

but are a mere senseless mummery, the sooner we disband and forget that Freemasonry ever existed, the better. Thank God, the followers of Hiram, as a rule, are above these petty differences to which I have alluded. We can prove that on great occasions, when the real spirit of the fraternity was called forth, our brethren have, without exception, sunk every difference and been true as steel to the God-given principles of Freemasonry. Thank God, I repeat, that the followers of Hiram on these occasions have forgotten everything save the honor of the Craft, but, although such is the case, and I defy any one to deny it, it is the little, mean, low, contemptible personal differences that have so outraged the feelings of many of our best and noblest members.

"There is very small excuse for the brother who passes his fellow-brother by in the street without the usual salutations of the day; there is still less excuse for a brother who impugns the honor of a fellow-brother; there is no excuse for the brother who dares vilify the fair name of her who is near and dear to a brother. These are the personal differences that disgrace and injure our cause. Quarrels among brethren, disputes between Masonic families, slanders, revilings and malignancy of tongue; discipline is required in all such cases, and even-handed justice should be dealt out with speedy severity.

"It may at first sight appear a small thing to discuss, in a journal like the *Voice*, such a question as that of *personal differences*, but almost every Mason has seen local leaning members of the Craft withdraw from their lodges simply on this account, and in some instances lodges have been broken up and dissension and confusion have usurped the throne of peace and brotherly love. My theory is that officers of Lodges are culpable if they permit these things to exist; if one party is willing to apologize and the other fails to receive it, without hesitation summon the latter before his peers, try him, and if found guilty suspend him; again, if both parties, after due admonition, decline to be reconciled, treat them both in the same summary manner.

"By their actions not only they, but we, are tried by the outside world, and thus a slur is cast upon the fraternity. Not only is the craft injured locally by these dirty personal differences, but the fraternity universal feel the effect. The tiny drop as it steadily falls upon the adamantine rock for years, perchance centuries, produces no apparent effect; finally, however, its impress remains; and so it is with these silly bickerings and miserable quarrels, they appear petty, small, contemptible, but years after those engaged in them have passed beyond the river, their effect will be felt upon the body and spirit of Freemasonry.

"Brethren, then, in the name of the God of Freemasonry, not only avoid these per-

sonal differences yourselves, but exert every effort in your power to heal them wherever they may exist."

To the Master, Wardens, and Brethren of Montarville Lodge.

BY A LADY FRIEND.

Oh! Brothers of a noble Craft,
Which has for aim what's pure and right;
Whose head is the Grand Architect,
In all his power, strength, and might.
Come, let us chant a song of glee,
Praying, with hope, "So mote it be."

In love and union, brothers dwell—
An ancient law, and most Divine;
Live on the square, all actions true,
Measured well by plumb and line;
This is good for every degree,
Sing from your hearts "So mote it be."

Faith, Hope, and Charity combined,
The ladder of life most truly make,
Climb by their aid, cling to each round,
Brethren, then you'll make no mistake.
Oh! pray you then, that all we'll see
On top at last. "So mote it be."

Hear what is just, see what is good,
Sympathy feel for all mankind,
Like the meek lamb of innocence,
From every evil keep your mind.
This is the badge of Masonry,
Keep it unstained. "So mote it be."

Then dedicate your souls to God,
Bow down before "th' Allseeing Eye;"
Drive every meanness from your hearts,
And live for every purpose high.
The world then looking on, will see,
Masonry's good. "So mote it be."

Brothers, when actions nobly done,
The members of your Craft review;
When moral strength you proudly boast,
And gladly your good works renew—
When the Grand Architect you ask
For blessings on your daily task—
Remember there are sisters, too,
Who kneel at home and pray for you.

King Solomon Lodge, No. 878, of Petersburg, dedicated their new lodge-room, in Collins' Hall, London, on Wednesday evening, the 5th inst. The dedicatory ceremony was conducted by R. W. Bro. Hungerford, D. D. G. M. of London District, assisted by P. M.'s Simpson, Lyman, S. Jarvis, and G. Norton; and A. J. B. Macdonald, W. M. of St. John, 209. Subsequently the following officers were installed:—W. Bro. John B. Smyth, W. M.; Bro. D. C. Macdonald, S. W.; Bro. Peter Grant, J. W.; Bro. T. S. Minton, Treas.; Bro. S. Kinnon, Sec.; Bro. Matthew J. Slap, S. Deacon; Bro. Wm. Elson, J. Deacon; Bro. John R. Grant, I. Guard; Bro. Harry Bruce and George B. Harris, Stewards; Bro. J. Grant, D. of C.; Bro. Stephen Moore, Tyler. The new lodge-room is a very commodious and convenient one, and admirably adapted for the purpose. After the installation ceremonies had been performed, refreshments were served, and a pleasant and agreeable evening was spent. The Lodge has started under very favorable auspices, having at present some thirty-four members.