

some useful calling or occupation, remembering that the carpenter at his bench, or the matron at her loom, is as honorable in the sight of God and true society as any who bear the insignia of the most esteemed professions.

Along the Highway of Masonry.

Among the many organizations in the world that have been instituted among men, there is not one in which the line of conduct of the member is more clearly defined than in the Fraternity of Free and Accepted Masons. There is none in which the member is bound by stronger obligations to pursue a steady course in the discharge of his duties as such, and to practice the precepts so prominently set up to teach him the way wherein he should walk. The highway of Masonry is not obscure with devious windings, a trail that can be followed only by carefully watching the marks left by those who have gone that way before, but a broad open road, through an open country, which may be easily followed by any one when once fairly started on his mystic journey. At every turn and cross road has been placed a finger post, upon which, in language intelligible to every well informed Mason, he finds all needed instructions to enable him to travel in confidence, and in the full enjoyment of all his rights and privileges among his fellow travelers.

With a line of conduct so clearly defined, with obligations so strong to discharge every known duty, and with an open road before them so plain that none need go astray, it might be expected that there would be unanimity of thought and action among all Masons in their intercourse with each other, and especially that all would unite in preserving the Landmarks, and in upholding the principles and teachings of Masonry. It is, however, a fact much to be regretted that such is not the case. Instead of being thus united as one man, we find Masons often divided in opinions and in their course of action. If all were actuated by an earnest desire to promote the best interests of the Order, such would not be the case, for then we would find them acting more in harmony with each other.

While we believe that a very large proportion of Masons are honest in all that they say and do, it is evident that some are not, and that they are only seeking to promote their own individual interests in remaining members of the Order. They travel along in the good company of their more worthy Brethren, with a feigned zeal well calculated to mislead them in regard to their true character; and for a time, perhaps succeed in pulling the wool over their eyes to the extent of securing for themselves the advantage of high official positions, which place them before the world as recognized, honored leaders, enjoying the full confidence of the Fraternity. Not having the true spirit of Masonry in them, we often find them opposed to measures that would be of undoubted benefit to the Craft or advocating others that would work to its injury; when the one would interfere with some pet scheme of their own, or the other gratify the longings of a selfish ambition. They remain obedient to Masonic law so far as to protect themselves from charges for un-Masonic conduct, but where there is no fear of a penalty to restrain them, they set it at defiance upon the slightest provocation. Thus they travel on, until

their cupidity is discovered, and they are made to fall back to the rear, where they generally follow in forced submission until all hope of regaining their lost position has passed away, when at the first cross-road they desert from the ranks, and strike out for the camp of non-affiliates, enlist under their banner, upon which is inscribed one significant word—*Deserters*.

There is another class of Masons, often found upon the highway of Masonry, who are active and officious, apparently well-meaning, and would do what is right if they only knew how; but who never make an effort to gain the information to qualify themselves to act until the very moment when action becomes necessary. They pass the finger posts without observing the instructions upon them, and then halt the procession while they discuss the question whether they are on the right road or not.

Without the means at hand to arrive at a conclusion, such discussions are worse than useless, for they consume valuable time, and still do not develop the desired information. Finally they move on, and to their mortification, find at last that they made a great mistake. One bright Mason is worth more to a Lodge than a score of such members.

Another class of masons, and we are sorry to say they are exceedingly numerous, are no better informed than those last described, and are this much worse that they don't seem to care whether they are right or wrong, they vote "hit or miss" on all questions, with a *song froid* that would have astonished King Solomon himself. Now we do really believe that they desire to do right, but are too indolent to make even an effort to find out whether they are or not. Perhaps they are not as much to blame as those who made them Masons.

There are other classes of Masons that we might mention in this connection but we will let them rest until some future time. We do not expect much benefit from an article like this, for those for whom it is designed are seldom among those who read a Masonic journal. It is however the duty of all good Masons to make an effort to correct existing evils, and we have called the attention of our readers to a few such hoping that they will endeavor, so far as lies in their power, to aid in bringing about a reformation among the classes we have named. By so doing they will not only benefit the parties themselves, but add to the happiness of the whole Fraternity.—*Masonic Advocate*.

