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# THE CANADIAN CRAFTSMAN,

AND

## MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,  
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### MASONIC JEWELLERY.

We are sometimes surprised, and frequently amused, at the variety of designs in the line of Masonic jewellery displayed about the persons of our brethren. So great is the variety, that one might be led to think that the jeweller had exerted all his skill in reproducing the emblems of the craft. Every conceivable shape and form are called into requisition to satisfy the demands of purchasers; from the tiny slipper bearing the square and compass, to the more expensive Maltese cross of the Knight Templar, or the double eagle of the Scottish Rite.

The frequency with which we come in contact with persons wearing this class of jewellery has particularly attracted our attention, and led us to enquire, why so lavish a display of these emblems? Of what practical use are they, and what purpose do they serve?

We note in our observations, that those who have long been members of the fraternity, and those who have been honored by their brethren with high official station, are loth to wear these emblems in public. On the other hand, newly-initiated members are quick to patronize the jewellery-store. We have seen a brother raised to the sublime degree on an evening, and the next morning appearing with a square and compass on his breast, and even known of a case where a brother just exalted to the Royal Arch

procured a jewel to be worn when he was admitted to membership in the Commandery.

The manner in which this class of jewellery is worn is oftentimes amusing. Some display conspicuously on the vest, others a huge pendant hanging from the watch chain, while we frequently see brethren from the rural districts quietly sporting a square and compass on their necktie or scarf, and but a few days since observed a mammoth keystone dangling from the waistcoat of an individual; all with the evident intention of attracting attention.

We confess that we are not adverse to seeing a neat Masonic charm when not worn too conspicuously, but this would also be true if it were any other class of jewellery. We know of cases where the wearing of these emblems has been of benefit to a person, but that they are constantly put to abuse there can be no reason for doubt. The wearing of them does not signify that the person is a Mason; any one can purchase them. Nearly every Masonic fraud wears these emblems in some shape or another, and the story of the Dutchman who did business "on the square," by the aid of a large square and compass on his person, each time fleecing those who patronized him, is not an old one. Ambitious storekeepers who cater for Masonic trade, are free to make use of these emblems.

We feel that we are safe in saying that eight out of ten who wear them do not know their significance, and would be unable to give an intelligent answer to the simplest question in our catechism. Our advice to the brethren is then, steer clear of those persons who make a lavish display of Masonic jewellery; give them a wide berth, for you will derive no benefit by communicating with them, and you may be better off in pocket. The emblems of Masonry were never assigned for trading purposes, and the less they are worn the better we may distinguish the true craftsman from the impostor.—*Loomis' Musical and Masonic Journal.*

### EFFECT OF A BLACKBALL.

A brother who resided in Pennsylvania, and is interested in Masonic jurisprudence, has written us as follows:—"A question has been discussed by some of the brethren here, and, as there is a difference of opinion, I thought I would ask you to decide it, knowing you to be an authority on Masonic law. The question is this: Suppose a man should be blackballed in a lodge in Pennsylvania, who is worthy in every respect to be made a Mason, and it could be proven that the blackball had been cast out of spite, could he be initiated in another jurisdiction, say Illinois or Missouri, while he still resides in the first State named? And, supposing that he should be initiated in another jurisdiction, and that the attention of the Grand Lodge of Pennsylvania should be called to it, could he be expelled from the fraternity simply because he had been blackballed in its jurisdiction, providing there could be no charges brought against him, and it was shown that he was an honest and honorable man?" The brother intends all this as one question, and thus makes it a knotty one. We answer: 1. The ballot is inviolably secret, and when a candidate is declared rejected, no matter how worthy

he may be to be made a Mason, the cause of his rejection is not a subject of inquiry, and no one has a right to charge that the blackball was cast out of spite, much less attempt to prove it. 2. A candidate so blackballed can not be initiated in any other Grand Jurisdiction while he still resides in the jurisdiction of the lodge and Grand Lodge that rejected him. 3. It is not supposable that such a candidate will be initiated in another jurisdiction, as the laws of the institution forbid it. But if he should, by deception, obtain initiation elsewhere, and the attention of the Grand Lodge of Pennsylvania should be called to it, he could be expelled from the fraternity for his false representations. 4. In no jurisdiction will a rejected candidate of another jurisdiction be initiated ere he has acquired a legal residence, and not then until all the usual requirements have been met. Some jurisdictions still adhere to the doctrine of perpetual jurisdiction over rejected material, and in no one of them would or could a candidate rejected as stated above be initiated ere the consent of the lodge rejecting him had been obtained. In other jurisdictions a rejection holds but one year, and a rejected candidate, no matter where he was rejected, having gained a lawful residence therein, could petition for the degrees, and, if accepted, could receive them. If he were the supposed rejected candidate of Pennsylvania, and he returned there, the Masonic law of that jurisdiction would apply to him, each Grand Lodge being supreme in its own territory.—*Ex.*

### TOO MUCH WORK.

Three degrees in a night! How many a brother has been kept from his lodge, by seeing in the lodge summons, the intention to work the three degrees in one evening. The W. M., newly-installed into the chair, may be burning to give the degrees, and, being himself "full of work," supposes

that others are of the same mind. Indeed, the aim of many Masters appears to be the "making" of a large number of members, so that he may boast of "a busy year of office."

We ask again:—How many a worthy brother has been kept from his lodge by the "full-of-work" Master, who is anxious to do his three degrees, to show his parrot-like competency?

We have ever maintained that the first duty of the W.M. is to the present members of his lodge, and that the lodge should be made to them a place of delight and comfort. Can this be attained by crowding in three hours of solid ritual?

"All work and no play makes Jack a dull boy," is a true saying, and we must remind some of our young W.M's., while not neglecting work, not to overdo the thing, and make the lodge dull for the older members who have gone through it all before, and will most assuredly be found wanting in attendance on the "Three Degree" nights.

Remember, one good old tried member is worth a dozen new ones, although they bring fees in with them, and it should be the duty of those in power to make the lodge attractive to the "old boys."—*The Victorian Freemason.*

CASTE IN MASONRY.

Natural forces tend to produce caste or a selection. But in Masonry all meet on the level, and selection or caste is only possible outside the Mason's door.

There are not a few Master Masons who belong to the Royal Arch, Knights Templar and Scottish Rite, with a strong feeling of caste. They say that a Knight Templar thinks himself above and better than a brother who is a Master Mason only. While this may be true with a few, it is not true with a majority. We are cognizant of the fact that Royal Arch Masons and Knights Templar are sometimes indiscreet in their speech,

which has a tendency to foster the idea of caste; but we believe that the Masonic soil is so wretchedly poor in those elements necessary to caste production, that should a few spears shoot up, they will be so sickly and lifeless as to excite pity rather than respect and attention. Brethren, be not alarmed; don't imagine there is caste when you cannot actually find it.—*Topeka Light.*

SHALL WE SUSPEND OUR BRETHREN OR MERELY STRIKE THEM FROM THE ROLL.

This question is just now the most important one before the fraternity. Whether or not a Mason who has refused to pay his dues until they reach a formidable sum should be acquitted of the debt by striking his name from the lodge register, is the prominent topic of debate among debating Masons. Let us examine the matter in the light of honesty and common-sense and strive to reach one equitable conclusion. And first, why should a Mason pay his dues?

1. Because without this payment of contributions the lodge can not be kept up. To refuse to pay is to destroy the lodge.

2. Because the by-laws require him to pay his dues, and he knows it.

3. Because he is as solemnly covenanted to pay his dues as he is to keep the secret of Masonry.

4. Because not to pay dues marks him a dishonest man.

5. The other members have paid money for him, viz: the Grand Lodge dues, the various calls for charity, the "Home" assessments, etc., and he is personally bound to make the amounts good.

6. Because he has enjoyed the privileges of Masonry for months and years under false pretences, in the fact that he has not paid according to his pledges.

7. Because the lodge dues are so insignificant in amount that if paid

quarterly or annually, according to the by-laws, they impose no burden beyond the means of the poorest Mason.

On the other hand, why should a Mason be excused from paying his dues?

1. Because ————— I cannot find a single reason. It is admitted that there are Masons, a very few, too poor to pay even a dollar a quarter. Such should be excused by express order of the lodge, and, if deemed worthy, elected life members. But the rest should be required to pay, and if they will not, should be suspended from the privileges of Masonry. Some mark of reproach should be put upon them. They are unworthy Masons. They can not be held to maintain covenants as between man and man, between man and God. So far as their example counts for anything, they are the pullers-down instead of the builders-up of Masonic lodges. They are the excrements of the institution.

Now, this conclusion of mine has nothing to do with the question of a Mason demitting from the lodge at his pleasure, and so ridding himself of paying dues or any other contributions to Freemasonry. If such men will only keep away from the lodge, from Masonic processions, banquets, etc., and cease to call themselves Masons, no one will complain of them. They will fall back out of sight, and it will soon be forgotten that ever they assumed our vows.

Neither does my conclusion have any bearing upon the question whether or not the whole system of dues should be abandoned. There are many who think they should.

The only question upon which my conclusion bears is this: Can we call a man an honest Mason who will persistently refuse to pay his lodge dues? If not, then he should be suspended from the Order and his name published among the list of the unworthy.—*Rob Morris, LL. D.*

## PHILOSOPHY OF FREEMASONRY.

It may not be easy, perhaps, to say in what the philosophy of Freemasonry really consists; but we think it may not improperly be asserted that it is built up on love of God, on love to man, on the great intellectual appreciation and moral development of the "homo," as responsible to his Creator, Preserver, and Judge, on the one hand, and bound to display charity, forbearance, and benevolence to his brother man, on the other. It is, in fact, a realization of abstract truth, as well as the performance of the concrete duties. This, we hold, to be the true philosophy of Freemasonry; beyond this we do not go; and we certainly, as Craft Masons, know nothing of hermetic reveries or mystical aspirations. We cannot, therefore, hold with those who seem to consider that the philosophy of Freemasonry is to be found in humanitarianism, positivism, intellectualism, Pantheism, or any other "ism" or "marale independante," or hermetic mystifications. We believe it to be a religious and practical philosophy, alike honoring God and beneficent to man.—*Kenning's Cyclopaedia.*

### R. W. BRO. J. J. MASON FOR FREE TRADE.

The genial, whole-souled brother Mason, Grand Secretary of the Grand Lodge of Canada, who lives at Hamilton, Ont., recently visited this city, and in looking into the store windows, and having a sweet tooth himself, and thinking of the dear ones at home, went in and purchased a box of fine candy and proceeded with them to Canada. On landing in Windsor, he was met by a stern officer of the Queen's customs, who demanded what he had in his valise in a commanding tone that caused our brother to tremble. He told him that he only had a little candy that he was taking home to the little ones. The officer told him to open up, and

told him what a terrible thing it was to bring candy into Canada. It was an article that one must pay so much on a ton and so much *ad valorem*. But as our brother only had a pound, he settled it for twenty cents, and his children can chew gum-drops from Uncle Sam's possessions. He hopes that the day is not far distant when we will have free trade between the two countries, so that when our brothers want to take home a little candy, they will not have to go through such a terrible ordeal.—*Detroit Freemason.*

### PRAYERS IN MASONIC LODGES.

Following are the views expressed by M. W. Grand Master Lyman Klapp, in his annual address before the Grand Lodge of Rhode Island, May 17th 1886:—

Having been consulted by the Chaplains of some of our subordinate lodges, in reference to their official duties, we take this opportunity of saying a few words in answer to the question, "Does the institution of Freemasonry ever require or expect from any of her members, the sacrifice of their religious convictions?" To this question we answer without hesitation, No! never. As you all understand, every candidate for our mysteries having professed his faith in God, is assured that nothing will be required of him incompatible with any duty he owes to his family, to his country, or to his Maker. Yet, notwithstanding this, we fear that there is more or less misapprehension in relation to this subject—some holding the view, that because a candidate is only required to profess a belief in God, therefore our religious services and work should never rise above an elementary belief in Deity. This is a great mistake, and entirely at variance with the past history of our Order, and of all her teachings and practice. While Freemasonry is not a religion, it is a profoundly religious institution, having in all ages, accord-

ing to our traditions, from the days of King Solomon our traditional founder, down to the present hour, walked close beside the Immemorial Church of God. Thus, as the Handmaid of True Religion, she has become vitalized with Divine truth, and in her teachings has ever followed her Heavenly Guide. The foundation stone, as we were all taught upon first entering the lodge, is Faith in a personal God, who hears and answers prayer; and all our Ritual, Symbolism, and Work, is intended to conduct the candidate by reason, by science, and by revelation as far as a human institution may, up "the World's great altar steps that lead from darkness up to God."

