

have some doubts as to whether he remembers why he was made a Mason. On asking him this question, however, we find he knows right well, and he feels sore over the knowledge. He shall speak for himself:—

“I joined the Masons, because I imagined them to be a lot of ‘hail fellows well met,’ always ready for a jollification, conferring the degrees more for their own sport than for the edification of the initiated, and never closing a meeting without a banquet. I soon found out, however, how awfully I was mistaken. I never saw a more solemn set of fellows, and would as soon go to a church as to a Lodge. I was made a Mason for fun and there is no fun in Masonry—to speak of.”

Of a truth, there is no fun in Masonry! It is a most solemn undertaking! The Lodge is a place where true friendship is cemented—not where members are merely “hail fellows well met,” always ready for a jollification, mere boon companions. Those requiring such companions must go to taverns and bar-rooms. A Mason enjoys himself more pleasantly and more profitably. But yet, with all that, we fear that there are many Brother Smirkies in our ranks. Better for themselves—far better for us had they never joined us, that they had sought their fun and jollification elsewhere. What were the members of their Lodge doing when they admitted them? What examinations were made into their characters and habits of life, when they sought admission? Is it possible, too, that such brethren as these are so callous and hard-hearted, that the beautiful and edifying lessons and ceremonials of Masonry made no impression upon them? Alas! Alas! That such things should be. How necessary is it for us to guard well our portals, lest we bring disgrace upon ourselves and the Craft. Let us take a warning, then, from the above, and mend our ways. If, in spite of due care, such an one should be initiated, the other two

degrees should be denied him. Degrees in Masonry are not conferred as a right, but as a reward of merit and ability. What evil is there, then, in conferring three degrees in one night without any instruction? What need of a time of probation? In all trades and professions a young man has to undergo such a probation. Why, then, should he be hastily pitchforked into Masonry, when, with more careful preparation and instruction, he might have given promise of turning out a bright and shining light? Again, too, these Brother Smirkies, who say, “they would as soon go to a church as a Lodge,” would keep aloof from both—the fear of God is not in them. Men, such as these are scoffers at holy things. From their ranks come the profane swearers, drunkards, and the like. These are not the material out of which to fashion God-fearing, law-abiding Masons. Truly, there is no fun in Masonry.—*Scottish Freemason.*

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QUES.—Suppose a Brother comes up for advancement, and another Brother objects to his being advanced, can the Brother be advanced before that objection is withdrawn; and can the Brother be forced to state his objection, or else withdraw it?

ANS.—The objection of itself will not stop the advancement. It is in the discretion of the W. M. whether to confer the degree or not. Each case must depend on its own circumstances. The Master is the judge of the sufficiency of the objection. If he deems the reasons against the advancement to be good ones, he should not confer the degree. If the objecting brother declines to give his reasons in open Lodge, he may give them privately to the Master. If he declines to do this, it is still in the Master's discretion to respect the objection or not, just as he chooses; and in the exercise of this discretion, (in the absence of a formal charge against