

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-