

Englishman under the guise of sweet charity. If they are *bona fide* Quebec Masons, why don't they stand up boldly for the rights of Quebec? If they are English Masons in disguise, why do they remain nominally under the banner of Quebec? Why not go where they honestly belong? A reference to proceedings of Grand Lodge within a couple or three years will shew their hearts were not always so tender. In the much-abused name of charity let us honestly hope the change is sincere and not assumed for purposes of self-interest at the expense of Grand Lodge, and that its continuance will be permanent.

It has been said repeatedly and openly on behalf of the English representative that if any objection was made he would forthwith withdraw. Now, it is a matter of notoriety that the subject has been mooted months ago in the press, and has also been discussed in several lodges, and decision withheld in deference to the still waited for opinion of the G. M. This surely should be sufficient to constitute an objection; still we find the Englishman clinging with bulldog tenacity to the Board. Is it because he saves money by so doing? Whatever the reason may be, it is palpable that the statement relative to withdrawal was unauthorized, or it was merely done to bluff the board, and the idea has worked like a charm.

It is said, likewise, that the local English Masons are annoyed that this question should have been started. If this is the case, let them accept the alternative of disbanding, and then they will not be asked to assist even their own people. The heart, pocket and hand of the Quebec Mason will be big enough and willing enough, too, to do it without troubling them for any contribution whatever, but come what may, the Grand Lodge of Quebec must maintain its edict as well as its supremacy over everything Masonic, including the Montreal Masonic Board of Relief in this

Montreal, Nov., 5887. JURISDICTION.

THE ESSENS.

Of the ancient Fraternities, the history of few is of more interest to Freemasons than that of the Essens, or Essenes, as they are generally called in the New Testament Scriptures and in more modern writings.

In process of time, we find that the Essenian Fraternity became rather a society of Philosophers than of Architects, and in this respect it approached nearly to the character of modern Speculative Freemasonry.

In general, the Essens were very highly esteemed by the people of whom they were, or amongst whom they sojourned or dwelt.

The fact that the Nazarene is recorded not to have spoken a word against the Essens, while he was most severe in his denunciations of the Pharisees and Saducees, of itself, speaks volumes in their favor.

In fact, many have been of the opinion that the Nazarene himself was, in accordance with one of their goodly customs, adopted by the Essens,—became a member of the Fraternity and lived in retirement with them from the twelfth to the thirtieth year of his age, and by them was perfectly instructed in all the wisdom of the Ancient Mysteries. Be this as it may, it has about it a greater degree of probability than many of the other traditions or stories, as to how and where he spent the greater portion of his life, and regarding which the generally accepted New Testament record is silent.

Of the Essenes, Josephus, the Jewish historian, records that if anyone "had a mind" to join their fraternity, he was placed on trial and put in