

globe, and there would appear little doubt that Napoleon was not only himself a Mason, but also that, without granting the Craft any formal sanction, he astutely made use of it as a means of creating and sustaining enthusiasm and loyalty towards his person. During the height of his power, Lodge orations degenerated into a slavish worship of the conqueror, and many Lodge meetings were held for no other purpose than that of celebrating the last new victory. On his fall, however, every effort was immediately made to cause the restored house of France to forget the former exuberant sympathy of French Freemasons with the Corsican Tyrant, as he was then denominated. The Lodges whose titles recalled in the least the Napoleonic legends or victories, either disappeared or made indecent haste to change their names. But it is not as regards Napoleon only that the student is struck with the truckling subservience of French Lodges to the government of the day, Loyalty to the powers that be is, of course, and rightly so, a Masonic virtue, but it need not develop into sickening adulation and hypocrisy. Napoleon died in 1821.

—*Bro. G. Wm. Speth.*

HOLINESS AND MASONRY.

The Methodists of Central New York held their convention recently in Syracuse for the promotion of scriptural holiness. Many people attended daily, and several prominent men from abroad were present, among others, Bishop Newman and Rev. Daniel Steele, of Boston, the first Chancellor of Syracuse University. One day's session was devoted to answering questions pertaining to sanctification. One of these was: "Can a man talk holiness and practice holiness and at the same time seek his own pleasure and go in fashionable society?"

Divine grace, the Chancellor said, is in no way antagonistic to the æsthetic nature of man. Our modern civilization is the product of Christianity and our æsthetic tastes have been developed

by civilization. There is no harm in loving beautiful pictures, but it is for each man to decide how much he will be justified in spending for pictures while Pagans are imploring Gospel aid. Divine grace does not require a man to wear square-toed boots when every one else is wearing round-toed boots. There is no harm in following an innocent fashion.

Among the other questions read was one which created quite a flutter in the congregation. The question was: "Can a man attain to entire sanctity and at the same time be an adhering Free Mason?"

Dr. Steele made a gesture of deprecation and surprise, and said he would make no reply to the question, but would tell a story.

"A number of years ago," said he, "when I was engaged in pastoral work, I preached a sermon the theme of which was Christian holiness. When I had concluded my service a man came to me with tears streaming down his face, and said: 'Doctor, I had that state once, but I lost it when I took the first degree in Freemasonry.'"

"I have nothing to say more than this. I expect to get to heaven without the aid of Freemasonry."

This view of the matter was received with evident relish by the brethren assembled.

DEGREES.

This word, which properly means "steps," from the Latin "gradus," refers to those distinctions in Masonry which are called grades, which term is in fact synonymous. The question of Masonic Degrees, is not an easy one to settle not so easy as some writers, at any rate, seem to think. The evidence on the subject is not to our mind conclusive, for many reasons, and it must still be left somewhat in suspense. The theory that our present degrees are the product of the 1717 Revival we cannot accept, though we are quite willing to admit that, owing to careless or incorrect nomenclature, it is not very