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**Earnestness in the Performance of Masonic Duties.**

In our observations last week on "The Social Influences of Freemasonry" we endeavored to show how the usefulness of lodges might be crippled, and now we venture to suggest that the efforts of individual members would be rendered of more service not only to the craft in general, their own lodge in particular, but to themselves, if that which constitutes one of the main elements of success in the ordinary affairs of life pervaded their Masonic duties.

He worships best who labors most, and every one who thus proves his allegiance to the G. A. O. T. U. knows unless zeal and earnestness of purpose give *tone and character* to the work he is called on to perform, success rarely attends his efforts. Whatever we have to do must be done "with all our might." We are enjoined to be "not slothful in business, fervent in spirit, serving the Lord."

A blessing always attends steady, persevering, zealous industry. Labor, if viewed aright, sweetens existence, alleviates sorrow, refreshes the weary spirit. It is not life's bitter, but its salt. But there must be *heart* in it.

Labor is the means designed to carry out the great law of *progress*. If listlessly performed, it may be likened to a mill wheel, ever revolving, ever stationary; if desire to excel characterize it, to the wheel of the charioteer, bearing him to the goal of his ardent desires. Is the regular attendance at lodge all that is needful? Does this illustrate the *spirit* of Freemasonry, which is to visit the fatherless and the widows in their affliction and to keep unspotted from the world? Does this require no zeal, no earnestness of purpose, no buckling on of armor, no constant readiness to see that all have their due?

Mr. Goodeasymen, in Bunyan's matchless allegory, would have been a very unworthy member of a lodge of zealous Freemasons!

Much so called zeal is expended in working for office. If office is sought as a means to greater, better opportunities for doing good, the ambition so to serve *The Master* is worthily directed: but *they also serve who only stand and wait*, and if this was more felt, we should see less of that careless inaction and cool observance of duty which exclusion from office often leads to. All are not granted the gift of directing assemblages, of guiding others, and yet, because imagined ability so to do is not recognized, those to whom the position of leaders is given are compelled to use that energy in carrying out details, which should be used in directing others.

On the principles that as "to the victors belong the spoils," so the brethren who are in positions of honor are expected to be soldiers as well as leaders. Positions of honor—the honors of Freemasonry!! What are they?—the mere in-

signia of office. The true *honors* of the craft remain with those who honor it.

The G. A. O. T. U. demands of every brother that he must do his duty in whatever position he may be placed and whoso thus acts *He will Honor*. We believe there is no higher position in life than that of a *Master Mason*, and he who as such conscientiously, earnestly and zealously does his duty, commands the respect of all the brethren, and above all, the approbation of their and his *Master*. It may seem amiss in us in the capacity of journalists, to talk or rather write thus "Ex Cathedra." Our excuse must be that it is our earnest desire to see our lodges *living monuments*, not coldly observant of manual, but imbued with a longing, earnest, zealous devotion of the work given them to do. Let each in his place, exalt it and so enable himself and the result will be that *Freemasonry* will be exalted and enabled, its opportunities for good increased, and its influence enlarged:—So mote it be.—*N. Y. Square.*

**Masonic Imposition.**

We are not going to indulge to day in a long tirade against that simulation of distress and suffering which very often imposes on our kind hearted brethren. We are not intending to dilate now on that standing nuisance in some parts of the country very abounding, the traveling impostor, though much might well and seasonably be said on both topics. The real live Masonic impostor when we come across him, we think the best thing to do with him is to hand him over to the nearest policeman, and relegate him to a limited diet and temporary seclusion from society. Our remarks to day, take as it were a wider range, and perhaps may have a more direct interest for us. We live in an age of much pretension and noisy utterance. Shallowness and self-sufficiency mark a good deal of our professions, both of sympathies and of open teaching, and we are inundated just now, as it seems to us, with a bevy of noisy talkers but not of thinkers. Ours is a great epoch of secondhand information, and most sure it is, that we like our "thoughts like clothes all ready made." Hence we have to listen to idle themes and crude suggestions, to the reveries of the unpractical, the theories of the hazy, the hopeless chimeras of an overwrought fancy, or the unhealthy incubation of some unreasoning sciolist. Nothing is more painful, nay humiliating than to have to wade through the turgid nonsense of some aspiring rhapsodist, or the indigestible pathos of the so-called profound thinker. In nine cases out of ten such writers are impostors, amiable impostors perhaps, who have no claim to originality of any kind, and who have no pretence to careful study of the subjects they so glibly write about. Whether they have evoked their own self-conscience, as some are fond of saying just now, or no, matters nothing at all, they

are blind leaders of the blind, and as they have studied nothing truly, they have nothing to communicate really. They are and will always remain "literary duffers," full of froth and noise, and oftentimes vulgar personality and pretentious pomposity, but as teachers valueless, as leaders helpless, as guides hopeless. And those of us who are conversant with the literature of the hour, must at times feel deeply moved at the spectacle before our eyes, of this hurrying and confused crowd of teachers and writers without any definite aim or distinctness of utterance.

