

Masonic Punctuality.

The following article from the *London Freemason* is so applicable to many of our lodges that we copy it, hoping that it may tend towards a much needed improvement, especially hereabout:

It is said that "Parsons" are the most unpunctual of men; we are a little inclined to believe that Freemasons run them very close. After a somewhat long apprenticeship to Freemasonry, we hardly ever remember a meeting or gathering which began at the time specified in the programme. We remember once, indeed, an old W. M. who used to say, "As the clock strikes, I open my lodge," and he was as good as his word, and it is, perhaps, that trained in that sound old school, we retain a great admiration for punctuality. We do not know anything else under the sun which so tries the temper, or affects the day's proceedings, as want of punctuality. And what makes the matter worse, some of our good brethren glory in their unpunctuality. With them, three means four, four means five, and so on. In vain, punctual and precipitate, you have reached the "trusting place." In vain have you, believing in the punctuality of others, been punctual yourself, and hurried away from duties and claims elsewhere, from the domestic hearth, from your own dear, dear wife. You said, "Freemasons are punctual, I am, my dear, always punctual, and punctual will I be." And so you haste away. Unfortunate brother, those whom you greet in the "tiring room" have no sympathy for you, not a bit. You have put them out. Your punctuality shames their unpunctuality, and you are confidently and all but reprovingly told, that "three means four, and that the brethren are not particular about half-an-hour or so." Pleasant information for you, who have donned your Masonic gear, and like the hero of old, are ready for the "fray." Half-an-hour passes, an hour vanishes, an hour-and-a-half shortly disappears, and you who have been patiently waiting all this time, see at last, when hope was all but gone, that the real time for work was nearly an hour and three-quarters after the appointed hour. Everything is put out. The work begins late, and ends late, and you find when you reach your home Eden, that you have miscalculated your advent by nearly two hours, and that you have to deal with a somewhat suspicious, and certainly irate sister. Such is a very common condition of affairs. Can nothing be done to teach our good brethren the great advantage of punctuality. There are some people and brethren who are always unpunctual, and whom nothing will ever render punctual. Whatever the time you appoint, they will always be late, and always have the same unmeaning excuse, "I did not know it was so late," or "I did not think that you were so punctual." We once had a friend who, though indifferent to work, was particular about the refreshment hour. He was naturally the most unpunctual of men, but, somehow or other, always managed to tumble in for that important ceremony, that final degree. One day we were late at work, and later still was the witching hour of release and "refrigerium." Great was his indignation. "Never did see such unpunctuality such unpunctual people; bless my heart and soul, three-quarters of an hour too late! The supper will be cold." Such is human nature, we fear, selfish to the bottom. He could not understand punctuality in work as conducive to the benefit of others, but he could realize personally the trial of unpunctuality in refreshment to himself. Now, we think this little anecdote may point for us all the

moral, unpunctuality is after all only selfishness personified. It will greatly add to the comfort of our brethren, and conduce to the success of our work, if we will be punctual, but it interferes with our own individual inconvenience in some way or other, and so we are indifferent to the claim upon us. More than one most pleasant meeting has been utterly spoiled by unpunctuality, and we cannot impress too often on all our readers, that there is, after all, no Masonic excellence so great or so praiseworthy for many reasons, as that of Masonic punctuality.

Footprints of Masonry.

To the disciples of Freemasonry our fellow-countrymen are indebted for most of those splendid and majestic structures which even at the present day point their aspiring domes towards the heaven of heavens, and beneath which man breathes his prayers of peace and gladness; and to their predecessors in the craft mankind are indebted for those stupendous monuments of human skill—the pyramids of Egypt—which, though many thousands of years have passed away, still exist; the temples of Memphis and Thebes, whose colossal ruins are to this day the wonder and admiration of the traveler; Persepolis, with its splendid palatial edifices of cedar; Babylon, and her hanging gardens; Nineveh, with her mighty walls; Balbec and Palmyra, still majestic even in their ruins; the labyrinths of Egypt, Crete and Lemnos, and the marble glories of Greece, whose beauties a bright shadow cast And shed a halo round the mighty past."