While we do not forget that by the exercise of Brotherly Love, "Freemasonry unites men of every country, sect and opinion,"—yet we also remember, that guided by this same principle of Brotherly Love, she never represses and fetters the soul, nor seals the lips of any of her loyal sons in their aspirations and devotions to God their Maker. On the contrary Freemasonry impresses upon the neophyte at every step, that great fact that he was created for the worship and glory of God; and not as "some would say if they dared, that God exists for the sake of man."

Hence governed by these principles, but bound in the practice of them by the Rule of Charity;—whenever a Jewish brother, as he stands at our altars waiting for the promised Messiah, offers his prayers to the God of Abraham, the God of Isaac and the God of Jacob, the Christian brother recognizes the Ancient Faith of the chosen people of God. In like spirit, the devout Israelite joins with those who on bended knee offer their devotions to the Great Jehovah through the merits of the Lion of the Tribe of Judah, Jesus Christ our Lord. Again, although the religious convictions of some of our brothers have not brought them within the fellowship or communion of either of these organiza-

tions, yet these brothers profess the belief that from the youngest Entered Apprentice to the Master who presides in the East, it is the duty of all to bow in lowly and adoring worship before that God in whom they have put their trust.

My brothers, let us urge upon you to guard this foundation principle of Freemasonry; for it is only in the exercise of the spirit of Charity that we can hope for the perpetuation of our Order in a Christian land. If that sad day should ever come—which God forbid—when all reference to the Christian religion is eliminated from our work and ritual, and Christian prayers are no longer allowed in our lodges, then genuine Freemasonry will disappear from among the institutions of every Christian country; or if perchance it remain for a time, it will only be as a dead and putrifying body, alike offensive in the sight of God and man.

### THE OVERPRODUCTION OF MASONS.

We do not assume to be skilled political economists, nor to have the power to untangle knotty questions of national finance; but we know something about Masonry; and there are analogies between certain plain aspects of political economy and Freemasonry, which are eminently suggestive. A certain famous French economist, Jean Baptiste Say, maintained that there could not be a "universal glut;" that "we cannot have too much of everything," and that "supply is demand." We are not prepared to admit this in political economy, but we are prepared to deny it in Masonic economy. Masonry deals only in Masons, and Masons may be produced so rapidly as to cause a "universal glut" in Masons.

Let it be understood that Masons are made not for the profane world, but exclusively for Masonry. We have, or should have, an eye single

in this matter. The world is Masonically nothing to us, and Masonry everything. When we appear before the world, it is of necessity, not choice. When we bury our dead, we must go to the house of mourning, and thence to the resting-place of the departed. When we lay a cornerstone, we must go to the site of the building to be erected, and exercise the ancient prerogative of our craft in the presence of whoever is in the vicinity. If we are celebrating some notable Masonic event, such as the centennial of a Masonic body, and require a place of meeting which will accommodate thousands of brethren instead of hundreds, we must have a procession of the craft from our Masonic Temple to the public hall which has been selected as the place where the craft universal shall congregate, and the public may see us as we proceed from Temple to hall. But unless we unwisely, and in violation of the manifest teachings of Freemasonry, invite the public to come and join us in a distinctly craft-ceremonial in the lodge-room, we are guilty of no indiscretion in appearing before the public in the manners above mentioned. We do not make Masons, therefore, for the world, nor do we ever appear in public "to be seen of men;" nor can the profane world charge us with the overproduction of Masons, simply because they have nothing to do with it, and no right either to approve or condemn. But Freemasonry itself has a right to complain of the overproduction of Masons, and it does often complain, in the language of its wisest thinkers and writers.

Which are the periods when the Fraternity is most in danger from this peril? From experience, we should say, first, in time of war. We recently quoted an extract from the announcement of a Scottish recruiting officer, that enlistment carried with it the "freedom of Masonry." This has never, to our knowledge, been the case in our country, and

should not have been the case anywhere; but all who recall the circumstances of our late civil war, will remember the "rush" into the craft that occurred then. Men put on Masonry as they would a helmet, to protect them from peril. The demand for the degrees of Masonry was prodigious, and the supply was equal to the demand. Even Military Lodges were warranted, and Masons were hastily made to order on the field of battle. That was a period of overproduction. Many rough ashlar were received then, which to this day are rough enough. Not a few of the personal stains on the escutcheon of Masonry have been owing to a period of war, the perils of a field of bloody conflict, and the consequent overproduction of Masons.

Another period of overproduction, is when a country is eminently prosperous, money plenty, and candidates everywhere ready to pay handsomely for the right to share in the secrets of the craft. Shoddy rich men usually make shoddy Masons. Gilding, under these circumstances, has often been mistaken for refined gold. An applicant for Masonry should be refined, for if he be not so upon entering, he will likely never be so thereafter. Freemasonry is not a hospital for the cure of moral ills, but an aggregation of sound men, physically, mentally, and morally. But all men are not sound in all these particulars—very far from it. The scrutiny of a committee of inquiry, and the test of the ballot, are intended to ascertain the qualifications of a candidate, and ordinarily do ascertain it, but not always. Masonry does not claim to be infallible; and it is sometimes imposed upon, but its purpose is always to detect the unworthy, before initiation, if possible, and afterwards, if such unworthiness manifest itself afresh. But it is difficult to be guarded against them when times are "flush," candidates plenty, and great financial prosperity knocking at the doors of all our lodges, demanding admission.

Still another period of overproduction, is, singularly enough, during "hard times," when money is scarce, the lodges poor, and candidates comparatively infrequently offering themselves. Then it is, also, that poor material is built into our moral edifice. Then it is that there is an overproduction of Masons, even when but few in the aggregate are being added to the craft. Lodges are too anxious for members. Brethren drum up recruits. The money of a candidate is looked at more closely than himself.

It will thus be seen that Freemasonry is always in danger of a glut of Masons—in time of war and in time of peace, in time of commercial prosperity and in time of financial distress. We cannot, therefore, be too careful in scrutinizing the qualifications of every applicant for Masonry. As the *Kansas Light* says, "There is not one man in five that is of the right material to be made a Mason," so that if we take the whole five, where are we? Covered in with rubbish. Let it not be. Let the Masonic crop be not large, but good. Let us have Masons who are true to their obligations, active and earnest in sharing in the work of the craft, and life-long lovers of the Fraternity, through sunshine and storm. Let us restrict our production of Masons, carefully select our material, and the result will be that the high character of Freemasonry will be fully maintained, and its repute so spotless that even no one in the profane world will dare to cast a stone at us.—*Keystone*.

#### UNDERSTAND THE FRUITS OF MASONRY.

If the symbolism of the compass and square was more strongly impressed upon the mind of the initiate, Masons would not, sometimes, malign to the profane, one whom in the lodge-room he is apparently pleased to call "brother," but would make an honest effort to live up to the duties and



obligations which every Mason has assumed, and thus make his conversation and action bear testimony to the excellence of the principles of, and incalculable benefits resulting from Masonry when fully lived up to by its adherents. I do not overlook the many difficulties with which we have to contend, by reason of the frailties incident to our human nature. I do not forget there are two natures in man, the "higher and the lower, the great and the mean, the noble and the ignoble," nor does Masonry; but in every degree teaches its membership to cultivate and practice the better part of our nature, and continually guard ourselves against the temptations suggested by our prejudice, passions, and appetites. We should be slow to make inferences which a full examination of the facts would prove unjust, as well as to firmly refuse to approve that which justice and good morals would condemn.—*M. W. J. H. Bankhead, Alabama.*

#### ABSENTEEISM IN MASONRY.

In a recent editorial article in the *Keystone*, entitled "The Wages of the Craft," we intimated that the brother who habitually absents himself from his lodge, of necessity cannot, and of right ought not to, receive any wages. As a general statement this is undoubtedly true; but, like most other truths, under some circumstances it is liable to qualification. We purpose referring, in the present article, to some of the exceptional aspects of the subject; premising, however, by saying that in the Church, the State and Masonry absenteeism, whatever its cause, is always an evil. Members of a religious body often abstain from attendance in their places, and then wonder why "things go wrong." Many of the best citizens of the State usually remain away from the polls at primary elections, and then express surprise that such unfit men are nominated for office. England is now

wrestling with a foe of good government—absenteeism in Ireland, and the outcome of the struggle no man can foretell. Masonry has a struggle on account of its non-affiliates, and its indifferent members, who are conspicuous only by their absence from the lodge. Take up the roster of membership of almost any Masonic lodge, read over the names, and then attend the lodge at a stated meeting, and you will probably find that fully one-third of those present are visitors, and that the total number present does not equal one-third of the membership. If Freemasonry ever wanes, it will be owing to absenteeism.

But there are two classes of absentees—those that remain away from choice, and those that have been in some unfair manner estranged. There are some brethren, of years of experience and of high character, who habitually remain away from the lodge, for reasons for which they personally are not answerable. Their absence is, in some sense, an enforced absence. Some of them have been laborers in season and out of season, always seeking to advance what they conceived to be the best interests of the craft, so that they were in every sense dutiful to their lodge; but some brother underestimated their efforts, and derided them, and, in effect, closed the doors of the lodge upon them, so that they could not receive any of the wages due the craft. This result may come about in many ways. We instance a few. A brother is zealous as a workman, ever ready to lend a helping hand to the Master, studying Masonry through and through, and taking a pride in performing its work. Sometimes his zeal begets jealousy, and jealousy carping criticism, and criticism ends in innuendo and misrepresentation. This conduct may not be deliberately planned, but one error leads to another, and the end is, the zealous brother is led to absent himself from the lodge, and the lodge usually does not find that his detractors can or

will fill his place. Or, a brother may have peculiarities of mind or conduct, and these are thoughtlessly or carelessly made sport of, and he being of a sensitive disposition, piagnantly feels the unfraternal references to himself, and rather than endure them continuously, remains at home, and receives no Masonic wages. Or, still another brother finds that the younger members are crowding the older ones, acting as though they considered them in their way, and were quite indifferent whether they remained absent altogether or not. If any or all of these, or any similar views, prevail to any considerable extent in a lodge, it results in the enforced absenteeism of one or more good members. Just here we would enunciate a vital truth.

It is far more important that the unity of a lodge be sustained by the cordial co-operation of all the members, old and young, than that new material should be continually added to the lodge. Rapid increase in membership is not all desirable, nor an unmixed good. Masonry is not for all men, nor for most men, but for worthy men who are carefully selected from the ranks of the profane. One experienced member of a lodge is worth more to it than a host of initiates. A lodge exists primarily for itself and its members, and secondarily for those who seek to be initiated into its mysteries, and are approved. Never should an old friend be discarded for a new one. Never should one who has knelt at the altar of Masonry himself, and perhaps afterwards has frequently officiated at the reception of others, be estranged from a lodge. If so, such a one is denied the wages he is entitled to receive. Such a one is a constrained absentee. Freemasonry is untrue to itself when it permits this result to occur. The spirit of fraternity forbids it. Ordinary justice forbids it. The company of non-affiliates and indifferent is already too large for us to willingly or directly swell its ranks. There can be no closer tie than unites

one Mason to another, and to sever it unfairly is to commit a great wrong. We cannot suppose that many brethren are forced into absenteeism, but not a single brother should be. We are all members of one Fraternity. Just as in the case of our physical bodies, the hand cannot say to the foot, I have no need of thee; so no lodge can say to any of its conscientious, upright members, We can dispense with your presence. Every lodge is shorn of a part of its power in proportion to the number of habitually absent members it includes. Who could reckon the ability of our lodges, in every Masonic jurisdiction, if every member in health on its rolls were present at every lodge meeting? The abolition of absenteeism in Masonry would mean the introduction of a Masonic millennium.—*Keystone.*

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### MASONIC CHARITY—WHAT IS IT?

How few there are who seem to understand the meaning of the words, "Masonic charity."

