

The whiskey of one hundred years ago must have been less intoxicating than is the make of our time, or the offence known as to be "disguised in liquor" must have embraced only flagrant breaches of decorum, for notwithstanding the stringent rules governing the offence but few finings are recorded. It should not be supposed, however, that the early patrons of the "goat" devoted their attention to nothing else than refreshment. These simple annals of fraternal unity contain many unostentatious references to the distribution of charity to brethren and widows and orphans of brethren in the hour of their need, and as this, the benevolent feature of the Order, has grown as the Masonic body has extended, and strengthened with its strength, it is not difficult to account for the permanence and progress of the institution not only in Hamilton, but in Ontario, and indeed in every quarter of the globe.—*Hamilton Times*.

THE GRAND LODGE OF SPAIN.

As showing how foreign Grand Lodges perform their duties, we avail ourselves of the following translations from the Spanish Masonic organ, the *Cadiz Masonico*, by Bro. Eli Broad, of Lodge Hiram, which will interest our readers:—

"The different divisions of Masonry into Ritual Orders are similar to the rivers that emanate from one great and inexhaustible spring. If in one flows the morality of Masonry, in the other are to be found the elevated principles of noble sentiments, and in another the philosophy handed down from past ages. These rivers flow on undisturbed, closing with its waters the wrongs of humanity, because the mission of all is the same; no antagonism exists, no rivalry is exhibited between them, and no pretention whatever is shown of the superiority of the one above the other, neither could run swifter by the diminution of the other, neither is more elevated, greater or notable than the other. All the Rituals and Degrees

that are pretended to be Masonic in their character and essence are animated by one great aim. All have the same elevated object. All who work to strengthen the bonds of the Masonic fraternity ought to insist on the observance of the obligations, the strict compliance with its teachings in all the relations of life, and the absolute right of all men to obey the dictates of his enlightened conscience in obedience to the divine laws of truth, justice, rectitude, and honor, to abandon vengeance, succour others with generosity, and live with virtue and decorum. No Ritual will permit that the Masonic title be denied him if imbued with the true principles of Freemasonry. He does his utmost to fulfil his duties as a Mason, and works faithfully under the proper form and Masonic methods to succeed in his aims."

A GOOD WORD FOR THE SHRINE.

It is plainly evident that the Mystic Shrine is ordained to be a factor in the body politic and civic. It has come to stay. Its hold upon the community is becoming stronger and more appreciated the older it grows. We can safely reiterate the saying of one high in Masonic walks: "It is the Great Evangelizer." It does not and never has claimed to be Masonic. The Order of the Mystic Shrine is an institution organized with an idea of socially bettering its membership—not in the sense of one of our down-East Masonic contemporaries—to the free use of the bowl convivial. It has done more to keep up enthusiasm and interest in all Masonic work during the past ten years of its existence than any other source for a century gone by. Go among its membership and whom do you find? The active workers, they who are ever at their posts in lodge, chapter, commandery and Scottish Rite. The steady work in these bodies would become monotonous without some side organization wherein the brethren could "break out" and enjoy themselves