

principles involved, but rather as to time of enforcement—yet there can be none now the step has been taken, and when to recede is to admit that we were wrong, when we were right; that our rights and title were not those which appertain to a Sovereign Grand Lodge, and that having dared to take a stand for the right we have not the manhood to defend that right. The Grand Lodge of Quebec would justly expose itself to the scorn and contempt of Masons throughout the world, if it weakened now that the Grand Lodge of England refuses to accept mediation or anything short of absolute unconditional surrender on our part. Believing ourselves to be in the right, we can afford to wait, —struggles for truth and right are never finished in a day. If right, we must gain in the end. If wrong, time will show it, and I am confident that the opinions of sister jurisdictions, if offered, will not be treated by the Grand Lodge of Quebec with contumely.

Brethren, I trust to your kindness to overlook my many shortcomings during the present year. This is the last occasion on which I shall address you in my present capacity, for even should your inclination have suggested a third term, my filling it would have been an absolute impossibility, every moment of my time being required by my business, and in saying farewell, I would earnestly entreat you to allow no one to introduce any political, religious or class legislation into our Order, and thus entirely alter the very spirit of Masonry. The proper place to protect intrusion of undesirable people is at the ballot for initiation or affiliation.

It has been the Masons' boast that we unite men of the most diverse thoughts, opinions, creeds and classes into a great Brotherhood—that they must be men of good report, who believe in the God who created heaven and earth, and who will reward virtue and punish vice. When the Grand Orient of France wished to eliminate

this, the whole Masonic world sprang to arms, and declared such action un-masonic.

Any attempt to narrow our platform should be equally objected to. There are some reforms which many of us consider of vital importance. Let us in such cases fight for our honest convictions in the field of politics, and if we make our ideas the law of the country, they will then become the laws of Freemasonry.

GRAND CHAPLAIN'S ADDRESS.

E. W. Bro. the Rev. Dr. Smyth, Grand Chaplain, then delivered his annual address. His subject was "The Two Books of the Deity," which, he said, were the Book of Nature and the Book of Inspired Truth. Each was an expression of the Deity—the one the star-light, guiding the tottering feet of man to the temple of God's majesty; the other the searching beams of a meridian sun to flood the world with clearer evidences of His goodness and character and love. Nature and revelation, having the same author, were not in opposition. Heaven was God's throne, and the earth His footstool, and many good people thought we should be incessantly admiring the throne and neglecting the footstool. Nothing that God had made should be overlooked, and in studying the Book of Nature, we were praising God as well as when we studied the Book of Revelation. He pictured the agreement between revelation and true science; and said:—"Though Nature is old, science is but a child, and cannot read this first great book which God has given (geology) with infallible accuracy. We dare not yet give to science, which is always changing, the high post of arbiter to criticise or decide divine truth. If these two books seem to differ, the fault is with the reader and not with the author, who cannot contradict himself or His word or works." In concluding he said of the Bible:—"Brethren, you do well to preserve this foundation stone in the fabric of Masonry. With-