

language of the graduates, and although their logic may be sound, yet they have never learned to frame their opinion into words, and they consequently relapse into a state of apathy, leaving the government of the Craft to a few whom they feel powerless to oppose. This is much to be regretted, but as certain forms must be observed in Grand Lodge, and as the dignity of the Throne must be maintained, let us adopt a similar course to Vermont, and amend the Constitution, by adding thereto the office of "Grand Lecturer." The Grand Lodge of Quebec has thought best to revise her Ritual, without any regard to international similarity, and now let them adopt such measures as shall cause this work to be universally used and understood. The fact that because I am to-day Master of a Lodge and to-morrow a District Deputy does not bring with the morrow that essential knowledge which is required in one who must shape our destiny, and therefore it is evident that this office is not all that is required, even when the incumbent does his duty, which is not always. In 1878, Rt. W. Bro. T. P. Butler made a move in the right direction, but without avail, the majority doubtless believing in the old adage that "where ignorance is bliss, 'tis folly to be wise." Freemasonry is a progressive science, and the end which it desires to attain is human perfection, but in order to succeed there must be a constant battle with all that is productive of evil, and unless the weak receive some substantial encouragement from the strong there is little prospect of ever attaining the end. If the root be healthy the tree and its branches will flourish and bear fruit, and by that fruit the tree shall be known. In the battle against religious bigotry and English domineering, the Grand Lodge are losing sight of the internal condition of Freemasonry, and are thus shaping weapons for the use of their enemies. For instance: if a brother in good

standing, for personal reasons known best to himself, decides to dimit, and honorably discharges all obligations to his lodge, he is, from that time, excommunicated, although under the discipline of the nearest lodge; whereas, if he had remained and never paid his dues, he would have been entitled to all the rights and privileges of the order. Does this not approach something like a reward for dishonesty? Does Grand Lodge imagine that this kind of legislation will improve the moral status of Freemasonry? No brother should be suspended for non-payment of dues, without a trial. But for Grand Lodge to say he shall not be suspended is going one step too far, and virtually unlocks the treasury to dishonest members, a class it should be our first care to rid ourselves of, instead of framing laws for their protection. For a Mason who has signed the by-laws of his lodge, has bound himself to pay those dues to the same extent as though he had given a promissory note for a like amount, and to relieve him of this bond, except in cases of charity, is unjust to the contributing members of a lodge, and injurious to the institution. Let us, therefore, have more Freemasonry and less spurious Masonry. Let the Grand Lodge of Quebec see that Freemasonry is taught in all lodges, by one who understands the art, and let every individual Mason be entreated to take its beautiful teachings and influences home with him, fresh in his mind, and not remain to join in debauchery, which is generally very innocently termed "refreshments." It is in the family that you are framing material for the future man, and it must be moulded and fashioned by the training it receives there.

Mark well, then, that you perform your allotted task while there is yet time, lest your negligence bring grief and discredit on your old age, when it shall be too late to repent. Keep within the bounds of the Square, the