Some lodges have "charity committees;" but Masonic charity is not and cannot be confined to any committee.

The young student in Masonry is taught that "charity extends beyond the grave, through the boundless realms of eternity." Can any committee control that charity? We think not. The "charity committee" we consider, therefore, to be a misnomer.

What is Masonic charity?

It is not the mere giving of alms to the distressed, although it is the duty of a Mason to relieve distress, wherever he may find it; providing that in doing so he does not injure any one having a prior or natural claim upon his bounty.

Masonic charity is as much in the thought and word as in the act.

There are many who give largely of their world's goods, and yet have

very little of that which should be understood by Masons as charity.

Charity is Heaven-born, and teaches a Mason that he should regard another's name and character as he would his own, and never be inclined to spread a scandal about him, without at least giving him an opportunity to be heard in his own defence. All men are prone to err; therefore a truly charitable man will seek to warn another of his errors, not to spread abroad the report that would be likely to crush him before he has actually fallen. And this, perhaps, without the unfortunate person knowing that he has been accused.

Charity will cause a true Mason to visit the sick, bury the dead, and educate the orphan. These things may not require the expenditure of money on his part. Sympathy in distress and suffering often costs very little more than personal trouble and an expenditure of spare time. To watch by the bedside of the sick may be monotonous; but the truly charitable man will rarely hesitate to perform such a duty, even if he should not be on a "charity committee."

The mantle of charity is expansive; in fact, it has no limit. Its application should be as extensive as from earth to heaven, and it should be always at hand to cover the unfortunate.

Then let Masons exercise true charity in all their thoughts, words and actions, and to love their neighbors as themselves.—*Exchange.*

#### A FAIR STATEMENT.

It is not the province of Masonry to foist upon the community a member morally or mentally imperfect, to the injury of the community. If it seeks to regulate a condition of affairs, it must be for the better. Masonry does not comprehend in its grand scheme the tearing down, but building up of the State. Neither is it any part of Masonry to shield guilt, be it within or without its fold; it

guarantees to its members no immunity from just punishment, but will protect them in their rights, and see to it that they are not harshly dealt with. Strict and impartial justice it metes out to its members; this, and no more, it expects to be meted them.—*M. W. Grand Master Freeman, of Arizona.*

ALLISTON, 26th April, 1886.

To the Editor of the CRAFTSMAN:—

DEAR SIR AND COMP.—For the benefit of your readers belonging to the Chapter, I beg to report, that a Special Convocation of Spry Chapter was holden in the Masonic Hall, at Alliston, on the 20th inst., at which were present, R. E. Comp. Alex. Patterson, Grand Supt. Toronto District; R. E. Comp. J. McL. Stevenson, Past Grand Supt. Toronto District; M. E. Comp. Daniel Spry, Past Grand Master G. R. C., A. F. & A. M.; and Ex-Comp. Downey, and Comp. Dollery, of Barrie, as visiting Comps. The Chapter was opened by Ex-Comp. T. S. Patterson, Prin. Z. of Spry Chapter, at about eight o'clock, p.m., when the Degrees of M. M., P. M., M. E. M. and R. A. were conferred upon six candidates, who had previously been balloted for and accepted. Spry Chapter is the youngest bearing allegiance to the Grand Chapter, having only received its warrant at the last meeting of the Grand Chapter. Its growth has been steady and sure, and in the fullness of time will bring forth fruit worthy of the Grand Chapter with which it is connected. After the degree of M. E. M. had been conferred, the Comps. adjourned from labor to refreshment, which had been prepared in excellent style at the Revere House, after which, the H. R. A. Degree was conferred. Yours fraternally,  
S. W. HOWARD, Scribe E.

The millennium is due, according to Prince Krapotkine, in fourteen years. "Before 1900 we shall be delivered from the fleecing capitalists and monopolists, from State despotism and sophistry."

## CHARLIE'S LUCK.

"Any news from the case this morning, Hutchinson?"

This question was asked by Mr. John Holbrook, senior partner of the firm of Holbrook and Hutchinson, solicitors and land agents, one certain morning, in the latter end of September, as he entered his office in the principal street of the old cathedral town of Dullminster.

His partner, Tom Hutchinson, without looking up from the papers he was reading, answered in the negative.

"Well," continued the senior member of the firm, "we must exhaust every effort to find the missing deed. There is a letter by this morning's post from Mr. Arnold, authorizing us to increase the reward to a thousand pounds."

"That ought to bring it to light, if it is in existence," said Tom Hutchinson.

And he threw down his papers, and wheeled his office chair to face Mr. Charles Wilson, aged twenty-two, with legal aspirations, who was "reading" in the office of this celebrated firm.

"Wilson," he said, "write out another advertisement in the Arnold case, and take it round to the 'Gazette' office."

"Yes, sir," answered the young man.

And he took a sheet of paper and began to write.

After awhile he read the following, and the firm agreed that it was the proper thing,—

**"TO SOLICITORS' CLERKS AND OTHERS.**  
—Information wanted of a certain parchment deed, given by Andrew Sharp to Archibald Arnold, conveying to said Archibald Arnold a certain plot of valuable building land, containing about five acres, more or less, situated in the City of London, said deed having been given in the year 1845. This deed was lost or stolen some fifteen years ago, and anyone furnishing information which will lead to its recovery will receive a reward of One thousand pounds, by applying to **HOLBROOK AND HUTCHINSON, Solicitors, &c., Dullminster, Chalkshire.**"

"You'd better take it round at once," said the head of the firm.

And the young man left the office to perform the errand.

Messrs. Holbrook and Hutchinson's articled clerk was a poor young man—poor—but he had a stout heart and great ambition, and although he found it a serious matter to make both ends meet, he was studying very hard to perfect himself for his profession, after which auspicious event, he felt that all would be plain sailing.

He had rosy day-dreams sometimes of the future, after fame and wealth should have fallen to his share, and the central figure of these dreams was pretty Madge Bevan, who was nearly as poor as himself, and whom he had loved ever since he was a boy at school.

"If I could find the missing deed," he thought, as he hurried to the newspaper office, "all would be well. A thousand pounds would give me a good start in life, and I could make dear Madge happy, and lift the burden of the support of her mother from her frail shoulders. I shall be admitted to practice on my own account next term, and it will be pretty up-hill work at first, unless I have a reserve capital. By-the-way," he muttered aloud, "I promised Madge to take tea with them this evening."

Charlie Wilson had expended a great deal of thought on the most important factor in the great land of Arnold v. Sharp, the missing deed to the immensely valuable lot of building land, and for the past month he had spent his idle moments visiting marine stores, in the faint hope of somewhere running across the parchment.

In the course of his search he had overhauled tons of old paper, but so far he could discover not the slightest trace of the missing document, and hundreds of others who had been tempted by the large reward offered for its discovery, were equally unsuccessful.

To-day he thought more about the deed than he did of Coke and Blackstone, and was so restless and pre-occupied that when the clock struck three he laid aside his books and left the office.

Mrs. Bevan and her pretty daughter lived in an old farm-house in the suburbs of Dullminster.

Madge was employed as a copyist in a private firm, and usually finished her day's work at four o'clock.

Until that hour, Charlie paced slowly up and down the pavement in front of the tall building where she worked.

They walked home together, and Charlie of course spoke of the missing deed.

They amused themselves with discussing what they would do with the reward, supposing they should chance to find the important document; and were talking in this ridiculous strain, when they reached Madge's home.

"Tea is ready," says Mrs. Bevan;

greeting Charlie kindly, and he opened a jar of my home-made strawberry jam just for your benefit."

"I know it's excellent," said Charlie; and he seated himself beside Madge.

While Mrs. Bevan poured out the tea he removed the cover of the jam-pot. Suddenly he turned pale, his lower jaw dropped, and he sat gazing fixedly like one spellbound.

"Are you ill, Charlie?" cried Madge, springing to her feet.

"You haven't come upon one of those nasty beetles!" exclaimed Mrs. Bevan, suspending the teapot in mid air.

"No, no!" gasped Charlie, after a time. "It's nothing. I shall be all right directly. It's—it's the thousand pounds!"

He seized the piece of parchment that had covered the jam pot, and bending over, began to decipher the written characters upon it.

"Witness this my hand—Andrew Sharp—witness!" he muttered, and then raised his head and turned to Madge, who was bending over his chair, with a glad light in his blue eyes. "I've found it, dear!" he cried.

"What?"

"A part of the missing deed, and now, if we can trace the rest," he cried, excitedly, "our fortune's made!"

"Mercy on us!" gasped Madge, beginning to cry, in her bewilderment.

"Did you ever!" ejaculated Mrs. Bevan, and in her excitement she dropped the teapot to the floor, smashing it into bits. "Madge," she finally managed to say, "the rest of the jars are in the cellar, on the swinging shelf."

Charlie dashed down the cellar stairs, and there, on a shelf in the middle of the cellar, were two dozen crockery-jars, lacking one, each with a piece of parchment tied over it for a cover.

"Take them upstairs!" he ordered to Mrs. Bevan and Madge, who had followed him.

And he gathered up as many of the jars as he could carry.

When they were placed on the table he removed the covers.

It was an anxious moment, and his hand trembled as he fitted the bits together.

At last the thing took definite shape. Not a line was wanting. A few of the "and whereas," and "provided also" were a trifle sticky, and a few of the words had lost a letter or two, but the main points were all there, and

Charlie Wilson fairly danced with glee.

"Where did you get it?" he asked, turning to Mrs. Bevan.

"I had no idea the paper was of any value," answered that good lady, "and I selected it from a number that I found in the attic, because it was parchment. They were there when we moved into the house, and I expect they were left by Mr. Arnold, the owner of the property, when he moved out."

"Arnold—" began Charlie.

"Yes—Mr. Archibald Arnold. He owns this house and land, but the property is managed by an agent."

"That explains it," said the young man. "Mr. Archibald Arnold is the plaintiff in the suit."

"Well, I'm glad it's found, although they were excellent covers. Sit down and eat your tea."

"I can't stop," cried Charlie, reaching for his hat.

He put the precious covers into his pocket, and proceed, with all possible speed to the office of Holbrook and Hutchinson.

His employers had not yet gone home, and Charlie laid the disjuncted document before them on the big office table.

One glance convinced them that their clerk had secured the long-lost deed, and the good news was telegraphed to their client, who came on the next day, and they told him the story.

At its close he drew a cheque for a thousand pounds, payable to Charlie's order, and the following month Charlie and Madge were married.

Mr. Arnold won his suit, and one day paid a visit to the old homestead where Mr. and Mrs. Wilson and Mrs. Bevan still lived.

They received the rich man very graciously, and he helped to eat some of the strawberry jam.

"That paper," he said, at parting, "was worth a hundred times a thousand pounds to me."

A few days afterwards a letter was received addressed to Mrs. Charles Wilson, inclosing a very kind note and a deed to the old farm-house and the plot of ground in the centre of which it stood, "given," as the letter read, "in token of my appreciation of the great service you have rendered me."

Charlie is quite a distinguished solicitor now, and every year his wife sends a jar of strawberry jam to Mr. Archibald Arnold.

## PRISON REFORM.

### Education as a Factor in Rousing the Dormant Minds of Convicts.

In order to reform any person addicted to evil living, an adequate motive must be offered. At Elmira the powerful motive is the desire of regaining liberty. This would seem enough, but it is not always sufficient to arouse ambition in a sluggish nature, especially when the period of incarceration is fixed and is short. This motive, then; has to be supplemented by others. A way must be found to arouse the sluggish body and interest the dormant mind. It is sometimes long before this way can be discovered. These ruined natures have often very little that can be appealed to successfully. But I do believe there is in most men and women, however degraded, the seed of a better life. The first step will probably be the awakening of an interest in something outside themselves; not a purpose of change, but simply an interest. It may be a desire to learn the alphabet, or an awakened taste for reading, or a little inclination to know something. It may be a pride in personal appearance, or a wish to get commendation for good behavior, or a dawning sense of the agreeableness of order, neatness, cleanliness. Or it may be some pleasure in a discovered power to do well a piece of work. This interest, once aroused, can be stimulated by various incitements, slight rewards of promotion, the fear of social degradation; and this path of doing well will become powerfully attractive when it is seen to be the path, and the only one, to liberty. But this interest in any form, with even the prize of liberation, can not be depended on to last. The will of the criminal is weak and vacillating. He can not be depended on, he can not depend upon himself, for continuance. He may fall and fall again and again. The only remedy in his case—and it is the common case—is to keep him at it, keep him trying, until a habit is formed, until his will is strengthened, until, in fact, it is mentally and physically just as easy for him to live a normal, healthful life as it was to live a disorderly life.

