ross, J. W.; Wm. McKenzie, Treas.; James Mitchell, Sec.; Alex. Grey, S. D.; H. Swift, J. D., Rev. C. Bowman, Chaplain; C. Holmes and Hugh Flemming, Stewards; Neil Sutherland, Marshall; Alex. McDonald, Tyler.

"Cobequid" Lodge, No. 37, Truro, N. S.—Installed at a Regular meeting, 2nd Monday in May:

W. Bro. J. Yuill, W. M.; T. V. Cooke, S. W.; T. McKay, J. W.; L. Sutherland, Sec.; A. L. McKenzie, Treas.; Wm. Burrow, S. D.; A. Chisholm, J. D.; J. C. Mann, Marshall; Geo. Skinner, Tyler.

"Truro" Lodge, No. 43, Truro, N. S.—Installed 1st Tuesday in May, 1872:

W. Bro. J. J. Dickson, W. M.; Geo. P. Nelson, S. W.; H. T. Lawrence, J. W.; H. B. Prince, Treas.; L. B. Archibald, Sec.; W. E. Logan, S. D.; F. A. Lawrence, J. D.; L. J. Crowe and Wm. Archibald, Stewards; Jas. K. Blain, Chaplain; A. Miller, Tyler.

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### NEW CHAPTER.

A Dispensation has been authorized by the M. E. Grand Z for the establishment of a new Chapter in the village of Petrolia, to be named "Bruce" Chapter. Comp. Geo. E. Murphey being the 1st Principal Z elect, Comp. David Trotter, 2nd Principal H., and Comp. Wm. B. Clement, 3rd Principal J.

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### ORDERS OF THE TEMPLE AND HOSPITAL.

The Grand Priory of Canada of the united orders of the Temple and Hospital, will hold its Annual Assembly at the City of Toronto, on Wednesday the 14th day of August next. It is hoped there will be a large muster of the Frates.

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### SPECIAL GRAND LODGE MEETING.

A Special Communication of the Grand Lodge of Canada, will be held at the Town of Napance, on Saturday the 6th July, for the purpose of laying the foundation stone of a new Methodist Episcopal Church about to be erected in that Town.

The R. W. Bro. Thomas White, jr. Deputy Grand Master will represent the Grand Master and perform the Masonic ceremonies. We understand there will be a very large gathering of the Craft on the occasion, which is expected to be one of the days in the history of that Town, to be remembered in the future.

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### ANNUAL COMMUNICATION OF GRAND LODGE.

The seventeenth annual Communication of the Grand Lodge of A. F. and A. Masons of Canada will be held at the city of Hamilton, commencing on Wednesday, the 10th day of July next. Arrangements are being completed for the accommodation of a very large attendance of representatives.

## GRAND LODGE.

## BOARD OF GENERAL PURPOSES.

The Board of General Purposes of Grand Lodge, will assemble at the City of Hamilton, on Monday the 8th of July, and it is expected, that, in order to facilitate the consideration of all matters to come before Grand Lodge, such as D. D. G. M's. reports, cases of grievance and appeals, applications for benevolence, and kindred matters will be in the Grand Secretary's hands so as to be submitted on the assembling of the Board.

## GRAND CHAPTER.

The Grand Chapter of Royal Arch Masons of Canada, will hold its Annual Convocation at the City of Toronto, commencing on Tuesday the 13th of August next.

## NEW LODGES.

Dispensations for the erection of the following New Lodges have been issued by the M. W. Grand Master, since our last notice viz :

"Kent" Lodge, at the village of Blenheim, W. Bro. William Carruthers, being the first Worshipful Master; Bro. Isaac Swanhart, Senior Warden; Bro. William Fellows, Junior Warden.

The regular meetings are held on the third Monday of every month.

"Pontiac" Lodge, at the village of Onslow, Bro. Arthur Lyon, W. Master; Bro. Archibald S. Campbell, Senior Warden; Bro. Wm. H. McKay, Junior Warden.

