

the above should appeal to the reason of all fair-minded Masons, and is practically the substance of the objections made repeatedly to such legislation by THE CRAFTSMAN. The eleventh, and last clause, is a solemn and earnest protest against trampling under foot the charter of a subordinate lodge by a Grand Lodge which violated Masonic, State and National law.

The appeal closes as follows:—"We lay our humble appeal before you, and ask a candid, sober, thoughtful decision. A decision without regard to popular prejudice. Conscientiously, as becomes Masons; frankly, as becomes true citizens, with an honest desire to strengthen and to promote a spirit of peace and unity in our Ancient Order." THE CRAFTSMAN has unhesitatingly condemned the conversion of Masonic lodges into temperance societies, and protested against making our Institution a secondary one to any other in existence. But while we have taken strong and firm ground on this subject we cannot but regret that any individual subordinate lodge should set at defiance the laws or edicts of its superior. Open rebellion is not worthy of deep admiration, no matter how grand a principle may be at stake, as the common sense of the people of the present day resents disloyalty, preferring thorough and instructive agitation to harsher measures for the removal of grievances or wrongs.

BETWEEN THE PILLARS.

This is the month generally devoted to Masonic At Homes. At Homes are splendid things in their way. They bring Masons together to renew old friendships and associations; they give Masons' families an opportunity of becoming acquainted with each other, and in a large city like Toronto, where social circles are as a rule, contracted, the At Home does a world of good. Masonry, if it is anything, is a social organization, and inasmuch as the At Home furthers this end it does good.

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I have attended several of these affairs already, and if the G. A. T. U. sees fit to prolong my existence for some time longer I intend being present at a few more.

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But notwithstanding the pleasure to be derived from such affairs, they oftentimes are productive of bad-will and ill-feeling between odd members of the lodges. Trouble generally arises over some petty question of detail in the arrangements. I am sorry for this. Why can we not forget ourselves, our selfishness, and by returning good for evil heap coals of fire upon the offender's head, and bring him back to a true sense of Masonic teachings and Masonic dignity?

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Another feature in connection with these At Homes which I do not altogether approve of, is the admission of the profanes. It smacks too much of trying to advertise the Craft. By the profane I do not mean the ladies, neither do I refer to "Masons' wives and Masons' bairns;" far be it from me. But I do refer to young men who have reached the years when they are entitled to wear the lambskin, if they are worthy, who make a habit of seeking an invitation or ticket of admission from some friend who belongs to the Craft. I have met a number of these young men at Masonic entertainments. They are not animated by any desire to become members of the Craft. Neither have they conceived a favorable impression of its tenets, because they, as a rule, have no brains to receive impressions; but there is one thing that they are animated by and that is—a desire to dance, and in addition to that they are filled with a consuming longing to drink lemonade and a craving for ice-cream.

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It is often very hard to "spot" these outsiders. It is customary, as a rule, for members to procure a dispensation for such affairs, so that Masonic clothing can be worn. Very often members attend these gatherings and do not wear their aprons. This is wrong. What is a dispensation for, anyway?

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I have heard several rumors going the rounds to the effect that the Grand Master has threatened not to grant any further dispensations, and that it was only when strong pressure was brought to bear upon him that he saw fit to grant the several dispensations already given. I hope he