

ever, and the acts of Elgin Lodge itself only add to the wrong side of the question." We cannot however, after mature reflection, agree with him that Elgin Lodge should be recognized as lawful by the Grand Lodge of Quebec. In our view, Scotland's *first* recognition of the original Grand Lodge of Canada, subject to the stipulation that it reserved its jurisdiction over all subordinates emanating from it which did not choose to join the Grand Lodge of Canada, was contradictory, and either a full recognition, or no recognition at all; but Quebec accepted it as a full recognition, and Scotland's *second* recognition of Quebec was *without* qualification, and hence complete. But even if it had been *with* qualification, it would have been *quo ad* such qualification inoperative and void.

In conclusion we would add, that it appears to us there is no way out of difficulties such as these, except by the exercise of mutual and fraternal good will; and most probably the services of a "mutual friend" of both Grand Lodges will be needed, to restore the harmony that should prevail between them, and not only between them, but as well among the Masonic Grand P. lies of Free and Accepted Masons throughout the world.—*Keystone.*

Processions and Advertising.

The masonic procession dates back to a sufficiently remote period to receive the stamp of antiquity. We propose, however, not to state the history of these public exhibitions, but to question the advisability of the show and display which they involve. The occasions which have seemed to legitimize these public displays have not been many, and the reasons for them have been of some weight. Of these occasions perhaps the most prominent is that of laying the corner stones of public edifices by Grand Lodges, at which time the whole strength of the craft is called forth,

and an imposing spectacle is presented to the public eye, the best part of which, in our opinion, is the moral strength of a line composed of good citizens and men of character. That, however, which chiefly appeals to the eye of the onlookers is the regalia and jewels, which to the uninformed means merely a peculiar uniform, and too often excites ridicule rather than respect. The custom of laying corner stones by masons is ancient, appropriate, and entirely correct, and the ceremonies allotted thereto are sufficiently serious and imposing in themselves without the show of aprons, symbols, jewels, banners, knightly regalia, brass bands, and the various accompaniments, which make the greatest part of the impression on the minds of the spectators, and it is to be feared on those of the craft. If an order should be sent forth for the craft to assemble without regalia or insignia of any kind, to assist the Grand Master in laying a corner stone, the sick list we fear would be largely increased and an immediate revival in business might be expected. But what a noble sight it would be to see a procession made up of a goodly portion of the solid character of the state, entirely unadorned by that which in public becomes, in the eyes of many, frivolous and unmeaning. The clothing of masons is not for the purpose of giving uniformity of appearance to their assemblages, but has symbolic meanings which should give uniformity to their purposes.

The burial of a deceased brother is also made the occasion of a procession. That the lodge should attend the funeral of a member, when so requested, is eminently proper, and it is the only time when the public wearing of masonic clothing and emblems has an especial sanction of propriety. It is the last earthly lodge in which we can meet our brother, and perchance, while we are bidding him farewell in the body, his soul influenced by bonds of friendship, may stay its course; and, during the mo-