The regular meetings are held on the second Thursday of every month.

"Teeswater" Lodge, at the village of Teeswater, W. Bro. H. B. O'Connor, W. Master; Bro. Peter B. Brown, Senior Warden; Bro. Jno. Millar, Junior Warden.

The regular meetings are held on the Friday on or before the full moon.

"Seymour" Lodge, at the village of Port Dalhousie, Bro. Robt. Patterson, W. Master; Bro. Humphrey Julian, Senior Warden; Bro. George W. Read, Junior Warden.

The regular meetings are held on Wednesday on or before full moon.

"Mystic" Lodge, at the village of Roslin, Bro. Edison B. Fralick, W. Master; Bro. Wm. H. Sills, Senior Warden; Bro. Charles D. Fuller, Junior Warden.

The regular meetings are held on the Thursday before full moon.

"New Hope" Lodge, at the village of Hespeler, Bro. Isaac Huber, W. Master Bro. Archibald Bryden, Senior Warden; Bro. Richard Clayton Junior Warden.

The regular meetings are held on the Wednesday on or before full moon.

"Mount Sinai" Lodge, at the Town of Napanee, W. Bro. Frederick Richardson, W. Master; Bro. David H. Preston, Senior Warden; Bro. Wm. Spencer Detlor, Junior Warden.

The regular meetings are held on the Thursday on or before full moon.

"Thorne" Lodge, at the village of Holland Landing, W. Bro. Alexander Williams, W. Master; Bro. Colin C. Somerville, Senior Warden. Bro. Wm. Hy. Thorne, Junior Warden.

The regular meetings are held on the first Tuesday of every month.

## AFFILIATING.

"St. Johns" Lodge, No. 796-544, of Carleton Place, formerly working under the jurisdiction of the United Grand Lodge of England, has surrendered its English Warrant, and affiliated under the Grand Lodge of Canada; and in future the Lodge will be known and designated St. Johns Lodge No. 63 Carleton Place.

Its regular meetings are held on Wednesday on or before full moon.

"St. Johns" Lodge, No. 209 of London, formerly working under the Grand Lodge of Ireland, has applied to the Grand Lodge of Canada for a Warrant of affiliation, and the M. W. Grand Master has been pleased to accede to the desire of the resolution of these Brethren. A Warrant of affiliation has been issued, and the said Lodge will in future be designated "St. Johns" Lodge No. 209, A. London.

Its regular meetings are held on the third Wednesday of every month.

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### ANTI-MASONIC.

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A Convention of Anti-Masonic satellites came together in the village of Howell, Michigan, in February last, and were enlightened in particular, by one Rev. J. R. Beard, who claims that he has taken 17 degrees in Masonry. Among the many resolutions that were passed at this august body are the following:

*Resolved*, That a man who is bound by Masonic and similar oaths and obligations is thereby disqualified to act as judge, juror or witness in any trial the object of which is to ascertain the truth and administer justice.

*Resolved*, That in the present state of this conflict there is no neutral ground. "He that is not for us is against us."

These resolutions speak for themselves and develop the true *animus* of this Anti-Masonic movement. Give the power into their hands, and every Good Templar, Odd Fellow, Mason, or members of any other secret society would be debarred from giving evidence in any court in our country, or holding an office of trust in any department of our Government. There is no neutral ground for this organized band of robbers who would disfranchise almost every person in our beloved country. Comment is unnecessary, the resolutions exhibit the true spirit of these enemies of a free country, a free press, and free speech. Let the power fall into their hands, they would put the cruelties of barbarism in the shade, and utterly demolish every vestige of freedom in our land.—*Mystic Star*.

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BETTER THAN HE LOOKED.—A good but young Lodge, in Tennessee, had been terribly taken in and humbugged by various impostors, until, in their attempt to stand upon the perpendicular of caution, they rather *leaned backward*. They were in this condition, when a brother, passing through their village on his way home to Georgia, had the misfortune to lose his horse, and applied to the Lodge for a little aid to help him on his way, promising faithfully to return it when he should reach the end of his journey. The Lodge, stung with the recollection of their many losses, ordered him a "severe examination;" and, as he stood it without flinching, resolved, instead of lending him money, to "give him some work to do." This he mildly accepted, and went to work forthwith.