In the life that is required of him under the Elmira system it is very difficult for a man to sham. The study, the work, the behavior, demanded of him continuously almost preclude hypocrisy. The neophyte may try to pass himself off

as docile, and even as pious, but no deceit lasts long under this severe, exacting, trying discipline, which is applied equally to his attention in the workshop, his alertness in school, and to all the details of his personal behavior and appearance. The requirements are too rigid. If the man does not put himself willingly and honestly into harmony with his position, he is pretty certain to break down and go back into the harder conditions of prison life. These he finds very unwelcome after a taste of something better, and he tries again, with a new resolution. The pressure is incessant. The incentive of liberty, better apprehended as he gets into a normal state, is always inviting him. Meanwhile habit is doing its work. He can continue longer in a straight course. He begins to feel in all his renovated physical and moral nature not only the desire for liberty, but a longing, however faint, to make a man of himself.

The important thing, as necessary in this system to getting out of confinement as to becoming a man, is the formation of habit. And here is where the notion of an indeterminate sentence comes in as the only condition of forming a fixed habit.

An indeterminate sentence is the sentence of a convict to confinement until in the judgment of some tribunal he is fit to go out into society again, until it is evident that he is likely to be law-abiding. If a person is determined upon a criminal life, the best thing that can be done for him and for society is to confine him where he can do no mischief, and where his labor will pay for his keeping, so that he may not be an expense to society nor a terror to it. And, logically, he should be confined until there is good reason to believe that he will be a self-supporting, law-abiding member of community. Now, the difficulty heretofore has been to determine

when a person might safely be released on an indeterminate sentence. Under the present prison system, if release depended simply on good behavior, on external observance of rules, most criminals are shrewd enough to behave admirably, and to even offer evidence of Christian conversion, in order to get release. Where is there a tribunal that could pass upon his character? The Elmira system compels a person literally to work out his own salvation. It will take some men a longer and some men a shorter time to do it, that is, to acquire

such a habit that for a given period they can stand perfect in study, in work, in conduct. Under our present rule of indeterminate sentences there are many incorrigible cases. Probably there are some natures incapable of being changed to anything better. Let such stay where they can pay for their living and not injure society. But it is difficult to say of any man that he can not be reached and touched by discipline, physical, mental and moral, for a long time and continuous; that it is impossible to drill him, in years of effort, into a habit of decent living and a liking for an orderly life. It is impossible, psychologically and physiologically, for a person to obey rigid rules of order and decency, to be drilled in mental exercises, to be subject to supervision for intelligent and attentive labor, for a considerable length of time, and not form new habits, not to be changed sensibly and probably radically. It may be in one year, it may be in ten years, but ultimately habits will be formed, and the man can not, without a greater or less effort, be what he was before he was subjected to this process.

This is the education of which I speak; this is the education which does not fit or incline a man to be an expert criminal, but which makes a disorderly life in his case improbable. And he himself determines when he is fit to go out of confinement and out of discipline to which he has been subjected. His record shows it, for his record shows whether he has acquired new habits and is really changed. Of course some tribunal must pass upon this record and upon the whole appearance and tendency of the man, but its work is comparatively easy, and liable to few mistakes. After release, of course, something must be done to place this man, who has acquired a habit of and a liking for a correct life, in a position in community where he has a chance to maintain himself. He can not be turned loose to all temptations in face of the contempt of the world. But philanthropy can provide for that as a part of the system which has given him, by long discipline, the habit of decent living. And it will happen that when the community understands this system, the finding employment for men who have been in State-prison will not be so difficult as it is now.—*Charles Dudley Warner, in Harper's Magazine for February.*

## IN A HOT PLACE.

Sojourning at Hawaii, a Correspondent Interviews a Volcano in Full Blast.

H. S. Jordan writes to the *Chicago Inter-Ocean* from Kohala, Hawaii: The proper name of this great crater is Kilelua and it is situated on the southern slope of the Mauna Loa Mountain, some several thousand feet below the apex. The crater proper is nine miles in circumference and about six hundred feet deep. The floor of this crater is covered with black lava, and every few weeks or months it receives a new coating. This floor is as uneven as the waves of the restless ocean. The descent into the crater is made by a path cut down and alongside of this great Pali. On leaving the house the excursionist is provided with stout staff and a lantern. The guide precedes the company with staff, lantern, and a large canteen of water. The volcano proper lies two and one-half miles from the outer rim of the crater. The trip across the lava can be made with reasonable safety during the daytime, but woe to the traveler who will not have the guide even in daylight. That lava is fearfully treacherous, and what seems safe one moment may next prove a great hole or fissure. The trusty Hawaiian who has traveled that crater for years knows the result of each flow.

The approach to the volcano was made from the safest side on account of the treacherous wind, which is apt to veer and smother you with sulphurous smoke. If at any time you are overtaken the guide drops upon his knees, opens that canteen, calls for your handkerchief, and thoroughly wetting, puts it across your mouth, exclaiming, "aole pilikia"—no danger. There are three orifices out of which at times pour red-hot lava. "Lua Hou," The New Lake: "Halemaumau," the house of everlasting fire, and Peles Throat, *alias* The Little Beggar, so named because it draws its supply from the New Lake. Halemaumau is the oldest lake and has a circumference of about a mile.

IT HAS FOR UNKNOWN YEARS been at work, and upon two sides has great walls, scores of feet high, leaving one opening and a second in case of great eruptions. The new lake lies to the east about half a mile, and is nearly round and has a diameter of not less than eighty rods. This lake has thrown an embankment all around itself probably fifteen feet high, and is constantly

heightening it by lava flows. When this lake becomes active it throws red-lava over this wall with a recklessness that is truly reprehensible. The Little Beggar is situated quite a distance from the new lake; it looks like a lighthouse built out of the remains of the great Chicago fire. It has an opening on the side, near the apex, and out of this constantly dart the fiery tongues of this subterranean hell.

During the eruption the molten lava beiches out of this opening at an incredible rate. Pele was the ancient god of the Hawaiians, and because this was throat shaped it was called the throat of a god. Strange to say many of the natives still cling to their old superstitions anent the volcano. This race is peculiarly superstitious. All that religion, education, and science have done has not thoroughly eliminated it. The Rev. Mr. Oleson, of the Hilo Boys' Boarding School, records with great gusto that he and thirty boys slept in the crater, and the boys evinced not a particle of superstition. The Hawaiians used to offer sacrifices to this great god, and some of them still observe that custom despite the ridicule heaped upon the heads of the devotees. Not long ago a native woman, widely known in the island, a member of the church and having royal blood in her veins, came to offer sacrifice. She brought a pig, two roosters, some taro-poi, and various other articles. The lake at this time was encrusted, the fire having temporarily subsided. The pig was tied and heaved over into the black lava.

#### IT WAS A HOT PLACE.

The protest of the pig was grateful to the god and appeasing to the woman's conscience. The roosters did not take so philosophical and religious a view of the matter. Evidently they had somewhere got a taste of the "New Theology," and flopped about until they broke their fastenings and then flew away. The natives were frightened out of their wits, believing that some awful catastrophe was at hand; but that god must be appeased and they gave stern chase to those plucky unbelievers, caught and fastened them securely, and as the lake again broke up they were cast into the fiery depths and swallowed up by that burning that never ceases. If this woman had been an ignorant religious we might charitably have said that she mixed her theology very badly, but the fact is she was well educated in English and an intelligent woman. It is

not to be wondered at that the ignorant natives regarded this house of everlasting fire as a god. No intelligent man can approach this great wonder of nature without more fully believing in Genesis i., 1. The reverent student of nature and science looks upon this mighty volcano and exclaims in the words of the book of books. "In wisdom Thou hast made them all."

The volcano is not always active. Sometimes it quite dies down. A few years ago Halemaumau sank down and it was impossible with the naked eye to see the bottom. Ordinarily this is not true. The fire falls away several feet from the top of the lake and at that point the lava cools sufficiently to allow the formation of a crust of lava. It looks like dirty snow, save here and there red-hot lines four or five inches wide extending across the crater. This usually lasts about one hour and a half. Then this black crust begins to rise like a large leviathan out of the sea. It is fairly frightful to look upon.

#### THEN THE FIRE BURSTS OUT

in great columns and jets, throwing great sheets of molten lava into the air. The sound is similar to the swish and swash of the waves of the ocean. When the volcano is thus active the whole heavens seem to be on fire, and the lurid glare lights the country for miles and miles around. Angrier and angrier grow the flames, until they leap out, sending out long lines of red hot lava, and there they lie like billows of fire, exhausted yet terrible to behold. This work goes on unceasingly. What is to be the future of this apparently gathering force no human can tell. The fires are being pent up; they are exhibiting an awful restlessness that will not always submit to restraint. They undoubtedly will gather force until at last the top of Mauna Loa will be blown heavenward and the dwellers of this fair isle will be as hopelessly buried beneath ashes and stone, as was Pompeii in the days when the anger of Vesuvius was satisfied only by the death of every living thing within its grasp.

Near by this great volcano are vast craters that indicate the dying down of eruptive fires and the gathering of their forces at this given central point. Into one of these craters about 2,000 feet deep, the writer and our Union soldier descended, and so far as is now known the first white men that ever trod the floor of that extinct crater, Kilauea Ski or



Kilean dead. Then a fearful and dangerous climb out, a little further on a view of the ill fated Captain Cook's monument, and the journey is complete.

Since the above was written telegraphic advices from the Sandwich Islands state that volcanic phenomena which were accompanied by a large number of shocks of earthquake, resulted in the total disappearance of New Lake and Halemsuman, two pits in the crater of the volcano Kilauea, and the extinction of the fire in them. These phenomena are believed to be the precursors of a grand outburst in the near future, either in Kilauea or Mauna Loa. Some, basing their views on the observations of Prof. Agassiz, believe the disappearance of the fire is a prelude to the extinction of Kilauea.

### SOUND ADVICE.

As a fellow craft, remember the middle chamber. If you work you will be rewarded; if you work not, you will be entitled to no wages. Apply this lesson to your morals. If you discharge your duty punctually to God and man, a reward is prepared for you in the chambers of heaven, which you may receive without scruple; while, on the contrary, if you disregard these duties, you can scarcely expect wages from your celestial Master. Every man shall surely be rewarded according to his work.

When you are about to be raised to the third degree of Masonry, prepare yourself by study and reflection; for it embraces everything which is interesting to a human being in his progress through time to eternity—the end and destination of man, the resurrection from the dead and the immortality of the soul. You are admonished to be careful to perform your allotted task while it is day; to listen to the voice which bears witness, that even in this perishable frame resides an immortal soul which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet and lift our eyes to the bright morn-

ing star, whose rising brings peace and salvation to the faithful and obedient of the human race.

I cannot be too particular in recommending you to habituate yourself to serious application to Masonic studies if you are desirous of distinction. Without excellence you can never become a bright Mason; and excellence can only be acquired by application to the lodge, and study and reflection beyond its walls—*Masonic Tidings.*

Every true Mason is constantly in search after light, in search for Divine truth. This, and this only, is the Mason's work, and in obtaining it he receives his reward.

A true Mason is a quiet and peaceful citizen, true to his government and just to his country, nor will he in any way countenance disloyalty or rebellion.

A true Mason will be honest and upright in all his dealings. The square and its teachings will be the rule and guide of his conduct in all of his transactions, and in every respect he will be careful to avoid all unjust censure or reproach.

A true Mason will be ready at all times, so far as lies within his power, to assist a needy brother; he will consider his welfare as well as his own; in all his aspirations to Deity, his sorrows and his secrets will be respected. He will at all times speak as well of a brother behind his back as when in his presence; and when he is falling in character and reputation, be ready to render him assistance and support, kindly reminding him of his errors, and aid in his reformation.