A story is told of a Master of a certain country Lodge, who, between times, would go to the Lodge room and lock himself in, and then open the Lodge, in a fragmentary way, initiate and lecture to the empty benches with becoming gravity, close the Lodge, re-lock the door and retire to his home, at peace with the world and the rest of mankind. Some other Masters and Wardens might follow his example without injury to themselves or the members of their Lodges.—*Masonic Jewel*

Take It To-Night.

Our Lodge had met to make arrangements for burying a much esteemed deceased brother. His disease was violent, and had swept him off with fatal rapidity. Although he had received brotherly care and attention in his last illness, all supposed that his circumstances were easy, and all that was needed was fraternal sympathy and assistance in the burial rites. What was our surprise when a brother stated that he had just learned that there was absolutely nothing left for the family's present necessities. The sister and children had no suitable clothing in which to attend the funeral, and were without a morsel to eat for breakfast.

It would have done you good to hear motions made for relief, seconded and passed, uttered as one sentence by different persons. Food, clothing, etc., were ordered in abundance. The brother appointed chairman stated that he would have them at the house by 5 A. M., in time for breakfast. A brother rose and said: "Take it to night, and let the poor sister have it to sleep over." And it was done before the clock struck nine.

Oh, brethren, do you know a case of want, of any in distress or in need of sympathy? Can you do anything? can you speak a word of comfort? Then do it, and do it at once, and save the burdened heart as much sorrow as you can. G.—*Masonic Jewel*.

How to Send Boxes.

Boxes, sacks, barrels, bundles and packages, intended for the use of the Orphans at Oxford, should be marked ORPHAN ASYLUM, OXFORD, N. C., and there should be no other marks to mislead. Inside of the box or package should be a list of the articles with the name of contributors. If sent by railroad or steamer, the receipt of the freight agent should be sent by mail—Light and valuable articles should be sent by Express.

Articles intended for the Orphans at Mars Hill should be marked ORPHAN ASYLUM, MARS HILL, N. C. If sent from the West, they can be easily forwarded from Asheville. If from the East, they should be sent by Salisbury and Old Fort, and in every case the receipt should be sent by mail.

These directions seem to be simple; but valuable contributions have been lost, because they have not been observed.—*Orphan's Friend*.

The Masonic Alms Chest.

Ours is a charitable institution. Like other benevolent societies, it has a treasury, and a treasurer, but its deeds of charity are by no means to be measured by the amount paid out of the treasury. Far from it. When it makes a man a Mason, it gives to every brother throughout the world a key to it. When a brother dies, he leaves this golden key to his widow and orphans.

Silently are these alms chests unlocked. The world hears not the lid creaking upon its hinges. Here are found not gold and silver alone, but what is sometimes a great deal more valuable—a smile of sympathy, a note of timely warning, and a word of cheering encouragement—the aid of a friend when such is needed and deserved.

There is no other alms chest of human construction, fastened with one lock, to which there are ten thousand keys in every part of the world. This is the grand distinguishing characteristic of this fraternity, wherein it differs from all other societies.—*Bishop Randall*.

Cryptic Masonry.

The Masonry that is embraced in the Royal and Select degrees is called "Cryptic Masonry" from the Greek word *Krypte* which means a *concealed place* or *subterranean vault*. The caves or cells underground in which the primitive Christians worshipped, and the vaults beneath our modern churches, are called *crypts*. The existence of crypts under the temple of Solomon is testified to by the earliest as well as by the most recent topographers at Jerusalem.—*Dalton (Ga.) Enterprise*.

DeWitt Clinton on Freemasonry

In an address made in 1825, DeWitt Clinton said:

"In every nation of Europe we have passed the ordeal of persecution. The inquisition has stained it with blood; despotism has pursued it to destruction; and everywhere, except in the land of liberty, it has felt the arm of unjust and tyrannical power, and even here where liberty flaunts her glorious banner and freedom of thought, the pride of our institutions, Masonry has been denounced and falsified; but, my brethren, with a steady, growing popularity, it has overshadowed all opposition, has silenced the vicious hissing of its bitterest enemies, and gives perfect confidence and faith to a skeptical world. Yet it vaunteth not itself, is not puffed up; but standing upon the lone tombs of departed enemies, it drops the silent tear of charity and sympathy, and leaves the reckoning of the soul alone to the God who gave it."

