



Charity.

Where the sparkling jewels glitter,
Where the tiny warblers twitter,
Where the dancing ripples play,
Bends an angel so to her way.

Where the lowly peasant dwells,
Where the swain his story tells,
Where fair virtue's beauties ray,
Oft the angel bends her way.

Fair is she though bright and fair,
Golden beams deck her hair,
Gentle is her eye of blue,
Shall I speak her name to you?

Pearly tears for others' woe,
O'er the brow of suffering flow,
Smiles of joy for others' mirth,
E'en she brings to dreary earth.

Softly seraphs hush her name,
Gently poets sing her fame,
'Tis that golden word we love,
Charity, from realms above.

Misrepresentation.

It is unfortunate for the Order of Knights Templar that improper materials sometimes get their names upon the rolls of Commanderies. We say unfortunate, not because it can be expected that our Order can escape the difficulty, or that it is more pure than other organizations, but because attention on the part of the public is more pointedly directed toward it; and because of that fact, more injury is done to the Order by a seeming tolerance of such improper material. Every effort, morally and legally, that will help to avoid this apparent antagonism, is constantly put forth by the several Commands, yet these efforts fall far short of correcting the evil or relieving the embarrassment that all suffer under the allegation. There are many would-be Knights who to-day are paying the penalty of their misdeeds, though they still represent themselves to be Knights Templar in good standing, and impose upon Commands at a distance with their leoprous persons. We know of several instances of this character, and notwithstanding the care and precaution we have taken to acquaint the Templar organizations of the same, we hear frequently of a visit by them to a Commandery or public entertainment given by a Commandery assuming the role of a Knight in full sympathy with the Order.

It was but a short time ago a certain suspended Knight of a Command in this city appeared in full feather at a conclave of a Commandery in the city of Washington, D. C.; another one at a reception in Brooklyn; still another suffering himself to be introduced as one free from all restraint, and entitled to be respected and known as a Knight of undoubted standing. It is true, there may be some fault in this matter directly chargeable to the Command that disciplines, from the fact that they too often forget the plainest duty in their actions—viz: proper notification of their action to their companions in arms throughout the land. We hope, for the cause of chivalry, and for

the benefit of a common interest in the preservation of a good name in and out of the several asylums of the Union, that the Grand Encampment, at its next triennial conclave, will adopt some measure whereby information of expulsions and suspensions can be sent to every Command throughout the United States within six weeks. If this labor can be accomplished, much of the injurious character that now attaches itself to our Order, from misrepresentation by men who have no moral or legal claim to Templar courtesy or hospitality, will be avoided, while the true character of the miscreants that practice the several kinds of impositions alluded to will certainly be known to all. To Posts—March—*N. Y. Dispatch.*

Judge Mildly.

A Freemason ought to be governed by generous impulses, and judge mildly of the faults of his brother, and by gentle measures endeavor to inspire the erring with noble and just sentiments. A Freemason ought not upon any account to speak disrespectfully of his brother in his absence, no matter what the fault may be, or the grievance. It is unworthy at all times to speak evil of the absent; no generous mind will be guilty of any base act, and no one who has bowed at our mystic altars, who appreciates his obligations, and the honor of his connection with the institution, will so far forget himself as to speak in detriment to the character of another, who has also knelt at the shrine of Freemasonry.

It is not always that those are in the wrong whom we suppose so, and none but a higher power, can know the struggles the weak and erring may have, in combating circumstances and inclinations which impel them to err. There may be more in the weak restraining their desires, the man of strong passions in fighting against indulgence, the hungered in abstaining from appropriating the goods of others, than in large contributions of the wealthy for benevolent purposes. The man whose means place him above the temptation of want, whose education and affinities prevent him from associating with the depraved or those whose will and determination are sufficiently strong to hold their passions in subjection, may never know, may never be able to appreciate the mental and moral struggles of those differently organized or circumstanced.

The poor brother unable to pay his lodge dues, to pay small debts, incurred perhaps to sustain life, to pay even his subscription, may possess a noble spirit, and be true and honest before God and angels. Man is scarcely competent to judge his fellow man, because he is unable to fathom the secret arcana of motives and upward impulses which prompt him to act. We do not speak of the open violation of law, those who set at defiance the rights and obligations of man and society; for such are not, cannot be Freemasons. But as Masons are only men, and no one ever entered the portals of Masonry without having one friend, one guide, and therefore must have possessed some good traits, let us at least be merciful in our judgment; if misfortune has robbed such a one, the humblest of us, of his wealth, and he is reduced to poverty and want, or if unable to resist temptations, against which he may long and ardently have struggled, he finally was overcome and yielded, let our judgment be tempered

with mercy; do not scorn him, do not spurn him from society, do not crush him so that he may not rise again.

Masonry is charity, heaven born and sympathizing charity, and the nobles and most acceptable of its duties, those which are rewarded with the highest merit in the court of angels and seraphs, are the kind word spoken, the gentle admonition and good counsel, timely aid, and the ennobling inspiration to elevate, improve, and arouse the drooping energies of the lowly and fallen—*Canadian Masonic News.*

An Incident of the War.