The true Mason believes in a Supreme Intelligence which pervades and animates all nature—the Infinite One—and will pay him that reverence due from a creature to his Creator. Nor will he use the name by which He is known to us, in a light and trifling manner.—*Freemason's Journal.*

**The Canadian Craftsman.***Port Hope, June 15, 1886.***THE QUEBEC-ENGLAND DIFFICULTY.**

M. W. Bro. Frank R. Lawrence, Grand Master of the Grand Lodge of New York, in the course of a long and able address, thus refers to the Quebec question:—

The relations of this Grand Lodge with other Grand bodies have remained of the most fraternal and harmonious character. Elsewhere throughout the Masonic world, such appears also to be the general condition of affairs. A single exception exists to this happy state, arising out of the pending matter of difference between the Grand Lodge of England and the Grand Lodge of Quebec, which was brought to my notice in August last, by the transmission of papers from the last-named Grand body, including an edict proclaiming certain lodges located at Quebec and working under the authority of the Grand Lodge of England, irregular and illegal. The dispute thus communicated to the Masonic world is one of long standing, and presents little that is new to those conversant with Masonic affairs. The Grand Lodge of Quebec was formed in 1869, in territory which at that time was under the jurisdiction of the Ancient Grand Lodge of Canada, organized eleven years before. The lodges now declared to be irregular, were in existence before the establishment of the last-named Grand Lodge, and have always retained their obedience to the Grand Lodge of England, declining to place themselves under the jurisdiction either of the Grand Lodge of Canada or of Quebec. The latter Grand Lodge claims that as a consequence of its establishment and general recognition, it acquired such exclusive jurisdiction within the territory accorded to it, as to render it the duty of all the lodges previous-

ly erected therein to sever their existing allegiance and place themselves under its control. The Grand Lodge of England, besides disputing the soundness of the principle here asserted, declares that its recognition of the Grand Lodge of Canada was made and accepted with the express condition that the English lodges within the territory of that Grand body were to continue undisturbed in their allegiance and privileges, and in view of this arrangement it is contended that when, in 1869, the Grand Lodge of Quebec became the successor to the Grand Lodge of Canada, it acquired no greater rights within the territory to which it succeeded, than had previously been possessed by the latter Grand body. As to the compact claimed to have been made between the Grand Lodges of England and Canada, the English contention is fully supported by the report of the Committee on Foreign Correspondence made to this Grand Lodge in 1871, which committee, before recommending the recognition of the Grand Lodge of Quebec, appears to have given exhaustive attention to this general subject as it then existed. While fully believing in the American doctrine of the supreme and exclusive jurisdiction of a Grand Lodge within the territory which it controls, I do not consider that that doctrine should extend to the length of rendering Masonic bodies previously enjoying a lawful existence within such territory clandestine and illegal, because of their refusal to abandon their original allegiance and place themselves under the authority of the newly-created Grand Lodge. The Grand Master of Masons in this State, in 1879, in addressing this Grand Lodge upon the subject of the somewhat similar issue then raised by Quebec as against the Grand Lodge of Scotland, expressed the opinion that the general current of authority is opposed to such a construction of the rights of a newly-created Grand Lodge; and in that

view of the subject your present Grand Master entirely concurs. If this is the correct view of the question involved in this controversy, we cannot indorse the action of Quebec; but must deplore the fact that that Grand body should have thought it necessary to proceed to the severance of fraternal relations, rather than await the time when the lodges in question should find it for their interest to place themselves within the folds of its protection.

We are sorry so able and intelligent a brother as the Grand Master of New York should take the ground he does. He seems to have overlooked the fact that Quebec from the outset of its career repudiated all responsibility for the compact entered into between the Grand Lodges of Canada and England on the formation of the former. Quebec has always claimed supreme jurisdiction over her own territory, and we incline to the opinion that the Grand Master of New York would not hesitate very long in taking the same position Quebec has done if his own Grand Lodge was similarly circumstanced. It has been admitted for years throughout Canada, by leading Masons, that the Grand Lodge of Canada committed a very grave error when it accepted conditional recognition from the Grand Lodge of England, and the day is not far-distant when Quebec will succeed in securing that recognition she deserves. New York is a large and powerful body, and it is to be regretted the Grand Master and Grand Lodge did not give Quebec the full benefit of their sympathy, and come out squarely and strongly in her favor. Such a course would have gone a long way towards settling the problem of Quebec's supremacy.

## A BEAUTIFUL TEMPLE LEGEND

In his valedictory to the Grand Royal Arch Chapter of New York, recently, Grand High Priest, M. E. Comp. James E. Morrison, thus referred to the beautiful legend with regard to the choice of the site of the Temple:—

In the days of old, when Jerusalem was a ploughed field, the Temple ground was the property of two brothers, the one married, the other a bachelor. Their joint estate the twain fairly tilled, and when the harvest came they gathered the golden grain, sheaf by sheaf, to each brother an equal share.

In the night season one brother thus bethought him: "My brother is married and has the added cares of wife and children. I am alone; my care only to provide for myself—easy and light task by the side of his. I will do what I can to lessen his burden by increasing his store." And so he arose, went to the field, quietly took from his own sheaves and added to his brother's portion, and returned to his home in peace. While thus did he, the married brother spake to his spouse:

"We have a goodly home; our hearth is made joyous by the children's happy voices, but our brother is alone. There is no hand to light the fires to brighten his home-coming. He has, then, the more need for a larger share of this world's goods to make up for this want." So he betook him from his couch, and as his brother had done, in like manner did he take of his own sheaves and place a portion in the other's lot. Now, when the morning was come the two walked their accustomed way to the harvest field, and lo! to their astonished gaze appeared the sheaves, by both disturbed, of equal bulk and value. Neither could give utterance to the other of the wonder which the mystery caused them.

For six nights each labored in vain to augment his brother's store, and still the mystery grew. The seventh night the brothers resolved, each secretly to himself, to keep watch and see who had done this thing, by which the secret gifts were thus returned to their unwilling hold. Then discovery came and the fraternal love which had prompted the generous acts of mutual self-sacrifice was blessed and gave blessing to their future lives.

"The spot," says the legend, "where so beautiful a thought at once occurred and was acted on by the brothers, was deemed a place agreeable to God, and it was blessed and chosen whereon to build a house to His Name."

In the spirit of this legend let your lodges and chapters securely rest on this foundation of true self-sacrificing brotherhood. Beware the first sign of discord in your chapters. Do all that can be done honorably to make your brethren and companions "dwell together in unity," but, above all, guard the entrance to the fraternity. As Royal Arch Masons, zealous for the good name and prosperity of your chapters, be attentive to the interests of the lodges of the Ancient Craft to which you owe your earliest allegiance. There guard the gate, and let none enter unless you are satisfied that he comes in his heart prepared to be a true brother, and so, if he will, an honored companion.

After the restoration of the Jews by decree of Cyrus, the second Temple was with much difficulty raised at Jerusalem on the site of the first. But a band of poor exiles, just returning to a desolated land, could not build with the architectural magnificence of the royal builder. The glory of the second Temple did not compare with the glory of the first. As the years rolled by, however, it was the high privilege of a foreign king, whose royalty was the gift of the Roman Senate, to adorn and renew with considerable splendor the House of

the Lord. It was done to conciliate a people whose loyal respect had been alienated by his cruelty.

"UNMASONIC PUBLICATIONS."

M. W. Bro. Frank R. Lawrence, Grand Master of the Grand Lodge of New York, in his annual address, has ventured on a field he would have done better to keep out of, though beyond doubt his object was a good one. Under the above heading he says:—

"I deem it my duty to call your attention to an evil of much importance and long-standing; consisting of the circulation among lodges and brethren of certain newspapers, claiming to be devoted to Masonry, but which in fact are abhorrent, in their sentiments and tendencies, to every principle of the fraternity. The general liberty, and even license, of the press, which exists in this country, is by them carried to the furthest extreme. Ridicule and abuse of a personal character form their constant staple of publication; and their ends are sordid, as their methods are base. Though powerless for good, they are at times potent for evil; and while experienced brethren, if they read such publications, may take them at their true value, the younger members of the craft are often misled by their mendacious statements and pernicious teachings, and so far as they circulate among the profane, the fact that they are able to obtain any sort of Masonic patronage, is humiliating to us and injurious to our institution. We neither possess nor desire authority to prevent the circulation of such publications, yet some method may be adopted, such as exists in other jurisdictions, whereby the craft may be warned against them, and their countenance, by the lodges at least, may be prevented. I commend this subject to your careful consideration."

We are afraid our M. W. Bro. has allowed his desire to benefit the craft

to run away with his good judgment, and in doing so, the publications he has reference to will benefit, while those he did not intend to condemn will suffer. We hold strongly to the position that any publication as a matter of news may very properly devote a column to the interests of the Masonic fraternity, and in so doing, please many subscribers. There is a limit, however, beyond which comment should terminate. We have noticed in the daily press that Mr. So-and-so would be balloted for in such-and-such a lodge; and again, that a certain prominent citizen had been balloted for and accepted in a lodge. That is not the kind of intelligence which should be given to the public. Had the G. M. of New York named the publications he had reference to, there would have been less confusion in connection with his remarks than exists now, for we find one of the best of our New York exchanges communicating with the Grand Master to ascertain if it (*The Freemasons' Journal*) was among the condemned. The *Freemasons' Journal* is a publication of which any State might be proud, and we are glad to see that M. W. Bro. Lawrence promptly placed it above the publications to which he unfortunately refers. The references of the G. M. will be readily recognized by those conversant with the New York press, and we think many will agree with us that no condemnation of them would have been better than the present one. We lean to the opinion that the "unmasonic publications" will not suffer from what the Grand Master of New York has said about them.

### ABSOLUTE JURISDICTION.

In the Foreign Correspondence of New York, under the heading of "Idaho" we find the following reference to the Quebec troubles:—

"There is a serious difference existing between the Grand Lodges of England and Quebec, to wit:—The American Grand Lodge was regularly formed, and has been duly recognized by all Grand Lodges on this continent. England still retains the allegiance of several lodges within the jurisdiction of Quebec. The natural and inevitable result is conflict. The English lodges accept and work material which has been rejected by lodges working under the American Grand Lodge. After bearing this for years, though always protesting against it, the Grand Lodge of Quebec has at last taken the stand which it ought to have taken long ago, and forbidden all intercourse and recognition of lodges and masons working in the province under any authority other than her own. The matter has not been formally presented to our attention, but the question will undoubtedly come before us at an early day, and we will then be obliged to take one side or the other. It is to be hoped that the matter may soon be amicably adjusted. Otherwise, I fear it may lead to confusion among the craft."

It may be well to remark in this place that the committee to which this part of the address was referred recommended, and the Grand Lodge adopted the following:

"Whatever claim to the contrary may be set up, the law of the American continent is absolute and exclusive jurisdiction for each Grand Lodge within its own borders. We deem it proper to express our hearty sympathy for our sister Grand Lodge of Quebec, and to express the hope that fraternal communion in the fullest sense may ere long be resumed by

that Grand Lodge and the Grand Lodge of England, and we recommend the adoption of the following resolution, and the transmission of the same, together with the report, to the Grand Secretary of the Grand Lodge of Quebec:

*“Resolved, That the Grand Lodge of Idaho forbids the recognition, as a mason, of any one hailing from any lodge in the province of Quebec, except such lodge shall be under the obedience of the Grand Lodge of Quebec.”*

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**JURISPRUDENCE.**  
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THE Committee on Jurisprudence of Mississippi, decided thus on a number of interesting questions:—

Q.—Is it necessary to confer the Past Master's degree upon one who has received the degree of a Past Master in a chapter previous to his installation as Master of his lodge?

A.—As Blue Lodge Masons, we know nothing whatever regarding the chapter degrees, and the fact that the Master elect of a lodge has received the degree called “Past Master,” in a chapter, does not exempt him from compliance with all the prerequisites to installation as Master.

Q.—A member would not attend his lodge and made use of unmasonic language in response to a request to do so. Has he rendered himself liable to discipline, and if so, upon what ground?

A.—Yes; and charges should be preferred against him, not for refusing to attend lodge, unless he was summoned, but for unmasonic conduct in using improper language.

Q.—Is a member under charges entitled to vote on a petition for membership?

A.—Yes. A member under charges loses none of his rights or benefits until he is found guilty and the penalty is fixed by vote of the lodge?

