

He thought it would be unnecessary to defend himself against the suspicion that he wished to use Masonry for the purposes foreign to it upon principle; he harbored the hope—and that hope kept his interest in the order alive—that by its quiet labor it would stimulate a healthful moral life in the people, which it would do most successfully if the germ of its spirit was extended to the largest circles. *All knowledge in Masonry* he said, *was contained in the first degree*, and if this truth became a reality, it would remove the suspicion that the higher degrees taught anything but St. John's Masonry. He requested the brethren to examine his views without prejudice, to move fearlessly and perseveringly with discretion and forbearance, and he assured them that he would faithfully support them in the important undertaking. "The closing century," he said has left us imperfections the coming century, will at its close point out the imperfections of our own labors. But let us hope that it will acknowledge that we have honestly tried to act in the sense of those ancestors who deserve the name of "the wise," and in accordance with the spirit of our time have given the Order that form which is suitable to its noble aims, and which can be valued by the present generation, and will result in its prosperity."—*Buffalo Courier*.

AN IMPARTIAL VIEW OF THE QUEBEC SCHISM.

In the *Freemason's Magazine*, the oldest, and certainly very much the ablest, masonic publication in Great Britain, of the 8th April, we find the following in relation to the action of certain brethren in the Province of Quebec in setting up an independent Grand Lodge within the territory of the Grand Lodge of Canada:

"This deplorable schism, by which a large number of Masons, hitherto in good standing, are now placed in the position of expelled Masons, seems likely to come to no amicable settlement, which must be a source of regret to every true Mason.

"We can see no possible end to the affair, unless the Quebec faction honorably renounce their assumption of the privileges of the Grand Lodge to which undoubtedly they owe allegiance. The few recognitions which they have received from some of the Grand Lodges in the United States, only help to widen the breach, while they can have no useful effect in obtaining recognition from the more influential Grand Lodges of the World, by the members of whom the movement is held in decided disfavour.

"If there was (as is argued by the Seceders), a new territorial arrangement of the Country, and it was desirable that the Masonic Jurisdiction should be co-existent, the initiative should have been taken by the Grand Lodge of Canada. This course was declined by a large majority, doubtless for reasons known to those who held the reins of Masonic Government.

"To put a parallel case, it may be asked whether, if the lodges in Wales should imagine that they are sufficiently numerous to constitute a Grand Lodge, or that the vanity of some few of them led the members to desire the Grand Lodge honours which would be the result of such a division, it is likely that the Grand Lodge of England would quietly surrender its jurisdiction upon the first demand, and without weighty reasons being shown as to the desirability of such a proceeding? And is it likely that in the face of opposition of the Grand Lodge of England, Continental Masonic bodies would accord their recognitions?"

The whole case is there put in a nutshell. The analogy drawn from the Principality of Wales is especially apposite. Wales bears to the Crown of Great Britain the same relation that Scotland and Ireland do, having like them been absorbed after years of resistance by the English monarchy. To this day the habits, and in some respects even the