He was a blacksmith, and took a contract to shoe horses. Like a real brother Mason, he hammered away. Up in the morning before the cock; up at midnight after the owl; under the bellies of horses; over the anvil; clinking with hammers; rasping with files—for six long days he labored uncomplainingly at his task. This was too much for the now conscience-stricken Lodge. They called a meeting; they forced the Tubal-cain before them, with his leather apron, bare and

sinewy arms, begrimed and sweaty brow, blue and honest eye, modest and loving face; they compelled him to receive sufficient funds to purchase a horse and bear him home; and it is needless to add, their loan was promptly returned to them so soon as he touched Georgia soil.—*Jewel.*

THE CRUSADE inaugurated by the fanatical Blanchard, Finney & Co., to uproot, destroy, and obliterate Freemasonry, is being pushed with great vigor. Prof. Finney, we understand, has consecrated the residue of his life to the destruction of the Order, and expects to raise a *typhoon* before which the fraternity will be scattered like chaff before the whirlwind.

Petitions have been poured into the General Conference of the M. E. Church, lately in session, asking that ministers who are Masons be required to withdraw from "the unholy, unchristian, and idolatrous society." Many of the members of that body are Masons, and the language used by the petitioners was a gross and deliberate insult to them. Such petitions should have been thrown out of doors, and a rebuke administered to those who presented them.

The Conference seems to have appreciated the impertinence, for two, at least, of the just elected Bishops are Masons—one of whom, we believe is Past Grand Chaplain of the Grand Commandery of Ohio. We congratulate Brother Harris upon his promotion, and we feel confident that, as a Christian Bishop, he will so demean himself as to put to silence the vain babblings of foolish, conceited and super-religious fanatics.

A meeting of these modern apostles of anti-secrecy was held recently at Oberlin, with a view of nominating candidates for President and Vice-President. They will hardly be elected, and there is no danger to be anticipated from that cause. An effort has been made to induce a prominent clergyman of this city, who has long been a Mason, to withdraw from and abjure the Order, but he thinks it is too late in life to begin such a course.

But the storm so long invoked has not yet come; the only sound we hear is the rattle of babbling tongues and vehement anathemas. "A little more grape," Messrs. Blanchard and Finney, but be careful you don't land in an asylum for the insane.—*Review.*

ILLINOIS.—There are now 682 lodges in Illinois—a larger number, we believe, than in any other State. In giving the list of lodges, the Grand Secretary has added the time of meeting of each—a plan that all other Grand Secretaries ought to adopt forthwith. They have a system of District Deputy Grand Masters in Illinois, which appears to work well. It provides a closer supervision of the subordinate lodges, by the highest authority, that has an excellent influence. In such large jurisdictions it is impossible for the Grand Master, if he were to devote all his time to the work, to visit even half the lodges; but by dividing the State into Districts of reasonable size, and appointing a Deputy for each, all the lodges can be personally visited; and the Grand Master, receiving detailed reports from these Deputies, is thus kept fully advised as to the condition and needs of the Order in his Jurisdiction.

The total membership in the State is reported at 36,593; initiations last year, 3,170; rejections, 1,382.—*Review.*

COURTESIES.—When a visitor enters his Lodge, the Worshipful Master should see that the Junior Deacon courteously provides him with a seat. That code of politeness or good manners was framed in no Masonic school, which permits a visiting Brother to look helplessly around in search of some vacant spot in which he may place himself. The visitor who is lawfully admitted to a Masonic Lodge bears with him his letters-patent entitling him to fraternal welcome. Although his countenance is unfamiliar, he is no stranger. A member of our great family, he should be the recipient of hospitable greeting, and not to be permitted to depart without some cordial word of welcome. An opportunity should be afforded him, privately if he will it, to state whence and why he came. If he needed it, assistance by counsel or otherwise must be given.

