

paid to the old building, and we presume the other bodies pay in like proportion."

THE *Voice of Masonry* endorses the sentiments of the CRAFTSMAN, *re* monopoly of Masonic honors, as follows :

"*The Canadian Craftsman* objects to the continual appointment of the same brethren to serve on the Board of General Purposes, and asks 'if it is not time that the honors of Grand Lodge were distributed a little.' Would any Mason in any American Grand Jurisdiction assent to one brother serving for life as Grand Master? If nay, why should any one assent to a few brethren monopolizing, continuously, the honors of Grand Lodge? And why should anyone think that one brother must continually be Committee on Correspondence, whether Masonic, Capitular, Cryptic or Templar, when many other brethren can perform the service well, and when the real interest of Masonry demands that they be given the opportunity to do so? Give all a fair chance."

WHILE our contemporaries on the other side of the line are divided on the question if a Unitarian is a Christian, and as such can conscientiously be admitted to the Order of Knights Templar, our Canadian fraters settle the matter at once, in its application, which the candidate signs, as follows : "*Having a firm and stedfast faith in the doctrine of the Holy and undivided Trinity.*" Our American friends leave their ritual somewhat doubtful, the "innovations" being quietly slipped in somewhere between 1863 and 1883, in a "firm belief" in the Christian religion. Leaving the question of what is the Christian religion to be defined by the celebrated theologians who conduct the *American Tyler* and *Orient*.

We would suggest that the Canadian "application" be at once adopted by our American brethren, as at once meeting the heavy arguments put forth by these two contemporaries in endeavoring to make the Order a sectarian one. Before, however, the *Tyler* adopts our suggestion, we would like to enquire for the chapter and verse in the "Great Light," where the "doctrine of the Holy and undivided Trinity" is given ; also, how many hundred years after Christ, before this "innovation" was adopted as a dogma of the Catholic Church. At present it is a grave question agitating the world what is Christian? Our old friend the Pope, says the Episcopal Church has not the true Orders, and consequently is not a Christian Church, our friend the *Tyler*, says the Unitarian does not believe in the "Holy and undivided Trinity," and is not entitled to be admitted into the "Christian" Order of Knights Templar. It is surprising how two great heads agree, and if our friend the *Orient* would rule out the Methodists, as they sometimes "fall from grace," what a Trinity of Popes we would have.

MASONRY in Missouri must be drifting from its moorings, if we are to believe *The Orient*. It says it believes in "a civilized Masonry" for America. What is that? What do they teach as Masonry in Kansas city? Read what the *Orient* says : "The *Orient* will stand for Nineteenth Century Masonry. Its landmarks we honor only so far as they are consistent with the age. Forms and ceremonies are only means to an end ; the latter we seek to gain, it is the foundation ; the others are accessories. The *Orient* believes in a civilized Masonry, and not a Hindoo,