

been intemperate in his habits, was found a few days ago in his rooms in a dying condition; and the neighbors, supposing such to be the case, while ministering to his bodily necessities, thought of his spiritual condition, and requested the medical man who had been summoned, to procure the services of a Roman Catholic priest. In response to the call, a priest went to see the unfortunate man, but refused him the last rites of the church, not because he was an unrepenting sinner, but because he was a Mason. It appears from a certificate, found in his room, from the United Grand Lodge of England, that Riley was admitted to the third degree in Panmure Lodge, No. 1,025, Aldershott; the certificate bears his signature. As soon as the case became known to members of the Order in Toronto, R. W. Bro. Saunders, D. D. G. M., and two other members of the Board of Relief, went to the old man's rooms and took him to the hospital, where he will be cared for at the expense of the Masons; and should his illness terminate in death, he will be decently interred by the fraternity. Now, we should like to ask Archbishop Lynch and his priests, which of the two societies in this case—the Roman Catholic church and the Order of Freemasons—followed the teaching of the Great Founder of Christianity? Which was neighbor to him who was in distress? In the former, we see the representation of the proud priest and hard-hearted Levite; in the other, the good Samaritan who poured in oil and wine, and brought the dying way-farer to a shelter, and generously pays the reckoning. Out upon such a selfish religion as that which would deny bodily relief and spiritual consolation to a dying man because he belonged to a society which taught and impressed upon its members the great and blessed principles of that heaven-born virtue—*Charity*. This man may have been an unaffiliated Mason; he may have been suspended or expelled; but the members of our

noble Order do not stop to enquire; suffice it that he has once been a Brother in good standing; and they take him to their hearts and treat him as Brother in necessity. Compare with this the conduct of the officers of that church of which the man was a baptized member; they enquire all about him, ascertain that he is a member of the proscribed fraternity, and thereupon desert him, leaving, for all they care, his body to perish miserably, and his soul to eternal perdition, nor will they raise a brand to prevent either. Ignorant persons sometimes say they do not see any good in Freemasonry; we point them to this case as one of the innumerable instances which are daily happening of the benefits of Freemasonry.

Editorial Notes.

Bro. Col. Peard, known as Garibaldi's Englishman, was buried with Masonic honors at Fowey, Cornwall.

WE are in receipt of the second number (November) of *The Mystic Tie*, a monthly Masonic paper published at Beverly, West Virginia. The number before us contains a vast amount of reading matter, almost exclusively of a Masonic character, and that of the most interesting kind. We welcome our *confreres* into the ranks of Masonic journalism, and trust that he may have a long, useful and prosperous career.

According to Bro. Drummond's (Grand Lodge of Maine) American Lodge statistics for 1880 there are 573,317 Master Masons against 582,536 last year, a falling off of 9,239. During the year there were raised 19,685, against 21,788 the previous year; a decrease of 2,103; suspensions for non-payment of dues 23,210, against 22,054 the previous year; an increase of 1,156.