

centimes. The main receipts are from the capitation payments of 75,594 francs, 7,000 francs from publications, 17,800 francs for warrants, certificates, etc., interest of loans 8,000 francs, and various other payments, making up the amount as before specified. The expenditure is made up of payments for rent and towards extinction of debts, 28,000 francs; payment of members' of the annual assembly, 21,000 francs, management, 19,775 francs; annual pensions, 8,500 francs; printing warrants, etc., 11,000 francs; gratuitous lectures, 7,000 francs, and for the "Maison de Secours," 11,540 francs, or £422 in round numbers.

The main points in this budget then are 21,020 francs for the payment of members of the "Convent," 11,540 francs for charity, and 7,000 francs for gratuitous instruction. Must not the independent observer ask the question, "Est ce que le jeu vaut la chandelle?"

We have said before we believe that suggestions are made of friendly arrangement with severed jurisdictions. But we give the concluding paragraph of the Grand Orator's speech in closing the Convent, and we ask any reasonable Freemason how, with the avowal of such absurd and destructive principles, any fair hope can be entertained at present of Anglo-Saxon and French Freemasons shaking hands, or smoking the "calumet of peace?" "Ce jour-la, mes freres, notre oeuvre aura veritablement accompli ses destinees. Dans ces edifices eleves de toutes parts, depuis des siecles, aux superstitions religieuses et aux suprematies sacerdotales, nous serons peut-etre appeles, a notre tour, a precher nos doctrines et, au lieu des psalmodies clericales qui y resonnent encore, ce seront les maillets; les batteries et les acclamations de notre Ordre qui en feront retentir les larges vooutes et les vastes piliers." "That day, my brethren, our work will have truly accomplished its destiny. In those edifices raised

in all parts centuries ago, for religious superstitions and sacerdotal supremacy, we shall perhaps be called in our turn to preach our doctrines, and in the place of clerical psalmodies which still resound there, it will be the mallets, the "batteries" and the acclamations of our order, which will re-echo from the lofty arches and the vast pillars."

Let us as brethren of Freemasonry try to realize the good sense of such a "tag" of absurdity. It would be just as reasonable to say let us hope to hold our Lodge meetings and social gatherings in St. Paul's cathedral. The outcome is really humiliating to men of common sense, and faithful members of our great fraternity.

THE BROTHERHOOD OF MAN.

The Rev. Dr. Parkhurst said in his sermon, November 4th, last, "There are suggestions in the material world of a kind of mutual interest and sympathy. We could become very good theologians by listening to the little voices about us. Two drops of dew, when put side by side, will try to get together. Each is a mirror in which the other is reflected. Is not the inorganic world after all organic? Early frosts may change the balance of trade. An earthquake in Sicily makes us look for heavings in South America. In the celestial universe each planet sinks its individuality in the great whole. Gravity in the material universe is like love in the moral universe. The family is God's little Republic. There is one joy, one sorrow in a true household. The spring sun thaws out the frost and sets the dewdrops free. There is still much of winter in our social world. Some of the frost has been drawn out of our family lives—some out of society. There is a softening at the edges and a running out into the common life. We are learning to love across long intervals of land and sea. Slavery has gone down under the warmth of this brother idea. Individual rights