

meets it in the most emphatic terms. Such testimony is exceedingly valuable; and it is the more valuable at this time, as we regret to learn that there is some disposition on the part of a few members of Grand Lodge about to meet to force, even unasked, recognition upon the so-called Grand Lodge of Quebec. The doctrines laid down in the extracts we have quoted are absolutely unanswerable, have in fact never been answered; and the true interest of Freemasonry in Canada will be best subserved by adhering strictly to what is right. On the general question, however, we may have something to say next month.

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### MASONIC BEGGARS.

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There are a class of people who bring nothing but annoyance to Freemasons, and nothing but discredit upon Freemasonry. A class of men who, having obtained admission to the inner Temple of the order, avail themselves of the instruction they there receive to prowl like wolves on unsuspecting brethren. Their sojourn with the Lodge has taught them enough of the principles which govern the craft to make them feel that in the very sanctity of its obligations and the very benevolence of its objects, exists the opportunity to do their mischievous work. They know that the first precept of Freemasonry is brotherly love, and that that finds its most appropriate expression in relief. They know that the posture of the daily supplications of the Freemason should remind him of his brother's wants. That to aid a brother should be, and if he is faithful to his vow, must be, a task to be undertaken cheerfully and at all risk. And knowing these things, and knowing moreover how solemn is the obligation which enforces upon the true brother the fulfilment of these duties, he sallies forth on his miserable errand of deception and plunder.

Such men are invariably profuse in their expressions of love for Freemasonry, and are always very demonstrative in their exposure of the knowledge which they possess of its symbolic mysteries. If they enter a railway car, the chances are that they at once throw out signals to catch the unthinking brother. If answered they are ecstatic in their expressions of delight at having met a Freemason. Their grip is unmistakeable, their tokens unconcealed. Their manner is so insinuating that they make one feel how high a privilege it is to help a worthy brother in distress, when at last they announce that to be their unfortunate and painful position. And then when the assistance has been rendered, and further enquiry incidentally made, it but too often turns out that the gushing brother was simply a common swindler, who was prostituting his knowledge of Freemasonry to the basest uses.

We do not write thus to discourage that masonic benevolence which is the distinguishing trait of our ancient fraternity. God forbid that word of ours should make a brother halt in his duty to help a worthy