Q.—A brother under charges having attacked the motives of one of the Committee on Complaints and Of-

fences, and assailed him with language which is improper, we are asked if he should not be required to retract in open lodge or disciplined for unmasonic conduct?

A.—If the conduct and language was unmasonic, additional charges should be preferred and the offender disciplined. The brother, however, could not be compelled to appear before the lodge and make a retraction, but if he chose to voluntarily appear and make amends for his misconduct, the lodge would be the judge as to whether the ends of Masonic discipline were met by proceeding no further with the matter.

Q.—If a non-affiliate duly summoned to appear and testify at a Masonic trial refuses to obey the summons, what course should be pursued?

A.—Prefer charges and try him, and if found guilty, inflict punishment proportioned to the offending.

Q.—A brother under charges appeared and plead guilty, and was understood by the lodge to retract certain statements which he had made derogatory to the character of a brother, whereupon he was acquitted of the charge, but afterwards he claimed that he had been misunderstood, and did not make a retraction, and what he had said regarding the brother was true, but he was sorry he made the statement, and begged pardon of the lodge for having done so. The time for an appeal having expired, can he be retried by the lodge?

A.—A verdict of acquittal is final, unless appealed from, and the time for an appeal having expired, the case cannot be re-opened. If, however, the accused should persist in repeating slanderous statements regarding the brother, it will constitute a new offence, and for that he may be tried.

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There are two English lodges which must be strong, if there is anything in a name—Samson Lodge, No. 1668, and Strong Man Lodge, No. 45, both of London.

### THE RIGHT OF OBJECTION.

In the Foreign Correspondence of Mississippi, under "California," the right of objecting to the advancement of a candidate is discussed as follows:

"The right to object belongs to every member of a lodge. He may do this through the ballot-box, or he may rise in open lodge and say, 'Worshipful Sir, I object to the advancement of the candidate.'

"Now, if a lodge may inquire why a verbal objection is made, and when stated, decide upon its validity, why may it not, upon the same principle, take steps to find out who made the objections through the ballot-box, and decide upon the validity of the objection lodged there? Cases may arise where it would be best for all concerned not to state the objection.

"The following suggests itself to our mind as illustrative of this point: In — Lodge, a young man, who stood high in the community, had been initiated and passed. When the ballot was spread on his application for the third degree, it was found that he was rejected. Being of such irreproachable character, as was this young man, the lodge was astonished; the M. W. no less so than the members. In a very few minutes, the members, one after another, began to arise and state, in very emphatic terms, that they had not cast the black-ball. Instead of preventing this novel procedure, the W. M. allowed it to go on. Seeing what would be the result of such a course, if allowed to continue, a brother, eminent in science as well as in Masonry, rose up and said he had been taught that the right to object to the advancement of a candidate belonged to every member of the lodge, and that he could not be questioned about it. He further stated: 'I cast the black-ball in this case, and I hope I shall be saved the painful experience of giving my reason for having so done.' This, however, instead of putting a quietus upon the subject,

only made the members more earnest in their importunities. Seeing no way of escape, he said: 'I am a physician, and in the practice of my profession I am possessed of many family secrets, which never ought to be told. I know whereof I speak, when I say that this young man has seduced the daughter of a Master Mason, and that Master Mason is the W. M. of this lodge.' The result can well be imagined. The W. M. had no one to blame but himself for all this trouble. Brethren, you had better let the objections alone, and leave them just where the principles of Masonry and the ballot-box leave them—and that is, with the objecting brother."

The same Report contains some interesting points in regard to the physical disqualification question:—

"When is a man made a Mason? Does it require all three of the Blue Lodge degrees? or is he a Mason after he has received the E. A. degree?

"These queries were raised by reading a report from the Committee on Law and Jurisprudence on physical disqualifications after initiation.

"The case is as follows:—A brother was elected by a lodge to receive the degrees in Masonry, and in due time the lodge initiated him. Some time after this the hall and all the effects of the lodge which conferred the degree were destroyed by fire, and the lodge suspended work for some months. During this interval the brother, whilst in pursuit of his daily avocations, lost a part of his right hand, whereby he was disabled from conforming literally to all the requirements of the several degrees. When the lodge resumed work the maimed brother asked for the conferring of the remaining degrees. Doubting the right to confer them, the lodge appealed to the Grand Lodge for instruction.

"The report of the committee is, in substance, this:—

"First, That their general regulation does not, by its terms, nor in its

spirit, preclude the brother's advancement; that that regulation applies to a person desiring to be made a Mason: the person here asking for relief is not such an one, for he has already been made a Mason in the true sense of that expression; that his status is changed from that of a profane, and the fact must be recognized that as an E. A. he has claims, and certain, perhaps not very definite, yet still substantial, Masonic rights which he did not before enjoy. Since the regulation presents no barrier, what should be done with him upon the broad and general principles of Masonic right, justice and charity?

"Second, It is no fault of the brother that he did not receive the degree before he was maimed.

"Third, That if we refuse to complete his Masonic education we would seem to be unjust.

"Fourth, By no possibility can we be harmed by finishing the work. The committee recommend his advancement. The report was adopted by the Grand Lodge, and now the question is settled in that Grand Jurisdiction that a candidate who is maimed after his initiation, can be advanced.

"The great question, in our mind, and that upon which the whole matter turns, is this: When is a man made a Mason? When so made in due form?

"If at his initiation, then that settles the question as to his claims, and defines 'his rights.' If not, then the question is still an open one, and we are no nearer a solution than before."

#### DUTY OF MASONS.

Any Order, to become prominent, must practice what they preach. Of these there can be no better choice than the Masonic Order. We are taught to be just to all men, to do good to one another, and have a generous and due regard for the happiness and welfare of others, while seeking to promote our own. We are enjoined to practice self-denial with-

out self-abnegation; to relieve the distressed without privation and injury to those who are dependent upon our exertions. In fact, the Order of Masonry, as the handmaid of religion, is well designed to assist the pilgrim of life in contending against the trials of mortality, and accompanies him to the very threshold of whatsoever temple he may deem best suited to the worship and praise of our Father and our God.

The very basis of Masonry is brotherly love, relief and truth, and to "do unto others as we would they should do to us." The true Mason's trust is in God, and to the man who finds it possible to entertain this hope, how different an aspect the world wears—casting his glance forward, how wondrous a light rests upon the future, the farther he extends his vision the brighter the light—animated by a hope more sublime than wishes bounded to earth ever before inspired—he feels armed with the courage to oppose surrounding prejudices and the welfare of hostile customs. No sectarian advantage, no petty benefit is before him; he sees but the regeneration of mankind. From the disease, famine and toil around him, his spirit bursts into prophecy, and dwells among the eternal and everlasting ages. Then let us practice what we preach, ever bearing in mind this, our first duty to each other, whether assembled in lodge or scattered abroad in the various walks of life.—*Thomas H. Douglas.*

#### ADVANCEMENT IN MASONRY.

Some things advance fastest when they appear to stand still. According to astronomers our globe is moving rapidly through space, and at the same time revolving rapidly on its own axis; while to each of us it appears the most steady globe imaginable, and actually immovable. The reason why it appears so steady is that it moves in accordance with law. So



Masonry moves, and the result is that it never seems to be moving at all. All the changes in its past history were well-nigh imperceptible. From being builders of material temples to becoming builders of spiritual temples, Freemasons glided along without a jar or discord. Men who were *not* operative Masons were gradually admitted, until finally they outnumbered the operatives, and the craft no longer was distinguished by wielding the Plumb, the Level and the Square, the Twenty-four inch Gauge and the Gavel, as implements of labor, but came to use them as symbols only, for more noble and glorious purposes than they were used by their famous progenitors. This advancement was actual, yet it was scarcely noticeable, and it resulted in the highest advantage to the fraternity. As the immaterial or spiritual is higher than the material or natural, so is speculative Masonry higher than operative Masonry.

The initiate, early in his career, learns that there is possible advancement for him in Masonry. Once, in the history of the craft, the majority of its members were either Apprentices or Fellows, and but few were Master Masons; now all may speedily, sometimes too speedily, become Master Masons. In a month's time the newly-initiated brother finds that he can be "advanced;" and in another month's time "further advanced." In six months' time (in Pennsylvania) he can be "still further advanced," by being received into the chapter, and there learning what, one hundred and fifty years ago, he might have learned in the lodge, but which, since the excision and relegation of a part of the mysteries of the lodge to the chapter, he must seek now in the chapter. Such advancement of a brother in Freemasonry is apparent, it is objective and tangible; and yet is it always in truth real advancement? Or is it only formal? Forms and ceremonies are necessary to constitute advancement, but if they be

empty forms to the initiate, he is not advanced a jot. He must learn the substance under these forms, he must comprehend their meaning, he must look through the sign and see the thing signified. This brings us to the consideration of what is, after all, the real gist of advancement in Freemasonry.

All the forms and ceremonies of Freemasonry are shells, every one covering a kernel. This kernel is always some vital truth, practical truth, interesting truth, Masonic truth. It is what Masonry exists for, what it teaches, what has kept it alive through the centuries. Hollow forms could not keep it alive a year. Indeed, no single feature of its wonderful composite could ensure its perpetuity. It is a beautiful system, of morality, of instruction, of entertainment, all combined. Suppose a brother "goes it strong" on its morality alone, or its instinctive features alone, or its conviviality alone, he is rightly judged to be one-sided, cranky, not appreciating the fullness of Masonry. He advances backward. He gives up the whole and accepts a part. All of us may value some one feature more than another—that is, some one of these may minister to us more benefit or pleasure than another, but we do not ignore the rest. The young brother, and some who are older, never advance far in Masonry because they mistakenly think they see through it at the beginning. You can never see through it. Its capacity to instruct and delight the thinking mind is endless. You cannot outgrow it. So long as you reflect upon what you see enacted in the lodge, chapter or commandery; so long as you study, with the aids which literature gives you, the hidden meaning of all Masonic forms and ceremonies; so long as you "further advance" in the knowledge of what Masonry was and is; so long as you delve in the mines of learning which the cultured brethren of past and present times have opened, and

rendered so accessible, and so enjoyable, so long you will not only continue to appreciate the Masonry that you already know, but you may add to your knowledge, year by year, and thus be treasuring up a constantly increasing store of information, which will be a perpetual source of delight and instruction, until time shall be no more. Practically there is thus no limit to advancement in Masonry.—*Keystone.*

### SUCCESS—HOW IT MAY BE CHECKED.

It is one of the peculiarities of human nature that while one man, or one section of the community, is struggling for an existence, others, with apparently only similar facilities, are overwhelmed with success, and are obliged to adopt measures to check, in some form or other, the prosperity which is showered upon them. In every sphere of life there are men who can find no outlet for their abilities, while others are obliged to refuse much of the patronage offered them. So it is with Masonic lodges, some of them struggle on from year to year, barely receiving sufficient new members to fill the vacancies caused by death or resignation among the older ones, while others are so overwhelmed with applications for admission that at last the members feel compelled to adopt measures to relieve themselves of some of the success—numerically speaking—which presses so heavily upon them. It is difficult to decide upon the steps to be adopted when such a course is deemed necessary, and still more difficult to see the ultimate result of whatever action may be decided upon; yet it is one of those points in the management of our lodges to which a very small amount of attention is usually devoted, for the reason that those interested in the alteration are of necessity flushed with the success they are bent on checking, and either forget, or do not

care to consider, the possibility of a change coming in the future. Many a lodge has become so strong in membership as to induce the brethren to adopt some restrictive measures for their future government in regard to the admission of candidates, with the result that a stop has virtually been put to all propositions for either joining or initiation; and, as a result, the lodge has not only lost its high position, but has dwindled down until it has either collapsed altogether, or has had to be remodelled or resuscitated under the direction of some energetic Master, who may possess more fire or good fortune than some of his predecessors.