Preserve the Landmarks.

In nothing are the beauties of Freemasonry more apparent than the tenacity with which its devotees adhere to the preservation of the ancient landmarks. It is almost with dread that every true Mason hears the word "innovation" mentioned, since it has done so much to injure the Order and give its enemies the advantage. Freemasonry cannot be in unison with any system that is antagonistic to its principles; hence, the promiscuous banding of the sexes together under the delusive notion that they are Masons, is utterly and wholly inadmissible in a Masonic sense. To establish a so-called Masonic body under the system of "Adoptive Masonry" is down right heresy, and naturally subjects its promoters to the imputation of being influenced by improper motives, for what other than

an unworthy object could any one have in falsifying the character of the institution to which he belongs; Masons can have no feelings in common with those who seek to make their Order subservient to personal ends, or who give "aid and comfort" to what are known as 's de degrees' in which men and women become participants. There is no affinity between the real and the fictitious, any more than there is anything tangible in what is contrary to the principles of true Masonry. Such bodies as the Eastern Star, Queen of Sheba and lodges of Knights of doubtful existence, which have no connection with symbolic Masonry as handed down and practiced from the earliest ages, are unreal, and should receive no countenance from the true fraternity. It is to be regretted, however, that some Masonic journals argue in favor of the institution of "Adoptive Masonry," and even hold that it is in consonance with the principles of the Order. How any Masonic journal can do so, and still believe that it advocates the preservation of the ancient landmarks, surprises us not a little. With the Constitutions of the Grand Lodges before them, all of which in effect declare "the ancient landmarks of the Order are to be carefully preserved," and that "the Lodges must work according to the landmarks of the Fraternity," we cannot see the consistency of favoring adoptive Masonry.

Among our neighbors this androgynous Masonry has made greater progress than could have been anticipated; but we verily believe it would not have succeeded so well as it has done, if it had been frowned down as it ought to have been, by the united voice of the Masonic press. There can be little doubt that the encouragement given to the illegal so-called Masonic bodies in the United States, has had a great effect in strengthening Anti-Masonry there. It is time that the Masonic press united on the subject and came out boldly in defence of the maintenance of the principles of the Order they profess to support. It will not do to tamper with spurious Masonry when it is so desirable to stamp out everything in the form of a sham; and we feel persuaded it should be the aim and object of all good and true Masons to discountenance the organization of all bodies of the character alluded to.—*Hamilton Ont. Craftsman*.

"Cleanliness is Next to Godliness."

It does not matter as to the source from whence this old proverb is derived,—it states an important truth, the force and bearing of which apply to many departments of life. Just now our thought would direct its application to the halls and rooms made use of by the Craft, over the entrance to some of which apartments we could desire this motto to be conspicuously inscribed. If there is anything depressing and demoralizing, it is to enter a Lodge room where the air is close and vile; where a heavy coating of dust rests on seats and furniture; where discolored walls and carpet meet the eye unpleasantly, and huge spittoons scattered about the floor filled with exhausted tobacco quids and cigar stumps add to the general dismalness of the situation. Such a condition of things is both unseemly and repulsive. It detracts from the charm of a true Lodge; it puts the Institution at a disadvantage; work is done under difficulties; lessons and senti-

ments of the most exalted character fail to produce any deep impression, for the moral atmosphere of the place to some extent takes on the character of the surroundings, and when these matters are not properly attended to there is always a perceptible lack of interest and inspiration. If the Lodge room cannot be spacious or magnificent,—if its furniture and appointments needs must be humble and inexpensive, the place may yet be attractive by the care and neatness that shall be discernible in all its arrangements. Let it at least be made clean and wholesome as any lady's parlor, whatever shall be lacking in the furniture or equipments. Remember the proverb, "Cleanliness is next to Godliness."—*Freemasons' Repository*.

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