

Weep not, midst triumphs like this,  
 Give him with joy to the tomb,  
     Wages of promise are his,  
     Soon shall he rise o'er its gloom.  
 Green live the deeds of our friend,  
 Sweet seem his virtue's perfume,  
     Prayers from his soul did ascend,  
     Pure as the dewy-washed bloom.  
 Open his hand as the day,  
 Prompt to yield heaven its due,  
     Strong to give virtue the sway,  
     Heart warm his pity and true.

## EDITORIAL DEPARTMENT.

### THE JEWISH CONTROVERSY.

WE are, happily, free in Canada from all exciting discussions on Masonic subjects, and if we have had occasion to differ sometimes, the difference has never involved the principles of Masonry. Not so, however, with our brethren on the other side of the boundary line, for they have long been at war upon the question of what is termed by one section "the sectarianism of Masonry," or in other words, the introduction of Christian tenets. We have seen nothing in all our experience to warrant the belief that there is any desire on the part of our United States brethren to exclude the Jews from participating in the rights and privileges which should be extended to all who join the brotherhood, no matter what may be their religious views, provided they are not atheistical. Such writers as Brothers Norton and Hyneman profess to see differently, and we fear are doing harm by the violence of their denunciation of what they call modern Masonry. The Philadelphia *Keystone* claims that the charge of sectarianism applies more aptly to our Hebrew brethren who, it says, are seeking to drive the Bible from the lodges. The use of the Bible shows that there can be nothing sectarian in Masonry, for as it includes both the old and new Testaments, the Jewish brethren can have nothing to complain of. The celebration of the two St. John's days gives them trouble, however, and they cannot understand how it is that those Saints should be looked up to as lights in Masonry. Of course, they regard their Masonic connection as apocryphal, while maintaining that Solomon was the noblest of Master Masons. The traditional only suits our Jewish friends when it sides with Judaism; and here is where they exhibit inconsistency, for if they believed in the one tradition, there is no good ground for them to dispute the other.

The dispute is widening its basis to such an extent that there is fear of much harm being done, since it is probable that men who write as Bro. Hyneman does in a recent number of the *Jewish Record* must cease to have any sentiments in common with the brethren of the Order, as it now stands. Here is a specimen brick of the whole fabric constructed by our able brother in an article of the 7th ult:

"Charity divine is and always has been the grand boast of Freemasons, and intended in comparison as a higher principle than that of a beneficial association. But the boast is not a logical one; in fact the beneficial has the highest claim, a claim in which there is no humiliation, but a claim of right, which is recognized at once, and the sum, whatever it may be, handed, without asking for it, over to the one entitled to it. Not so, with all the boasting, in Masonic organizations."

Such writing as this is well calculated to destroy the existing harmony among Masons, and cannot fail to have the effect of setting brother against brother; for if the Jews, as a body, believe in all Bro. Hyneman says, then, as a matter of course, they can have no sympathy with the brethren generally.