

amenable to reproof as absence from the other. Nevertheless, no doubt many would run that risk they would abstain from going church, and in consequence thereof the evidence sought to be given to the public, making them or trying to make them believe that the Freemasons are all good church going people, would fail.

The consequence of giving some Rev. Brother an opportunity of addressing the members of Grand Lodge in presence of a general public audience and in a church, where by the laws of the land any sort of reply is prohibited, might be of quite a different nature than strengthening the bonds of unity, harmony and brotherly love, and of promoting peace and good will among all mankind. If for instance such a Rev. Brother had any particular desire to defend the fraternity against the accusations of its enemies, especially the Roman Catholic hierarchy with the Pope at its head, by whom in advance every Freemason stands excommunicated, while the whole Masonic fraternity, with all its teachings, ceremonies, usages and secrets, stands inscribed upon the Index at the Vatican as utterly heretical and damnable; if that Rev. Brother had any desire "to fling into the teeth" of those assailants the lie or untruth of their accusations, and would, while under the protection of the pulpit, give words to his propensity, might not such an effusion tend to create disunity, disharmony and estrangement between the brethren, as well as unkindly feeling towards the fraternity among the public. One thing at least is certain, that all such kind of effusions, however strong and often repeated, would not in the least make the Pope nor the Roman Catholic clergy, and we may add quite a number of anti-Masonic Protestant clergymen, think or speak one iota better of the Masonic fraternity than they have done heretofore; it might induce some of the latter to get up another trivade against us, but their mouths would not be shut from preaching against us, no matter how many Divine Services Grand Lodge may attend.

The object of the Grand Lodge communication is to work, to do business, to distribute money to needy brethren, widows and orphans, and thus to practice Freemasonry; the preaching of it more especially belongs to the private Lodge room. The brethren who attend Grand Lodge, mostly come a long distance, often arrive only closely before opening of Grand Lodge, their first business necessarily is to look out for lodging, and when that is procured, often with great difficulty, they have to hurry to get their dinner and be in time to register their names for admission; they meet old friends and have a hearty greeting; all this creates excitement; add to this that every one has some one or more

kinds of business to attend to at Grand Lodge, and to see that it is accomplished; and where, I ask, is the mind that under such circumstances is in proper form or mood to attend to Divine Service, to be really earnest and devout? Many brethren come for the first time to the city where the Grand Lodge is being held, and they naturally desire a few spare minutes while Grand Lodge is not in session to look around or visit friends. Two days, comprising four or five sessions, is now considered sufficient for the transaction of Grand Lodge business, while the Board of General Purposes prepares during the two preceding days the greater portion of the business, and holds meetings during the two days of Grand Lodge proper; Committees meet and transact business between the sessions of Grand Lodge, by which arrangement alone it has become possible to reduce the session of Grand Lodge proper from a week to two days; exclusive of the two preceding days for the Board of General Purposes only. The expenses of delegates attending Grand Lodge, usually paid by the private Lodges sending them, are as a rule rather heavy, and a day more or less will amount to quite an item in matter of finance. The majority of the members attending Grand Lodge during its two days session have only one night they need to stay in the city where Grand Lodge is held, and those who have not any special business to attend to at the evening session of Grand Lodge, frequently do, with the approbation of the Grand Master, what by the Constitution they are required to do, i. e., visit other Lodges, and they visit one of the Lodges in that city; or visit a relative or old acquaintance, spend a pleasant evening in that form, for which no one ought to blame them. But even if a number of the members of Grand Lodge on that one night, by consent of the Grand Master, do go to a place of amusement—a theatre, circus, or the like, so long as the business of the Grand Lodge is not hindered thereby, it is a matter of their own concern. Grand Lodge has never yet felt itself called upon to act the part of a tutor who admonishes his boys for being out on the street in the evening instead of being home studying their lessons.

Our Rev. Bro. claims for his Divine Service only one hour of what he calls the many wasted hours of Grand Lodge; but he leaves us in the dark as to which particular hour he would recommend. There is no doubt that in so large a body as the Grand Lodge many minutes are spent in formalities and the like, during the different stages of the sessions; yet as his hour cannot be composed of detached minutes, but must consist of sixty consecutive minutes, I fail to see where such a whole