

tween sections of a fraternity, whose primary object is to enable men of all conditions and classes to meet together and establish among themselves good feeling in spite of the distinctions which characterize them. By setting up teetotal lodges, we are in fact taking the first and a most effective step towards destroying that unity and harmony which it is our anxiety to secure.

Bro. Dr. Richardson, in replying to the toast of his health and success to the lodge of King Solomon, had a somewhat difficult task to perform, but he performed it well. He explained clearly and unreservedly that the fundamental rule in which the new lodge would be conducted was that of abstinence from all alcoholic drinks at their social gatherings. He said there were three points of view from which what he designated the temperance question was regarded. There were, in the first place, those who looked with absolute horror on alcoholic drink, from its baneful effects generally, but chiefly from the large amount of criminality which was traceable to its influence. Others took a utilitarian and somewhat selfish, yet not unworthy, view. These considered abstinence from alcoholic beverages would have the effect of lessening disease, promoting health, prolonging life, and increasing our personal, domestic, and national happiness. The third class, to which he himself belonged, looked upon it as a physical question. He could not discover from the scientific researches and experiments he had made that alcoholic drink did people any good, or in any way added to their physical health or well-being. On the contrary, he believed that in the case of those who abstained from all such stimulants, the body was stronger, and the mind more vigorous and capable, therefore, of greater and more sustained efforts. These three classes of opinion are perfectly unobjectionable, but we fail to see what more they have to do with Freemasonry or

Freemasonry with them now than at any time during the past history of the society. Freemasonry, to begin with, is a great temperance fraternity. On all occasions it proclaims temperance as an essential part of its system, as indeed temperance must, in the very nature of things, be an essential part of every system of morality.

But temperance and teetotalism, with which Bro. Dr. Richardson would have us confound it, cannot be synonymous terms. The latter not only pre-supposes the existence of intemperance of a particular kind, namely, intemperance in drink, but it also assumes that the best, if not the only, way of coping successfully with this evil is, to compel men to give up one extreme in favor of its opposite. The teetotaler says in effect that the only cure for excessive alcoholic drinking is to abstain from it altogether, but this at least is an open question, and, as such, calculated to excite serious disputation. But in Freemasonry the discussion of religious or political questions is forbidden, and if we would preserve in our ranks the harmony thus obtained from being converted into discord, we must be careful to include in the same category of things forbidden the discussion of all these social questions which are likely to disturb the pleasure of our meetings. Thus a teetotaler must no more be allowed to join or remain in Freemasonry in order that he may use it as a means whereby to preach teetotalism, than a Christian or a Jew may join or remain in it, in order the better to proclaim the merits of Christianity or Judaism. Freemasonry recognizes no distinction of religious or political faith. Men of all creeds are welcome, if they are found personally worthy, but there will be an end at once of our boasted principle of toleration, if we provide a place in our midst for the teetotaler, not because he is a right worthy good fellow, but because he is a teetotaler, and, therefore, despotically opposed to the use, as well as the abuse, of