One of the most popular courses adopted by members of lodges when they come to the conclusion they are becoming too strong, is to raise the fees of admission, placing them at such a figure as to render the lodge "restrictive." This is one of the greatest mistakes possible in any organization, and more particularly so in Freemasonry—where mercenary considerations should be unknown. This course has the effect of keeping out good men, but really opens the way for less desirable acquisitions. Good men will hesitate before they spend an exorbitant sum on the gratification of any fancy; while others, to whom money is of less consideration, will select the most expensive company, in the hope of mixing with a better class of companions; and, it may be, of having a wealthier class on whom to prey should they determine to make use of their Masonic membership for unworthy motives. Then, the increase in fees has caused the lodge to be without an initiate for months, so that when a candidate does offer himself, who is ready to pay the increased dues, he is received with open arms, and in all probability much of the caution which should be exercised in regard to admission is relaxed for fear of frightening away a valuable acquisition—in the form of a new member. As a

rule, however, increasing the fees has one result—it checks the supply of candidates, and this, the members tell us, is the very result they wish to achieve. But have they reckoned the ultimate cost of their action? Have they yet experienced the full force of their restrictions? We think not. It is an oft-repeated truism that no human institution can continue without additions to its membership from time to time; in a very few years the best would come to an end, unless it were replenished by young men, who, in their turn, have to be supplanted by others, as death or other circumstances remove them. Of course in a numerous lodge or other society, this gradual falling off is not felt for some time, but eventually the contingency must be faced, just as surely as must the hand of death; and when a lodge becomes so reduced in numbers—the result of restrictive legislation—as to call for special action, the brethren will find they have a much greater labor to surmount in securing a return of former success than had their fellows when they desired to check it. Indeed, it is seldom a lodge recovers itself when, under such circumstances, it may be said to have run itself down.

There are many considerations which necessitate a limit being put on the membership of a lodge, among the most prominent of which are the comfort of the members and the accommodation the lodge possesses for its meetings. A large lodge is frequently a difficult one to manage, and there are many who affirm it is impossible to get any true enjoyment out of assemblies which are attended by so many brethren that it is impossible to know even the names of half those present. However this may be, we will not now attempt to decide; we have enjoyed ourselves at small quiet meetings, and we have enjoyed ourselves as one of a large company where quietness was anything but the predominant feature. We have also

spent some of the most unsatisfactory of our hours of "pleasure" in small, quiet assemblies, such as would have delighted the hearts of those who abhor all large meetings. Considerations of accommodation are of much greater importance than that of mere numbers, and this is one which really demands attention. A lodge-room and other quarters which will provide comfort for thirty brethren will make forty as uncomfortable as can well be conceived, and so it becomes necessary, sometimes, to put a limit on the number of members who shall be allowed to join a lodge, and this can well be done by fixing a limit beyond which nominations shall not go, rather than by raising the dues already referred to. A rule is adopted in many of our lodges, more especially those in the Provinces, limiting the membership, and this rule works well. If the numbers fall off at any time, there is no alteration to be made ere new members can be attracted, as is the case where the only course appears to be to reduce the fees, in order to counteract the mischief done in the past; it also has the effect of placing all members on the same footing. All enter the lodge at the same fee, and all have the same privileges, but where some have paid the original fee, and others the increased one, feelings of inequality are forever associated.

In conclusion, we would urge on those who find their lodges too cumbersome, to banish all thoughts of increasing the fees, and to adopt, as a temporary check, a rule which limits the number of the members; this they can amend at any time, while it is all but impossible to reduce the fees, as by so doing a lodge so acting will be looked upon as declining in prosperity, and in most instances will be found to have signed its own death warrant.—*London (Eng.) Freemasons' Chronicle.*

The Grand Lodge of Mississippi has just donated \$500 to the Natchez Orphan Asylum.

### A WOMAN'S SPEECH ON MASONRY.

On St. John's Day, in June, 1885, Bradford Lodge, No. 42, of Starke, Bradford County, Florida, celebrated the anniversary in a most interesting and profitable manner.

We had been so accustomed to what may be called the conservatism of Freemasonry, that never a woman has been called upon for a speech, on any occasion limited to Masonic ceremonies, save one, when we were present.

Why not, we do not undertake to explain, but our Florida brethren were fortunate, both in the opportunity and speaker, as reported by Rev. J. A. Castel, Chaplain of the lodge.

Among the toasts offered on the occasion, was one common enough at Masonic banquets, but rarely so well responded to, as by Mrs. Hunter, wife of Bro. Ralph E. Hunter, Secretary of Bradford Lodge, "in extenso," in response to the sentiment offered to "Woman."

Worshipful Master, Brothers and Sisters—Permit me, in the names of all the mothers, wives, sisters, and daughters of Masons, to thank you for these, your kind expressions of sentiment and feeling, and I trust that you may ever find those of our sex who are in any way allied to you "help-meets indeed."

It is true that your code of laws is so arranged that you do not permit us to enter within the veil to solve the mysteries that envelope the tie that binds you (for there has been but one, Miss St. Leger, chronicled as a "Free and Accepted Mason"); but we can see the works and workings of the Order. "By their fruits shall ye know them." Yes, brothers, by their fruits. How silently cometh forth the leaves of the trees; first the bud, then the leaves and the blossom, and then the fruit. Silently does the great Architect perform his work, but how effectual! So with Masonry;

with a charity that vaunteth not, it distributes blessings on every hand, just as silently, but just as effectual.

We cannot speak of the inner workings of the Order, but we can speak of its outside works. To-day thousands of widows and orphans are thanking God on bended knees for the blessed Order of Masonry.

How many destitute widows have been sustained in their hour of trial by the kind and brotherly hand of Masonry!

How many orphans have been reared and educated to the same power!

How many weary beds of sickness and death have been attended by mercy in the form of Masonry—speaking in words of consolation, lifting up the fainting heart and almost despairing soul, and how many strangers' graves have been surrounded by sympathizing mourners, because the simple words "a brother," had been whispered.

What other Order has remained intact (with but one Morgan) from the days of Solomon until now, and who can estimate the good that has been accomplished in all those years? None but the puissant Architect of it all.

Sisters, let us thank God to-day that our husbands, fathers, brothers, and sons are Masons. We can look at the future and "fear not," our king cometh and our protectors are always near.—*Liberal Freemason.*

On the 6th of April, ultimo, Bro. A. G. Cunningham was installed as Worshipful Master of St. Andrews' Lodge, No. 1, Halifax, N. S., one of the oldest Masonic lodges in Canada. Its existence began in 1768, and it has had a continued record of honor and usefulness up to the present time. A zealous membership rejoice in the prestige derived from former days, and are thus moved to do the best work that now devolves upon them.—*Freemasons' Repository.*

## MARRYING UNDER DIFFICULTIES.

BY MISS AMELIA THROPP.

James Spooney, vulgarly called by his neighbors Spooney Jim, was the son of a well-to-do farmer in the State of P—. At the time he is introduced to the reader he is in his twenty-eighth year. He had never been very far from home, consequently had seen very little of the world. He was an industrious, harmless young man, whose fortune could never be made by his beauty. He was very tall, thin, and remarkably awkward, with small, dull-looking blue eyes of so pale a hue that they looked as if the color was faded out, abundant red hair, florid complexion, and large, coarse features.

However, there is no accounting for taste, for Jemima Jenkins, the daughter of an adjoining farmer, declared he was "jist the handsumist man she ever cast eyes upon."

Now, James had a great admiration for the fair damsel, who in her personal appearance was as little favored as himself. She was a short, stout, tow-headed girl, with a freckled skin, which looked as if the flies had been sporting with it. The ill-natured in the neighborhood who knew of their courtship, earnestly hoped they might come together in matrimony, arguing that it would be a pity to spoil a good-looking couple with either.

One bright, sunny Sabbath afternoon in mid-summer, as Jim was lying upon the grass in front of the door of his father's house planning for the future, one of the first things that occurred to him was that he should get married.

"Dad's sot on it," he thought, "and so is mam, and I ort tu try and please 'em—it's time. I could rent old Jake Spangler's farm, and the money I've got inter the bank 'ill stock it, and Mimie's daddy he'll furnish the house like he did fur Mat Bunn, who married her sistur Sally Ann. I think I'll jist go over to old Jenkins' and ask hur—there's nothin' like strikin' while the iron's hot."

Suiting the action to the word he sprang up and started for the house, and neatly attired himself, putting some extra touches to his toilet before starting on his important mission. He looked decidedly gay when he had attired himself in his long gray linen coat, bright

red waistcoat, straw hat, with a blue ribbon around it, short, very wide linen pants, and large, heavy shoes. He made fast time as he crossed his father's farm, jumping fences and ditches until he found himself upon Squire Jenkins' land. As he neared the house he beheld his divinity sitting upon a grassy mound, beneath a large willow tree, some little distance from the house.

"Oh, glorious opportunity," thought Jim. "I kin jist settle the matter now, makin' short work on it."

As he approached he felt a slight trembling of the limbs, a nervous sensation, but he made up his mind that he was not going to be frightened from his purpose.

"A gal kin only say no, to du her wust, and there's plenty on 'em if she does. They are jist as thick as blackberries—I kin git another if she's contrary."

Summoning up his courage he shouted:

"Hallo, Mimie! be it you? How does yer be?"

"Fust rate, Jim! how be yer. I am glad yer come; fur I've been lookin' fur yer."

"The purtty critter, she's jist a bustin' with luv' fur me," soliloquised the lover.

"Is yer dog tied up, Mimie?" asked Jim, "fur I'm afeard uv that cus," looking nervously around. "Tother night as Bill Jones an me was going home frum here, he takes arter us. Bill he runs purtty spry, he has sich big feet he kin git over ground very handy, but jist as he went tu jump over the horse-trough, he tripped, and in he goes. He hollered tu me fur help, but, laws! I jist keeps clear out his way, when the tarnal critter leaves Bill and makes fur me, an' hangs on tu my coat tail with sich a grip that when I managed tu shake him off he had the whole uv my spankin' new coat tail inter his big jaws! Bill he jist stood and laughed fit tu split hisself. He was mad cause he got a duckin'."

"Sakes alive! yer might hev bin kilt," said Jemima. "I'll coax dad tu shoot him."

"Mima," said Jim, anxious to proceed to business, whilst his face became as red as a beet, "I want tu ask yer somethin' pertickiler. Yer kin either say yes or no, but course I'd sooner it was yes. Dad wants me tu git married, and so does mam, and I reckon you'd du jist as well as any one else, so I jist thought I'd ask yer."

Jemima simpered and hung her head—at last she said:

"There's Lydie Ann Blinker yer could git."

"Won't have her, 'cause she's lame."

"Well, Sally Jane Grubb—how du yer like her?"

"She won't du, 'cause she talks through her nose."

"There's Ruthie Simpkins, won't she suit yer?"

"No, she won't, now, 'cause she's blind in one eye."

"Yer jist tu pertickaleer, Jim!" said Mimie, delighted to think he preferred her to all others. "I won't praise any other gal tu yer. You don't want to git married anyhow. What's the use of yer foolin'?"

"Did the gal mean tu say no? Lor, women was so queer," he soliloquised, and backed off, alarmed at Mimie's manner, knocking, as he did so, against and upsetting a horner's nest, which so enraged the inmates that they made a grand attack on him.

"Oh, Jemima! Jemima! Jem!—take 'em off; oh, oh, blazes, oh!" and before she could realize the situation, he rushed by like a flying machine, beating his limbs with his straw hat, his red hair fairly blazing in the sunlight.

There was no time for love or romance with poor Jim now—the situation was practical.

"Bless my stars!" cried the terrified Jemima, "Jim Spooney has jist gone mad. Stop, Jim, stop, fur the land sake stop!"

Not knowing what course to pursue, she stood looking in dismay after her swiftly departing lover. As he attempted to cross a creek he fell in, and some of his vicious enemies found a watery grave, others angrily clung to him. As he mounted a fence, and was about clearing it, an unmannerly bull (doubtless attracted by his red waistcoat) gave him a toss with his horns, sending him far into the meadow beyond. This last shot through the air, rocket-like, was the final view Jemima had of her lover.

There poor James lay for some time, smarting with pain, anger and disappointment. When he reached home, although rid of his enemies, they had left their traces behind them. His head was swelled to twice its size, one eye was entirely closed, whilst his lips were sight to behold.

"I'll not let Mimie go, I'll hang on.

though if she should die, I wouldn't try agin to git another gal. It's too much bother, but I'll be spunky this yer time, see if I don't."

