

our Great Priory and constituent Preceptories, unnecessarily "mixed?" To the ordinary mind is not the distinction between "Great" and "Grand" somewhat microscopic? Why not only use "Grand," "Past Grand" "Preceptor," "Past Preceptor," &c., &c.?

As to secular, titular designations of brethren, in Masonic publications, we can understand and somewhat appreciate the prevailing British practice of noting the scholastic, civic, legal, military, state and imperial rank of brethren,—in connection with acquired, or duly conferred Honorary, Masonic rank and title,—but we confess to some misgivings about the recent "G. C. T.," and "K. C. T." The "Body" with which they are supposed to have been connected, was moribund from its conception, and happily, as was generally thought, it succumbed in early, unlamented death, although as some say, its "ghost" still hovers over the place of its nativity! We may be mistaken, but are of the opinion that anything which even looks like Masonic "Caffarellism" had better be discouraged or wholly abolished in this "Canada of Ours!" Somehow, we are so old-fashioned that we cannot but think that those brethren who, from principle, declined such, were and are most to be commended!

There is one little omission in the list of Grand Representatives, which will somewhat inconvenience those who desire to correspond with such. In the list of those both "at" and "from" the Great Priory,—the P. O. address of one only, is given.

And were it not a generally ac-

knowledged eccentricity of "genius," we would be disposed "to crack our little joke" at the expense of the esteemed and efficient Grand Chancellor, by asking him if he thinks that without any extraneous aid, he himself could satisfactorily decipher the latter part of his own "official" signature?! "We pause for a reply!"

RECIPROCITY.

Freemasonry is a perfect system of reciprocity between men, communities and nations.

It contains what is of value in the extreme maxims of an eye for an eye,—and of returning good for evil;—and is an embodiment of the divine apothegm—whatsoever ye would that others should do unto you, do ye even so unto them—and of the still more divine command—live for others.

Its fundamental principle is that which is right towards himself and his fellows, and its administration is justice tempered with mercy and beneficence.

Genuine Freemasonry is true human Reciprocity—as exemplified in brotherly-love, relief and truth, and in the exercise of all their cognate virtues as taught in its peculiar system of morality. To be a good Freemason is to be a wise and a good man and brother.

The hope of perfect human Reciprocity, inspired all the sages of antiquity, and the Prince of Scottish poets, our Brother Robert Burns, voiced the triumphant psalm in the immortal lines:—

"It's coming yet for a' that,

"That man to man, the world o'er,

"Shall Brothers be for a' that."