

had received a very similar intimation from the Grand Secretary of the Grand Lodge of England.

Bro. E. Saint said if the amendment were carried there was no one authorized or competent to correspond with the Grand Lodges at home on the subject, and no officer of the District Grand Lodges here could do so.

Bros. Sketheway, Hugh Fraser, G. C. Knight and Hocking supported the motion.

Bro. Saul Solomon said the Grand Lodges of Scotland and Ireland were formed without asking or getting the consent of the Grand Lodge of England.

Bro. Fred H. Wigg hoped they would all unite to make Freemasonry what it should be in South Australia by forming a Grand Lodge.

Bro. Addison having replied, a division was taken, resulting in 107 votes for the motion, and only 20 for the amendment.

Subsequently some of the twenty gave in their adhesion to the resolution.

Bro. J. G. Williamson then moved, "That those brethren now present undertake to use their best efforts to carry out the first resolution, and hereby form themselves into a Masonic Union for that purpose with power to add to their number."

Bro. J. Lee seconded, and the motion was carried.

An executive committee of five members from each constitution (15 in all, with power to add to their number), was then appointed to carry out the object. Votes of thanks to the chairman and to Bro. Addison closed a most successful meeting.—*South Australian Advertiser, August 1, 1883.*

UNWISE DIVERGENCIES.

Masonry has a strongly marked individuality of character. Its objects are clearly defined, and the proper course of its procedure is too plainly

indicated to be mistaken. It rests upon certain great principles of morality which are essential to its very existence, and it directs its disciples to a cultivation of those practical virtues that most adorn our humanity. The mission of Masonry is to make the higher nature of man supreme—to exalt his being in those graces and qualities by which he is most ennobled and blessed, and to stimulate him to the best order of service in behalf of those who may claim his sympathies and help.

The Masonic institution was established to do a work of instruction and character building. Its ministries in this direction have been bountiful and beneficent. It has not indeed reached the ideal accomplishment, but it has done something to instruct the minds and purify the affections of those who have been brought under its influence. Thus to the question proposed in one of the old manuscripts, whether Masons are better than other men, we have this appropriate answer given: "Some Masons are not so virtuous as some other men; but in general they are much better than they would have been if they had not been Masons."

The work of Masonry is first with the individual, in whom it would develop a broader, nobler and happier life. To this end its teachings, symbolism and fellowship have their primal and most direct adaptation, being well calculated to add to the mental and moral stock of life, while they furnish large satisfactions to the social nature. But the mission of Masonry extends to wider limits. It contributes to the prosperity of communities and States—to good order and the public welfare. When Washington was President of the United States, he received a complimentary address from the Master, Wardens and brethren of King David's Lodge, Newport, R. I., to which address he made this reply:—"Being persuaded that a just application of the principles on which the Masonic fratern-