

ber of a lodge in Eastern, the latter a member of a lodge in Western Ontario. They inform me that intemperance is the bane of their respective lodges, and with my own experience as a visitor to several lodges in this vicinity, I am convinced that we have many brethren who would wish "gravels around the blether drench" of him "wha twists his gruntle wi' a glunch o' sour disdain, out-owre a glass o' whisky punch wi' honest men." Intemperance has had its day of public approval, and as every secret society (except the Masonic) of which I am a member, is not in the least giving any favor to it, I imagine it is time, as it has been for years, to have the curse of our noble and speculative society forever banished; to have liquors not allowed in rooms adjacent to our lodges, and to prohibit drinking at our monthly or any gatherings. In a word I consider it the lodge's duty to censure the member who disgraces himself or the society by a life of intemperance. This very subject Freemasonry must now consider, for its future depends on the decision. Its future depends on the worth—moral and Christian worth of its members as we all admit, but if our most distinguished men are to organize other societies, borrowing many features from Masonry, and at the same time becoming zealous patrons of such institutions, or if ordinary prominent Masons attach themselves to other secret societies, we are of the opinion that the fair name of the craft is injured and its future brilliancy in no way encouraged. To those who are Odd Fellows, Foresters, Workmen, &c., the work of Masonry is evident in their respective ritualistic service, and in these societies are incorporated features for relief, benefits, &c., which Masonry but nominally recognizes, and well might copy. For this indeed is a most practical age and a candidate looks forward to some benefit being given if he or his family come to want. Masonry did well anterior to the organization of such

societies, by which to day she is surrounded, but she is necessarily compelled to adopt means whereby her members can be better relieved when in want, and provisions made for the widows. Why not some zealous Masons secure such sources of relief, &c., to the craft instead of assisting to organize societies antagonistic to Masonry, and which have such features as related. To summarize:

Freemasonry must have as members those who are the representative men of the country, those who are strictly temperate and whose characters are of the finest mould; it must adopt greater means for relief and protection to members and their families. Each lodge should pay more attention to securing good members and to keep them such and as good citizens, than the securing of such whose characters and social standing are not settled. Each lodge should exact a greater annual fee from its members and have it collected sharply, for it is a great annoyance to be called on at every regular meeting to contribute to this or that purpose. What talent and ability Masonry has developed should be employed to decorate her own temples, and should not be utilized to the destruction of our walls or the transplanting of our ancient landmarks. The invention of such degrees as are included in the "Egyptian Rite," The Shivers, &c., &c., is pernicious to Masonry, and they will ever detract from it much influence which would materially uphold it, strengthen it and bring about that unity whose continuance would be as permanent and lasting "as the stars that shine or twinkle in the milky way," and grandeur

"As some tall cliff that lifts its awful head,  
Swell from the vale and midway meets  
the storm,  
Though round its breast the rolling clouds  
are spread,  
Eternal sunshine settles on its head."

"Stat Nomenis Umbra."

Victoria, Ont., March 5, '88. W.H.B.