

the true work of Masonic sympathy. To feel for each other here, to grieve with the calamities, to rejoice with the successes of humanity, to mourn over grievous wrong, and to uphold manfully the right, in season and out of season, never to desert a good cause, and ever to sympathize with all that is pure, and peaceable, and righteous, and of good repute, is the duty of every true Freemason. While then we all sympathize warmly with each other, and learn even to sympathize more and more with each other, let us never be ashamed boldly to discountenance vice and wrong, injustice and villany, under whatever names they may be cloaked among men, and let us, we repeat, have a fellow feeling from the bottom of our hearts, not only for our friend and our brother, but for everything here that lends dignity to virtue, and gives consistency to truth.—*London Freemason.*

PRAYER IN THE LODGE.

THE immemorial landmarks are silent upon the subject of prayer, hence to them we cannot appeal for light. No particular form of prayer was used in the lodge about 120 years ago, when the Grand Lodge of England decreed the use of Christian prayers; but as this regulation was local in its nature, binding only upon subordinates in allegiance to the English Grand Lodge, none can claim for it the sanctity that necessarily abides in a landmark. Masonry, in its original formation, bore no evidence of sectarianism—belief in God and a just reverence for Him as the source of all light and truth, was the only prerequisite exacted of its initiates, nor is more now demanded. The Jewish and Christian Mason alike claim to honor, reverence and obey Jehovah; each regards the prayer made to Him as just and proper. The Jewish brother worships God as a unity; the Christian Mason worships Him as a trinity. The latter, in praying through his Redeemer, thereby petitions, according to his theological views, the God of Abraham, Isaac and Jacob. When, therefore, a Christian brother is called upon in a lodge for prayer, he is privileged by our Ritualistic teaching to follow in the light of his own conscience; and if he invokes the blessing through his Redeemer, he thereby violates no landmark, nor does he infringe upon any of the vital principles of our Order.—*Courant.*

THE oldest authentic Masonic portrait in the world—that of Bro. Sir Walter Hawksworth, Knight and Baronet, who was "President" of the Lodge of York, England, in A. D. 1713—one hundred and sixty-two years ago, now adorns the York Lodge.

The house still exists at Stonegate, England—the Starr Inn—in which Francis Drake, M. D., F. R. S., a celebrated Antiquarian and Historian of York, was initiated, at a private Lodge, on September 6, 1725, nearly one hundred and fifty years ago.

THE Grand Orient of Portugal has forty-eight Lodges affiliated with it, some of which are located in Portugal and others in Spain.

THE FREEMASONS.

SAYS the New York *Herald*: Men may differ as to the propriety of secret societies whose aims are not known; but the Freemasons are too ancient an Order for any intelligent man to distrust its objects. It would seem to derive its power from the love of mystery, which has a strange attraction for human hearts; but even those who regard its ritual as a mummery cannot, with any show of reason, impeach its moral aims. A majority of our most illustrious statesmen, including Washington, have been Freemasons, and an institution in which he held high rank might be safely accepted on trust as not inconsistent with sound morals, ardent patriotism, or religious duty. It is simply one of the many forms in which the social instinct of men seeks indulgence, and is only a little more select and exclusive than modern clubs. Club life is almost purely social, even in clubs which are organized with ostensible political purpose.

The Masonic institution, while it affords equal gratification to the social feelings, would seem to cherish higher moral ends than modern clubs. While its rules exclude political and sectarian objects, its members are bound to one another by obligations of benevolence which have no place in clubs. The members of a club owe each other nothing but mutual courtesy at their habitual place of meeting, but the members of the Masonic fraternity bind themselves to assist brothers in distress, even though they may never have had any previous acquaintance with them. The ceremonies of initiation, and the mystery in which they veil their proceedings, are merely an extension of the exclusiveness and the self-protection against the intruding strangers which are the ordinary practice of clubs, with the added attraction of mystery. Too many of our most honored citizens have always belonged to this ancient Order for any reasonable man to regard it with suspicion.