EMBLEM.—The emblem is an occult representation of something unknown or concealed by a sign or thing that is known. Thus a square in Freemasonry, an emblem of morality; a plumb line, of rectitude of conduct; and a level, of equality of human conditions. *Emblem* is very generally used as synonymous with *symbol*, although the two words do not express exactly the same meaning. An emblem is properly a representation of an idea by a visible object, as in the examples quoted above; but a symbol is more extensive in its application, includes every representation of an idea by an image, whether that image is presented immediately to the senses as a visible and tangible substance, or only brought before the mind by words. Hence an action or event as described, a myth or legend, may be a symbol, and hence, too, it follows, that while all emblems are symbols, all symbols are not emblems.

NEW YORK—AGE AND HONOR.—A proposition was made in the Grand Chapter of New York, at its last session, to exempt from dues all R. A. Masons who are over the age of sixty years, and to release the subordinate chapters from the payment of grand dues for such. The proposition failed, but some plan should be devised to release those who have faithfully done their duty until old age, from their compulsory dues. Some of the Bodies in Ohio exempt all from dues who have been contributing members for more than twenty-five years. This is honorable and manly; but we think it would be much better to abolish annual dues altogether.—*Review*.

ARKANSAS—GRAND CHAPTER.—At the late session of this Grand Body, Comp. E. H. English, who has so faithfully served as G. H. Priest, having been elected to the second office in the G. G. Chapter, declined a re-election in the Grand Chapter. Comp. Geo. A. Darnelly was elected to that office, and Comp. Luke E. Barber was re-elected Grand Secretary.

There are now 61 Chapters in the State, with 1561 members. All the surplus funds of the Grand Chapter were appropriated to St. John's College—an institution established and sustained by the Craft in Arkansas. It has now been in operation over a dozen years, and prospers under the fostering care of the Grand Grand Lodge and Grand Chapter.—*Review*.



## THE PUREST PEARL.

FROM THE GERMAN.

Beside the church door, a-weary and lone,  
 A blind woman sat on the cold door-stone;  
 The wind was bitter, the snow fell fast,  
 And a mocking voice in the fitful blast  
 Seemed ever to echo her moaning cry,  
 As she begged her alms of the passers-by;  
 "Have pity on me, have pity, I pray;  
 My back is bent and my hair his gray."

The bells were ringing the hour of prayer,  
 And many good people were gathering there.  
 But covered with furs and mantles warm,  
 They hurried past through the wintry storm.

Some were hoping their souls to save,  
 And some were thinking of death and the grave,  
 And, alas! they had no time to heed  
 The poor soul asking for charity's meed.  
 And some were blooming with beauty's grace,  
 But closely muffled in veils of lace:  
 They saw not the sorrow and heard not the moan  
 Of her who sat on the cold door stone.

At last came one of a noble name,  
 By the city counted the wealthiest dame,  
 And the pearls that e'er her neck were strung  
 She proudly there to the beggar flung.

Then followed a maiden young and fair,  
 Adorned with clusters of golden hair;  
 But her dress was thin, and scanty, and worn,  
 Not even the beggar seemed more forlorn.  
 With a tearful look, and a pitying sigh,  
 She whispered soft, "No jewels have I—  
 But I give you my prayers, good friend," said she,  
 "And surely I know God listens to me."

On the poor white hand, so shrunken and small,  
 The blind woman felt a tear-drop fall,  
 Then kissed it and said to the weeping girl,  
 "It is you who have given the purest pearl."

—National Freemason.

The Grand Lodge of Tennessee has decided that non-affiliation does not deprive a Brother of his individual rights as a Mason, but only of such additional rights as are acquired by Lodge membership, while it urges affiliation as a duty. It also recommends that the Grand Master give his official opinion on no questions except such as actually exist before some Subordinate Lodge, and which has been certified to him.