Masonry in The Old World.

In England Freemasonry has, from early times, occupied a prominent position, a direct line of Grand Masters being traced back to A. D. 597, at which time Austin the monk, was Grand Master, and from that time many eminent men have occupied the Oriental chair. The office-bearers for 1874-5 are:—Grand Master, His Royal Highness the Prince of Wales, K. G.; Deputy Grand Master, the Right Hon. the Earl of Carnarvon; the Right Hon. Lord Henry Thynne, M. P., Senior Grand Warden. Under the registry of England there are 1,345 lodges and 91,750 members, which membership includes lodges in Australia, New Zealand, India, China, New South Wales, Spain, South Africa, Burmah, Jamaica, Barbadoes, Demarara, Brazil and other countries.

SCOTLAND AND IRELAND.

The Grand Lodge of Scotland has for its Grand Master Sir M. R. Shaw-Stewart Bart.; Deputy Grand Master, the Right Hon. the Earl of Roslyn, 419 Lodges and 21,000 members. The Grand Master of Ireland is His Grace the Duke of Leinster; Deputy Grand Master, Robert William Shkleton; Senior Grand Warden, Lord Viscount Powerscourt, K. P.; 372 lodges and 18,400 members.

GERMANY, ITALY, SPAIN AND PORTUGAL.

The Grand Lodge of Prussia has for officers His Royal Majesty King William I., Protector; The Crown Prince Frederick William, Deputy Protector; 309 lodges and 35,193 members. Italy has 65 lodges and 4,200 members. Portugal's chief officers are Comte de Paroty, Peer of the Kingdom, Sovereign Grand Commander; Conseiller Jose de Silva Mends Leal Honor, Minister of State Deputy Grand Commander; 57 lodges, and 2,800 members.

MASONRY IN OTHER COUNTRIES.

France has 226 lodges, 10,800 members; Belgium, 74 lodges, 2,185 members; Switzerland, 28 lodges, 1,800 members; Norway and Sweden, 25 lodges, 10,800 members; Hungary, 33 lodges; Turkey, 14 lodges; Luxemburg, 2 lodges; Denmark, 9 lodges; Greece, 8 lodges; the Netherlands, 66 lodges; Turkey in Asia, 10 lodges; China, 9 lodges; India, 42 lodges; Burmah, 8 lodges; Egypt, 13 lodges; Singapore, 3 lodges; Japan, 6 lodges; Jerusalem, 1 lodge; South Africa, 25 lodges; Liberia (Africa), 2 lodges; Persia, 50,000 members; Arabia, 20,000 members; New South Wales, 31 lodges; New Zealand, 50 lodges; South Australia, Tasmania and Victoria, 95 lodges.

SUMMARY.

Following are statements of the number of lodges and membership in North and South America and adjacent islands, carefully compiled from the most reliable sources of information: United States, 8,069 lodges, 524,649 members; Nova Scotia, 63 lodges, 3,113 members; British Columbia, 10 lodges, 510 members; Canada (Ontario), 323 lodges, 14,530 members; Quebec, 37 lodges, 1,780 members; New Brunswick, 30 lodges, 2,038 members; Mexico, 13 lodges, 626 members; Hayti, 18 lodges; Cuba 7 lodges; Costa Rica, 2 lodges; Nicaragua, 3 lodges; Venezuela, 56 lodges; New Grenada, 244 lodges; Chili, 23 lodges; Paraguay, 17 lodges; Uruguay, 13 lodges; St. Domingo, 6 lodges; San Salvador, 1 lodge; Guatemala, 1 lodge; Panama, 3 lodges; United States of Columbia, 26 lodges; Peru, 71 lodges; Argentine Confederation, 12 lodges; Brazil 104 lodges; Sandwich Islands, 3 lodges; Prince Edward's Islands, 6 lodges; Nassau, 6 lodges.

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