"Yer jist right, Jimmy," said his fond mother, to whom these confidential remarks were made, looking wofully at her spectacle of a son. "Never give up, yer dad didn't when he came a courtin' me, I tell yer, I jist had tu marry him tu git shut uv him. The next time yer go tu see Mimie, don't go 'shamed like through the back yard, but go tu the front uv their house like a man, and ask fur the gal—that's the way big folks do."

So the next time he took his mother's advice, and arranged matters so satisfactorily with Jemima that it is reported they are to be married in the autumn by Squire Bellows.

He took her to a neighboring town to a circus a short time ago, and they were seen indulging in spruce beer and eating ice-cream out of the same dish in a loving manner.

They looked very happy as they walked through the main street hand in hand—and in view of these extravagances, the report of their approaching bliss is probably correct, and Miss Jenkins will be Mrs. Spooney.

### SEEN THROUGH A GLASS.

The Use of the Microscope in Detecting Forgeries.

The *Star* reporter was sitting in Dr. E. M. Schaeffer's office the other evening talking with him of the mysteries of the microscope. Dr. Schaeffer is called in as an expert microscopist in a great many cases in the courts. "This little instrument is a very valuable witness sometimes," he said, as he put a slide upon the microscope and addressed himself to the scribe. "It is exceedingly inquisitive and uncovers a great many mysteries, not only of inanimate nature, but of men. As its master, I am informed of many curious things. A great many domestic tragedies, which it would not do to mention, have come under my notice through it. Those in that case—" and he walked over to a little glass-front cabinet on the wall. "That contains parts of many well-known and some distinguished men, and some of whom are now living and some others of whom are dead. Some very interesting and curious incidents of a domestic character are brought to-

my attention by folks who come to have microscopic analyses made. Not very long ago the result of one of these analyses came near leading to a tragedy. The principal things an expert microscopist is called for in the courts is to testify as to blood on clothing or something of that sort in a murder trial, or as to writing in cases of forgery. I can tell instantly whether a stain is blood or not, no matter how dim and indistinct it is, and this is often most important in the detection of crime."

"Can you distinguish animal blood from human?" asked the reporter.

"I have frequently heard of expert witnesses testifying that certain stains were made by human blood. I think they are wrong to assume to so much knowledge. The little corpuscles of a sheep's or a dog's blood are, as a rule, smaller than those of a man's, but it has been discovered by careful study that the largest of the sheep or other animals and the smallest of the man may be the same size. This of course does away with all certainty of distinction. A bird's blood may be distinguished from human, because its corpuscles are of a different shape. But this does not lessen the importance of discovering blood stains on a murderer's clothing. The circumstances and other evidences will do the rest.

"Some of the most interesting cases," he continued, "are those of handwriting. I have had a very thorough study of this under the microscope, both as to individuality of form and as to various sorts of ink, and the effect of time and condition upon them. I can very readily discover forgeries, interlineations or erasures. I do not think I could be deceived in this unless the man that did the work had the same facilities for doing it that I have for detecting it—that is, unless the forger was a microscopist. One case in which I testified was where a man was being sued on a bond involving \$100,000. He acknowledged that he had signed a bond for one of the parties named in the bond produced, but claimed that the second name had been added since. The person he signed for, he said, was reliable and trustworthy, but the other person was not, and he would never have signed the bond had his name been upon it at the time. All the writing on the document was in the same hand and appeared to have been written at the same time. Under the microscope I discovered by the age of the ink, that

the second name had been added some time after the paper was signed, and that the pronoun 'him' had been changed to 'them' whenever it occurred on the bond. Another case I was called into was where an old man's name had been forged to notes by his son-in-law. There were ninety notes for \$1,000 each, which the old man pronounced forgeries, and on examining them I found them to be such. Without knowing anything of his habits, I knew as soon as I saw his genuine signature that he always wrote it with a gold pen. The forgeries were all written with a steel pen, and there were enough points of difference for me to be able to distinguish them from the genuine in every case. In a murder trial in Maryland there was a curious case of forgery involved. A faithless wife and her lover determined to put a troublesome husband out of the way. The husband remarked one morning at breakfast that the coffee tasted strange. A few minutes later he fell in a fit and died. At the inquest a note was produced purporting to be from the deceased, written just before his death, confessing that he had taken his own life. Nobody could be found who had ever seen any of the man's writing except his signature, and that appeared to be all right on the note. There was nothing to compare the rest of the writing with. I examined the note very carefully, and found that while the body of the manuscript was written freely and naturally, as if by some one used to writing, the signature was very black and heavy and seemed to have been drawn. Another thing was that, while it must have taken considerable pressure to make it so black (the whole was written with a pencil), there was no impression through the paper. I pronounced the note a forgery. I knew beyond a doubt that it was. The friends of the widow threatened to kill the expert, but they gave up the note as a defense and took up another line, by which they secured an acquittal. After it was all over with, and the accused could not be again put on trial, his sister-in-law bragged that she had written the note and traced the signature from an original by holding it against the window-pane. The hard, smooth surface of the glass was what had prevented the pencil lines from showing through the paper. The question was raised in another case as to whether an erasure on a bond for \$40,000 had been made before or after it had been

stamped with the magistrate's seal. The paper had a rough, woolly surface where the erasure had been made, and the impression of the seal had not smoothed it down. This was held by those who wanted to avoid the bond to be an evidence that the erasure had been made after the seal was put on. I tested this under the microscope and made experiments with a seal, demonstrating that the seal was put on top of the erasure. Cases of this sort are very numerous and some of them get to be interesting. But forgeries are not as easily detected in the signatures as in the body of the manuscript. The dotting of 'i's' and the crossing of 't's' show most. There are, however, many characteristics in most signatures that can not be counterfeited so as not to show the fraud if tested by a microscope."—*Washington Star*.

### HOW THE PICKET QUAILED.

An Amusing Adventure on the Advance Line During the Late War.

One cold and cloudy night in the early part of the winter of 1862 Bill — was on picket at an outpost near the little "Brick Church" known to comrades of the Army of the Potomac as "Hartwoods." He had backed his mare into the edge of a piece of woods, from which he had a view of a large open field in his front; to his right at a short distance was a road leading to "Kelley's Ford" and one to Warrenton. In the vicinity of these cross-roads there had been at divers times shots fired out at pickets in the night by unseen persons (guerrillas), which caused the pickets to be more vigilant than in the daylight. Not more than half an hour had elapsed since the comrade whom Bill had relieved had left and returned to the "reserve," some half-mile distant, when Bill's ear caught the sound of stealthy treading upon the dry twigs and dead leaves directly in the rear of where he was posted.

It was a common thing in those days, in that part of the country, for hogs to be seen running at large in and around the woods, consequently at the first sound of this treading that reached his ears Bill paid little heed, thinking it was a hog rooting the leaves. Presently the same noise was heard. At this second interruption his mare pricked up her ears and made an uneasy shake of her head, as was her custom when on such duty and any strange noise reached her

keen ear. At this uneasiness of his dumb companion Bill stroked her silky neck to assure her he was on the alert. Again the noise had ceased, but Bill had made a knot in his bridle rein and placed it over the pommel of his saddle, examined his carbine near the hammer, put his hand to his holster to make sure the revolver was in a handy position, and assuring himself that all was right as regards firearms, cautiously peered into the darkness on all sides in hopes that he might discern the intruder of his quietness.

Again was heard the mysterious treading sound! Bill pressed the sides of his mare with his legs, and she instantly wheeled "right about" and faced the woods.

"Halt! Who comes there?" Bill called aloud. All was as quiet as the tomb.

There sat Bill facing the woods, with a deadly aim of his carbine in the direction from which the sounds had come, feeling as though he weighed 200 pounds (actual weight 135) and could blow any three "guerrillas" out of existence. Once more he heard those steps so lightly crushing the twigs and leaves.

Click! went the hammer of the carbine.

Whir-r-r! whir-r-r! sounded the rush of the unseen bodies. The mare raised herself and struck at vacant space with her fore feet. Bill felt his hair standing on end as he grasped the butt of his revolver, and waited the expected attack.

The discharge of the carbine had aroused the "reserve," and the sound of galloping horses' feet and the clanging of sabres against the riders' spurs Bill distinctly heard as the "reserve patrol" drew nearer and nearer to his rescue. He could hear the pickets on his left challenging the horsemen as they approached their posts.

Presently he heard his nearest comrade inform the sergeant that "Bill had been shot or had fired at some d—d guerrilla."

He had faced the mare once again toward the open field, and was quietly laughing to himself as he stroked the neck of his faithful companion.

"Halt! Who comes there?" Bill was heard to again call forth.

"Sergeant with 'picket patrol!' " was the reply.

"Dismount, sergeant! Advance and give the countersign!"

The order was obeyed and an explanation made. The patrol was notified to



advance, and when Bill's comrades came to where the sergeant and Bill were they found them enjoying a hearty laugh over the alarm caused by a flock of "quail."—*Grand Army Review.*

## A KENTUCKY CHARACTER.

Anecdotes of an Old Brigadier Congressman.

One of the characters in the house is Gen. Wolford, of Kentucky. When he is at home he wears an old flannel shirt and pants strapped about his waist. When he came here he found he had to change his costume and put on a "biled" shirt and black clothes. At first he was averse to this, but some friends bought him a black suit. He has worn it ever since, and this is his second term. But he would not dare go home dressed as he is now, for his constituents would think he had become effeminate. Several good stories are told of his first campaign, when he took the stump against Gen. Fry. When he was first nominated by the democrats for congress Gen. Fry asked him to unite with him and make several speeches together. Wolford accepted the invitation. The first meeting was enough for Gen. Fry. Gen. Wolford commanded the 1st Kentucky cavalry in the union army, and the regiment was known as the "critter-backs." He had several of his men on the platform with him when he made his speech. He opened most brilliantly, but suddenly startled Gen. Fry by asking the assemblage if they knew what the union had done with Gen. Lee after he surrendered at Appomattox. "Why, gentlemen—will you believe it?—when he was out walking under an apple-tree near the very house where he surrendered, they grabbed him. Yes, the men who had granted him a parole seized him, and, sir, they not only did that, but they hung Gen. Lee to the very apple-tree under which he was walking! Hung him dead!" Gen. Fry at first was so surprised he could not speak, but, jumping to his feet he said, "Gen. Wolford, you know that is not so. Gen. Lee was never hung."

"But, sir," exclaimed Gen. Wolford, "I was there, and I know it is so. Wasn't it John?" and he turned to one of his "critterbacks." The man nodded his head, as did the others who sat near him. Gen. Fry sank back in his chair overcome.

"This is not all," said Gen. Wolford, turning to the crowd in front of him.

"The union men locked Jeff Davis up in Fortress Monroe, and one beautiful moonlight night when the tide was low, they took him out and tied him to a stake on the beach. The sea came in gradually, the waves swept over him, and he was drowned, and they stood and heard his cries."

This was too much for Gen. Fry. Again he protested, and said that Jeff Davis was alive still, but the "critter-backs" indorsed Gen. Wolford, and seeing that his opponent intended to keep the thing up, Gen. Fry withdrew, and Gen. Wolford was elected by a rousing majority.

Another story is told of Gen. Wolford when he was trying a case in his native town in Adair county, Kentucky. His client had been charged with poisoning someone. The chemist for the state had testified to finding arsenic in the stomach of the deceased, and then Gen. Wolford took the witness in hand.

"Did you find any flies' wings in the stomach?" asked the General.

"No, sir; for I did not look for any. I found arsenic," answered the chemist.

"Could you swear that there were no flies' wings in the stomach?" he asked.

"No, sir; because I did not look for them."

"How did you know they were not there?"

"I don't say they were not."

"That's funny. You say you found arsenic, but no fly wings. Yet you are not certain as to their not being there," said Gen. Wolford. The witness in vain tried to explain, the lawyer had twisted the witness up, and so he addressed the jury. "Gentlemen, I demand the acquittal of my client. The chemist says he found arsenic in the stomach of the deceased, but no fly wings. Yet everybody knows that when anyone swallows one or two flies they turn to arsenic in the stomach, ye. no fly wings were found, therefore I doubt if there was any arsenic there either." The man was acquitted.—*Minneapolis Tribune.*

One of our exchanges says:—"The Masonic banquet in connection with lodge work was as distinctly recognized as long ago as A.D. 1599, and in the same year it is referred to in the minutes of the lodge of Edinburgh, as an affair of common occurrence in the entry of apprentices."