

King James's version of the Bible, and of William Shakespeare, unchanged in all essentials, even down to the present day, while other languages, such as French and German, have suffered far more variation in the same length of time. If any well-read Mason will carefully examine the work as taught by the Temple School of Instruction, he cannot help being struck by the singular force and beauty of the language used. There is not one word too much, nor is there anything left out which should be there. The language is such as Goldsmith or Addison might have used, from the elegance and purity of its diction, though, perhaps, if tested by the petty standard of Hart's English Grammar, or some other such self-constituted authority, it might be found somewhat lacking.—*Bro. Edward Hurst Brown in: Keystone.*

THE SOCIAL FEATURES OF OUR ORDER

It is my deliberate conviction that the great cause of non-affiliation is the neglect of the social features of our Order by the lodges. These institutions are complex in their character. While upon the one hand their chief claim to the confidence of mankind is their beautiful "system of morality, veiled in allegory, and illustrated by symbols," upon the other hand we must remember that they are social brotherhoods. From all parts of the jurisdiction the complaint arises that the brothers take so little interest in the meetings of their lodges.

Many lodges decline, become dormant and die, because the monthly gatherings are not made more attractive. The repetition of the ritual, not always particularly well done, the reading of the minutes, the report of a few delinquents and a speedy adjournment, probably ought to be attractive enough to tempt brethren in the country to ride eight or ten miles to the lodge room, or members in town to forsake home, or club, or theatre, or rival attraction, but so weak is human nature, somehow it doesn't always do it.

Far be it from me to advise that the lodge room be made the scene of improper festivity, or to seek to engraft upon our Orders the features that have brought discredit upon the lodges elsewhere. I only recommend with all the earnestness in my power that a united effort be made to render the lodge meetings more attractive. An inexpensive dinner or supper

would be a pleasant addition in many instances. The stomach and not the heart is the real seat of affections. In country lodges, after the conclusion of the proceedings, an informal farmers' club and general discussion upon agricultural matters might well be held, and it would do no harm to have good men in the neighborhood, who were not members, to attend these. The result would be that most of them would soon be in the lodge.

In towns and villages a lecture or talk upon some topic of contemporary interest, a recitation, a song, or story, might well be given either in connection with or as a substitute for a supper. The amount of interest, amusement or instruction which may be dug out of the material of any fairly represented lodge would really surprise its own members.

If there be one noticeable want in the social system it is a want of proper relaxation and amusement; and so true is this that I am sure the recommendation just given will seem to many as a useless innovation upon the serious observance of fraternity, because even the capacity for social enjoyment in many has become atrophied and withered from lack of use.—*Exchange.*

We are extremely sorry to hear that some ten atheistic "brethren" in New Zealand have taken the extraordinary step of applying to the Grand Orient of France for a charter, alleging that the ceremonies and ritual of the English Order "bear great affinity with the old Jewish traditions, and that consequently free thought is excluded from the lodges." The petitioners allege that New Zealand is unoccupied territory. We distinctly affirm that it is not, and that no foreign power has a right to enter therein. Confusion will be worse confounded, and if persisted in there will be no alternative for the English, Scotch and Irish brethren but to form a Grand Lodge of New Zealand to keep out this spurious Masonry.—*South African Freemason.*

The *South African Freemason* of Nov. 27 says: "The information that we communicated last week as to the consent of the M.W.G.M. of England to warrant a Lodge in the Transvaal, has been hailed all over South Africa with the liveliest feelings of delight." We congratulate our far-away brethren (who are brought right unto us by the welcome medium of the *South African Freemason*) in securing the object so long and patiently sought after.