

view of the subject your present Grand Master entirely concurs. If this is the correct view of the question involved in this controversy, we cannot indorse the action of Quebec; but must deplore the fact that that Grand body should have thought it necessary to proceed to the severance of fraternal relations, rather than await the time when the lodges in question should find it for their interest to place themselves within the folds of its protection.

We are sorry so able and intelligent a brother as the Grand Master of New York should take the ground he does. He seems to have overlooked the fact that Quebec from the outset of its career repudiated all responsibility for the compact entered into between the Grand Lodges of Canada and England on the formation of the former. Quebec has always claimed supreme jurisdiction over her own territory, and we incline to the opinion that the Grand Master of New York would not hesitate very long in taking the same position Quebec has done if his own Grand Lodge was similarly circumstanced. It has been admitted for years throughout Canada, by leading Masons, that the Grand Lodge of Canada committed a very grave error when it accepted conditional recognition from the Grand Lodge of England, and the day is not far-distant when Quebec will succeed in securing that recognition she deserves. New York is a large and powerful body, and it is to be regretted the Grand Master and Grand Lodge did not give Quebec the full benefit of their sympathy, and come out squarely and strongly in her favor. Such a course would have gone a long way towards settling the problem of Quebec's supremacy.

A BEAUTIFUL TEMPLE LEGEND

In his valedictory to the Grand Royal Arch Chapter of New York, recently, Grand High Priest, M. E. Comp. James E. Morrison, thus referred to the beautiful legend with regard to the choice of the site of the Temple:—

In the days of old, when Jerusalem was a ploughed field, the Temple ground was the property of two brothers, the one married, the other a bachelor. Their joint estate the twain fairly tilled, and when the harvest came they gathered the golden grain, sheaf by sheaf, to each brother an equal share.

In the night season one brother thus bethought him: "My brother is married and has the added cares of wife and children. I am alone; my care only to provide for myself—easy and light task by the side of his. I will do what I can to lessen his burden by increasing his store." And so he arose, went to the field, quietly took from his own sheaves and added to his brother's portion, and returned to his home in peace. While thus did he, the married brother spake to his spouse:

"We have a goodly home; our hearth is made joyous by the children's happy voices, but our brother is alone. There is no hand to light the fires to brighten his home-coming. He has, then, the more need for a larger share of this world's goods to make up for this want." So he betook him from his couch, and as his brother had done, in like manner did he take of his own sheaves and place a portion in the other's lot. Now, when the morning was come the two walked their accustomed way to the harvest field, and lo! to their astonished gaze appeared the sheaves, by both disturbed, of equal bulk and value. Neither could give utterance to the other of the wonder which the mystery caused them.