

the Craft gathered together. This visit to Ionic Lodge was only one of a series of visits he intended paying all over the jurisdiction, beginning with the East, and he expected ending in the far West. He accepted the large gathering in the nature of a compliment to his office, but also to himself.

M. W. Grand Master Walkem, in replying to a toast, referred to his appointment as arbitrator between the Grand Lodge of Quebec and the Grand Lodge of England, and said he expected the difficulty would be amicably settled through his efforts. He stated that he had visited Montreal during the meeting of the Grand Lodge of Quebec, by whom he was received as their guest. His services as mediator in the dispute between Quebec and England had been cordially accepted, and a resolution had been unanimously passed empowering the Grand Master of the Grand Lodge of Quebec to revoke the existing edict of non-intercourse at the request of the Grand Master of the Grand Lodge of Canada. This, the Grand Master said, was a high compliment to the Grand Lodge of Canada, and to its chief officer, and he hoped that under the guidance of the Great Architect of the Universe he might be instrumental in healing the differences between the two Grand Lodges and restoring that peace and harmony which should at all times exist between the members of the fraternity.

The evening was one of the happiest in the history of Masonry in this city, and W. Bro. Morson, of Ionic, and his officers and members have every reason to be proud of the success of the reception.

WHAT IS FREEMASONRY?

Grand Librarian Herman G. Carter, editor of the Masonic Department of the New York *Dispatch*, writes on this subject as follows:

"For centuries the Masonic institution has shadowed forth, with more or less distinctness, the ideas of equality, liberty and unity. A Masonic lodge

is itself a model government—a government of law. The brethren, whatever distinctions divide them in the world without, are equal. The officers are elected by universal suffrage, and exercise their prerogatives for the general good of the Craft. Hence we find that Masons of all ages, and especially for the last two or three centuries, have been inspired with the loftiest ideas of social progress, and our institution is designed to expand the human mind and to bless the human race. Although the Masonic institution cannot and does not mingle in the conflicts of political parties, or engage in conspiracies against the State or nation, it must necessarily, by its great moral influence, affect materially the social and political progress of the people. For many years the fraternity was the sole depository of the grand idea which is now rapidly becoming the supreme thought of the present generation—that the people are the primary source of all sovereignty. The strength of the Masonic institution is based on the purest principles of morality and philanthropy—principles that are as immutable as those that uphold the universe—principles upon which men of every country, sect and opinion can unite—principles of pure benevolence around which the cardinal virtues delight to cluster—principles that have enlisted the earnest attention of the wise and good of all ages. Masons know no distinction, but as virtue, integrity and moral worth may characterize the individual who may apply for its benefits and privileges. It cannot be denied that the Masonic institution infuses into the hearts of its members all those kindred virtues which elevate and adorn the character of man. It speaks a language which is understood and spoken by the craft wherever dispersed, and it forms a common medium of communication among the brethren of all nations, kindred and tongues. Let us not forget the teachings of an institution which laid the foundations of society and cherished and disseminated the elements of civilization. It is a part of