That there is a brighter side to the picture we do not deny, but we have but too faithfully, we fear, endeavored to describe the "epidemic" which is affecting and deteriorating our current literary efforts. Of course we are well aware that much may be advanced in favor and support of a free course for literature, liberty of discussion, expansion of thought, development of the conscious intellect, &c. &c., but still to our mind the "outcome" so far is not pleasant or promising but on the contrary, suggests very many serious considerations. And this state of things exists in Freemasonry. It has been our wont often to talk of the charlatans of the past, like Cagliostro and Finch and many more; but we must not shut our eyes to the fact that just now we have before us very many evidences that much that has been put forward in respect of Freemasonry is based on no accurate knowledge of the subject, has been formed with no proper "measuring rod" of the dimensions of the Masonic building, that in short our "Naometria" is neither very accurate nor very scientific. Many of us form systems, and then invent theories; many of us propound certain notions of our own, and then give them the name of the wisdom of the past. And hence practically our public teachings becomes an imposition, and we imposters Masonically. That is to say, we ventilate opinions whose bearings we have not ourselves realized. We assert conclusions of our own, which we submit as "dogmata," and with regard to abstract truth per se; we make the subjective sentiment of the moment, a bone of contention or a test of orthodoxy.—*London Freeman.*

Mark Masonry under the English constitution and that under the Scotch are two very different things. In the former the ritual is complete with music lectures &c., making a solemn impression on the candidate. Whereas the Scotch Mark is only a side degree of the R. A., and the utmost that a candidate can learn is the bare secrets of the degree. While English Mark Lodges admit Scotch M. M's as visitors, the latter do not admit the former. Consequently the Scotch Mark Masters are quitting their own and joining the English Lodges.—[Masonic Record of Western India.]

**PEN AND SCISSORS.**

- .... Niagara is deserted.
  - .... Beware of unseasonable fruit.
  - .... Caterpillars are doing damage in Alabama.
  - .... A snow storm in the Sierra Nevada mountains July 7.
  - .... An Indiana farmer brags about clover 66 inches high.
  - .... Plato was a wise man, but he didn't know how to pronounce S-i-o-u-x.
  - .... A summery process—Interviewing the thermometer.
  - .... Half of New York's population sleep on roofs.
  - .... A New Hampshire horse committed suicide.
  - .... The grape crop in Vigo county, Ind., this year will be immense.
  - .... An ass that carries you is better than a horse that throws you off.
  - .... All the apple orchards near Lowell Ind., are dying. Some new insects stings them to death.
  - .... A resident of Manchester, Iowa, killed seven skunks the other day. He has smelled something ever since.
  - .... A Connecticut man has buried four wives within three years. The reason of this was that they died.
  - .... The prisoners in the pittsburg penitentiary are allowed to subscribe for newspapers and periodicals.
  - .... A woman was the first person to vote at a school election in Minneapolis, Minn., on the 4th inst.
  - .... Australian dogs have no bark, and half the fun of tying tin cans to their tails is thus lost.
  - .... Mrs. Swisshelm writes that in Germany it is the rule for gentlemen to bow first in the matter of recognition.
  - .... Alexandria, Va., has a man who has obtained twenty-seven patents on his own inventions.
  - .... The flies are so numerous at San Antonio Texas, as to constitute a perfect plague.
  - .... The young man who wants a light paying position, should rent himself for a lamp post.
  - .... Charles Kean said a bad horse was like a poor play; it can't run and won't draw.
  - .... The sweetest mouth in the world is the one that says civil things pleasantly and talks no scandal.
  - .... The act of the Legislature making the stealing of a hog grand larceny, has added at least 35 per cent, to the Alabama hog crop.
  - .... It cost only \$147 the last year to keep the eight miles of water pipe in Bay City, Mich., in repair. They use wooden pipe there.
  - .... The remains of several ancient elk were found in Barry county, Mich. Some of the antlers were six feet long and heavily pronged.
  - .... There are 47,000,000 pins made in this country daily, and nobody should complain because a Connecticut boy swallowed 156.
  - .... Mile Marguerite Seivel, who arrived in New York a few days ago, has a pure tenor voice which has been highly cultivated by Waukel, of Paris.
  - .... A narrow ridge of gold quartz, 30 miles long has been discovered in New South Wales. It contains an enormous percentage of gold.
  - .... In Elbert county, Ga., Mr. Enoch Bell, while shoeing a horse under a tree, in front of his shop, one day last week, was struck by lightning and instantly killed. The horse was also killed.
  - .... It is the young man who inveighs the the loudest against the feminine love for dress who can stand before a glass for the longest time patiently struggling to make the central part of his hair a work of art.
  - .... A boys' newspaper in Indianapolis is ten cents a year, and "anybody sending three names and thirty cents will receive a set of jackstones."
  - .... It is given on the authority of a New Orleans paper that there is in that city a hog with his ears so far back he cannot hear himself sneeze.
  - .... In the case of Ah Che, sentenced to the New York Bridewell for investigating the interior of Char Lee with a knife, the Judge's remarks were translated, with singular propriety by Sing Ho.
- It is no wonder that Masonic institutions are thought so much of in England where at one festival over \$45,000 can be raised in aid of aged Freemasons and widows of Freemasons.