

formal. I cannot help congratulating Dr. Ryerson on the success of the reception, as he is deserving of a word of praise.

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THE CRAFTSMAN has been accused of inconsistency because its opinions now do not harmonize with some expressed years ago. I do not look upon such an occurrence as a crime or even a fault. A fool or a mule is a good specimen of consistency. But a man endowed by his Maker with brains and the faculties to use them should rise higher than the fool or mule level. I have no desire to be a reflection on my Maker by refusing to exercise the powers of thought with which He has endowed me, and consequently claim the right to change my opinions when conviction forces me to do so.

If the editor of THE CRAFTSMAN has honestly changed his mind on any subject I fail to see where he has sinned, and why he should be censured. I also fail to see why he should be held responsible for his several predecessors. A man's actions or life should be in keeping with his teachings or professions, and there consistency should begin and end. How are the fault-finders on this score? They are consistent grumblers, sore-heads, and pervertors of the truth. The loud-mouthed Pharisee who proclaimed his own goodness, and the false-speaking Ananias who passed away with a lie warm upon his lips, possessed a degree of consistency similar to that admired and observed by those who object to THE CRAFTSMAN'S utterances.

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The observant Mason cannot but be too frequently impressed with the unseemly displays of temper exhibited between brethren both in the lodge and out of it. Some little difference of opinion arises, oftentimes of the most trifling character, and yet by some lamentable species of evolution it develops into a wrangle. Imprudent and meddling brethren enjoy the disagreement, and encourage it by tattling and tale-bearing, until the principals in

the difficulty forget every vow of brotherhood, and become the bitterest of enemies. When this stage is reached it is impossible to speak of each other without a mean display of malice, and counter accusations are almost made of the commission of every crime or offence short of murder.

It is natural for men to differ and even to fight and quarrel with one another, but at the same time it is un-Masonic. It is natural because we have inherited from our ancestors, be they apes, monkeys, or direct descendants of Adam, the spirit of controversy, contention and destruction, perhaps I ought to have said murder. Ever since the banishment from Eden, and beyond that period I have no desire to go, there have been disagreements in the animal kingdom. The weak have had to succumb to the strong or the crafty, and man has never been backward in entering upon a struggle, whether it was for existence or advancement. In those struggles the rights or feelings of his fellows were seldom thought of or considered so long as the desired object was attained by the more powerful or crafty of the opponents. This warfare has existed, as I have said, from the beginning, and is in progress even yet, although in different forms. We do not fly at each other's throats in civilized countries like bull dogs, but we endeavour with all our might to crush those who deign to cross our path, be the crossing by accident or design. The most cowardly and contemptible species of warfare now indulged in is invariably adopted by those cravens who dare not demand an eye for an eye or a tooth for a tooth, as they have not the courage of a man nor the ferocity of the dog to openly attack or challenge their opponent. Such cowards seek shelter behind their tongues, and by dropping a word here, an insinuation there, and scattering slander broadcast, they endeavour to injure their opponents.

Strange as it may appear, such creatures as I have endeavoured to depict are to be found in many of our lodges,