The Woodstock (Va.) *Herald* recently announced that John Hoffman of Warren county, found during the latter part of January, while hunting on top of Massanuttan mountain, at the point or knob overlooking Strasburg near the site of the signal station, a fine double case gold watch and chain, which it is supposed was lost during the war. In the year 1864 a detachment of Federal soldiers attacked a part of the Confederate signal corps and drove them down the mountain killing some and capturing others. The Hagerstown (Md.) *Twice-a-week* notices the finding of the watch, and adds:

"The writer of the following lines had charge of that signal station on that memorable day in the year 1864. There were about four of us and when the boys in blue, seventy-five in number, made their appearance we deemed discretion the better part of valor and retreated in the style of General Banks about that time, in 'good order,' but somewhat precipitous. Down we sailed from the top of 'Strasburg point,' in most beautiful time, but at the foot we rallied, being reinforced by about seventy-five sharpshooters of old Jubal Early's command, when we retraced our steps, dislodged the enemy and recaptured our signal station. Now, shortly after taking possession of the post we discovered the body of an officer, a captain of the federal force, a few yards down from the point, among the rocks, with his neck broken. He was not shot, but from his position, he evidently fell in endeavoring to get up the side, or rather end of the mountain. From the side coat pocket of this officer the writer hereof took an envelope in which was a photograph, the envelope being addressed 'Capt. A. N. Pritchard, member General Court Marshal, Cumberland, Md.' That watch, we have no doubt, belonged to the unfortunate officer. Where he was from we have never learned, but probably this article may fall under the eye of some one who knew the gallant captain, for it was a gallant act to lead seventy-five men to the top of an almost perpendicular mountain peak in the face of the enemy and the enemy's country."

English and American Masonry.

The acknowledgement of superiority from one nation to another is so rare that when it occurs, it is worthy special note. In England, where it might be least expected, has such an acknowledgement been made to this country. But it came not from official or trade circles, neither from fashionable society, but from that circle of true and sincere brothers, who, in their fraternity know no nation, but whose relations are world-wide and unfettered by other bonds, the Freemason. Throughout the British Isles they acknowledge that American Freemasonry in the sincere and disciplinary way in which they conduct their institutions are the admiration of the world. They admit that had the extension of the system and

its adaption to the growing intelligence of the people have encouraged as here, their Lodges would have multiplied tenfold, and been much more efficient. They admit that American Lodges, compared with population are more abundant and are more productive of good results than in any other nation on the face of the earth. They are more instinct with life, soul and growth. From a London correspondent we quote:

"Our brethren in the United States are intelligent, progressive and enterprising people. As their system is arranged—which is greatly superior to ours—every brother may entertain a hope of becoming a ruler of the craft, and a Master in Israel by his own meritorious exertions. The standing rule of ancient Masonry that all preferment is to be founded on real worth and personal merit, and that one, too, should be a lover of the liberal arts and sciences, has sunk into their convictions. The Grand Master and his officers are changed annually, and thus, these important posts become accessible to a succession of industrious and worthy brothers who have given proof of the excellence of the art of application, zeal and talent. This facility of promotion excites a spirit of friendly emulation. Their system is to improve the work, and not to thirst for fees. They strive to carry out, with the most beneficial effect, the best interests of the order. 'They waste no time in useless talking. They act decisively and promptly. Their debates on all speculative questions are left to the several committees, each of which has its own peculiar department. The Grand Lodges have only to determine on their reports, which are usually found to be drawn up with so much judgement and discretion as not to be susceptible of any hostile opinion."

"Why do the brothers of the United States work better than ourselves?" asks one.

"For this reason," is the reply; "the Grand Lodges emulate the glory of rendering the practice of Masonry worthy the patronage of serious and scientific men. They have a correct method of lecturing. Rituals are drawn up, examined by special committee, and published under sanction; and lecturers are nominated to visit the several private Lodges under each jurisdiction for the purpose of preserving the strictest uniformity of rites, ceremonies and modes of working."

"Their Grand Lodges encourage the dissemination from the press of the general philosophy of the craft, provided the recondite secrets are not profaned. Innovations can not be made in certain ancient landmarks, because the Grand Lodges of so many States form a salutary check upon each other. Formal treatises, periodical works and prize essays abound in every State, in which the general principles of Masonry are embodied and unfolded. Thus it becomes an accessible pursuit, and, in common with all the sciences, sustains a rank commensurate with the real value, even among those who are not participants."

There is now much talk in England about reform in Masonry, in accordance with a general desire for a uniform working system, for a purification of the system without involving the fundamental law, which prohibited any subsequent alteration. The old landmarks are not quite suited to this educated age, and whatever opposes uniform progression in art or science must be overthrown. Hence the demand for some change to meet the improved system of education and a higher state of the intellect.—*Columbia (Pa.) Courier.*