

A DISTINCTION WITH A DIFFERENCE.

The *Voice of Masonry*, in reviewing the Grand Chapter of South Dakota, answers the question of Comp. Louis G. Levoy, "how a Master Mason holding a demit can be in good standing—in good standing with what?" We answer: With the whole of the Fraternity. A demit only severs lodge membership. It does not affect membership in the Fraternity. * * * Lodge dues pay for Lodge membership. Degree fees pay for membership in the entire Fraternity, and that membership never ends. Expulsion from the rights and privileges of Masonry does not end it. Death does not dissolve it. —*American Tyler*.

THOSE BAD FREEMASONS.

A CLERICAL PAPER IN QUEBEC LETS THEM KNOW THAT ITS EAGLE EYE IS ON THEM.

Under the heading, "The end of a Crisis," the *Verité*, the clerical organ of Quebec, rejoices over the withdrawal of the proposals regarding uniformity of text-books, certificates from teachers, etc., etc., which were before the Catholic Committee of the Council of Public Instruction. It adds: "Everyone must remember the letter written by Canon Ouellet, of the Seminary of St. Hyacinthe, during his recent voyage in France. On a railway he entered into conversation with a sectarian, who, ignorant, no doubt, of whom he was addressing, disclosed a part of the projects which universal Masonry is endeavouring to realize in Canada for the dechristianizing of the people. It is not forgotten that the proposals of Hon. L. R. Masson were pointed out as one of the means of action of the society, without the knowledge, undoubtedly, of Mr. Masson himself, who is a practising Catholic. But the skillfulness of Freemasonry is such that it drags in the assistance of certain Christians, who, not being on their guard, adopt

the Masonic ideas which fill the world. That there is room for improvement in our school system is incontestable, but, under pretext of progress, the lodges which to push us more and more towards the laicization of the schools, towards instruction by the state, towards neutral schools, the uniformity of class-books, the certificate of capacity imposed on religious communities, etc., etc. These are the means which Freemasonry adopts to attain its ends. It is painful to see Catholics extolling these means, for they favour thereby, without knowing it, intrigues of the society. Happily, Mr. Masson seems to have understood the danger there was of leading this country more and more in favour of innovations which enlightened public opinion certainly does not demand, and which can please only the lodges."

THE NEW GRAND MASTER.

M. E. Warren LaRue Thomas was born at Elizabethtown, Kentucky, on the 25th day of January, 1845, his parents being Joseph H. Thomas and Amanda LaRue Thomas. He began his Masonic career when he had reached the lawful age; he came well recommended, and in due season he received the degrees conferred in lodge, chapter and council "Some are born great, some achieve greatness." Men are not born into Masonry: they must be free born to enter into its mystic circle, but their advancement depends entirely upon their achievements. Sir Thomas proved himself to be so worthy and well qualified that he was selected to preside in the subordinate bodies, and there he proved himself so acceptable that it was easily discerned that he had farther right to proceed for the benefit of the Craft. In October, 1880 he was elected Grand Master of the Grand Lodge of Kentucky, and the same year Grand High Priest of the Grand Chapter. He had already explored the secret vaults and had been Grand Master of the Grand Council, Royal and Select Masters. In October, 1872, Sir Thomas