

their views are dispassionate, while their energy is determined; and that the will guided by the principles so well laid down by a statesman of mingled eminence in recently addressing his constituents—"Reform, to be efficient, must partake of the nature of conservatism while conservatism to be practical must partake of the nature of reform."—*London Freemason's Magazine*.

THE PRACTICAL OF MASONRY.

It has been the great error of all Institutions, in all ages of the world, to adhere to the mere formula, or external, to the almost entire neglect of the spiritual teaching; and in too many instances the mere form and ceremony have been regarded as the actual, or ultimate, when in truth, they should only be regarded as the means of enabling us to accomplish the noble purpose we should ever have in view. And we are sometimes constrained to the belief that, as Masons, we are apt to be more solicitous for the ceremonial than for the true moral teaching. But, while we should not in the least deviate from ancient landmarks of our ritual, nor regard it as the Alpha Omega, yet we should keep constantly in view the fundamental truth—that the symbols are only beneficial to the extent that they enforce moral principles and produce true moral actions. So far as Masonry produces these results upon the conduct of its members, it is to be regarded as beneficial; and thus only will its influence be felt and principles acknowledged, as tending to produce a higher standard of morality. Let us keep this thought prominently in view, and remember the beautiful lesson inculcated and taught by the Pot of Incense, "emblematical of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent love, so should our hearts ever only glow with gratitude to the beneficent Author of our existence, for the manifold blessings and comforts we enjoy." How beautiful and suggestive is this emblem, and how significant the application! A pure heart, purged from all wrong, cleansed and purified by the influence of the Spirit of God, imbued and filled with love to Him, and love to man, in harmony with the moral law. To attain this standard, is, indeed, worthy of our efforts as Masons, and to attain it should be our highest aim. And while we are constantly enforcing these doctrines within the Lodge, let us endeavour to apply them to our lives, "that the honour, glory, and reputation of the Institution may be firmly established, and the world at large convinced of its good effects." And here let me briefly call attention to a practice that is too frequently indulged in by members of the Craft—one which should not be justified by any well-informed Brother; for it is inconsistent with every principle of our Order; holding, as we ever should, in deep reverence the name and attributes of the Deity, we should remember "never to mention His name but with that reverential awe due from the creature to his Creator." When we hear a Brother Mason irreverently or profanely use the name of God, we fear that he has not carefully directed his attention to the plain yet expressive language of our ritual; for here, it would seem that the moral taught is sufficiently elevated to attract the attention, and demand the acceptance and esteem, of all. Let those of us who are addicted to this habit, whether acquired by custom or otherwise, reflect and judge if it be consistent or accords with the moral principles as laid down in the Ancient Charges; or landmarks of Freemasonry, and that higher standard of moral action which we regard as the great light of Masonry the Holy Scriptures, when declare, "Thou shalt not take the name of the Lord thy God in vain."—*New York Masonic Messenger*.

COLORS.—The masonic colors, like those used in the Jewish tabernacle, are intended to represent the four elements. The white typifies the earth, the sea represented by the purple, the sky-blue is an emblem of the air, and the crimson of fire.

HOLLAND.

A recent letter from the Hague, says:—"The Freemasons of Holland have celebrated their one hundredth anniversary at this place, under the presidency of their G. M., his Royal Highness Prince Frederic of the Netherlands. Four hundred Brothers sat down to a magnificent repast in the great hall of the Lodge, a building erected in 1816 by Prince Frederic, at an expense of £10,000, and rented by the brethren. Delegates attended on the part of the Freemasons of England, and France, and Russia, and several other states. On the health of the Prince President being proposed, a silver crown of exquisite workmanship was presented to his Royal Highness, who, in responding to the toast, pulled from his pocket the fifty-decs of the Freemasons' Hall above alluded to, and, handing them to the Treasurer, begged the associated Brethren to accept at his hands that magnificent building as a centenary gift. Not an individual in the hall had been apprised of his Royal Highness's intention, so that this magnificent act excited as much surprise as enthusiasm. It may be observed that Prince Frederic of the Netherlands is the second son of the late King William of Holland, and is one of the wealthiest men, if not the wealthiest man, in the Netherlands. He never interferes in political matters, having been slighted by certain diplomats in 1815 when he at once and for ever withdrew from state business. He is a man of simple but refined tastes, affable and courteous in demeanour, and respected by all."—*London Masonic Magazine*.

BIGOTRY.—There are some bigots in their opinions against Freemasonry. It is, they cry, a bad thing—an unlawful thing—a sinful thing. Why? Because we deify a—adherer it! To pity such is no mean part of Christian love, since, I am persuaded, that even in good hearts the first emotions respecting them were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals or politics?—*Turner*.

CENTRE.—The labors of a Freemason must penetrate to the centre of the earth, and his spirit inquire into all the operations of nature, and either be able satisfactorily to explain or humbly admire them.

PERSECUTIONS OF THE FRATERNITY.—Profane history is one of black record of its cruelties and its crimes—and our fraternity has been doomed to have its tragic part in feeding the fires of the stake, and in agonizing beneath the tortures of the scaffold and the axe.

RESPECTABILITY.—In referring to the prosperous condition of the craft, and the accession which is daily making to its numbers, I would observe that the character of a Lodge does not depend upon the number but the respectability of its members. It is too often the case that a lodge manifests too great anxiety to swell its numbers, under the erroneous idea that number constitutes might. It should however be remembered that the race is not to the swift, nor the battle to the strong. So it is in Masonry—a lodge of a dozen men, of respectable standing in society, will exert more influence upon the community than five times the number of doubtful reputation. The latter will be greater in numerical strength, but the former in actual power.—*Tannahill*.

HARMONY.—Harmony is the chief support of every well regulated institution. Without it, the most extensive empires must decay; with it, the weakest nations may become powerful. The ancient philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life. And

thus it proves its celestial origin, by the heavenly influence it exerts on earth. Sallust represents the good king Mispisa as saying, that "by concord small things increase; by discord the greatest fall gradually into ruin." Let every Mason, anxious for the prosperity of his order, feel the truth of the maxim, and remember that for harmony should his lodge be opened—in harmony should it work—and with harmony be closed.—*Mackay's Lexicon*.

PRESTON.—It is not generally known that this distinguished masonic writer, who performed more service for Masonry than any man, since the days of King Solomon, was expelled in company with many other members of the Lodge of Antiquity in London, by the Grand Lodge of England in 5779, and remained out of the Order for eleven years, until reinstated by the same authority.

Anger may repay with you for an hour, but not repose with you for the night. The continuance of anger is hatred; the continuance of hatred becomes malice; that anger is not warrantable which has suffered the sun to set on it.

A GOOD WIFE.—In the eighty-fourth year of his age, Dr. Calvin Chapin wrote of his wife:—"My domestic enjoyments have been, perhaps, as near perfection as the human condition permits." "She made my home the pleasantest spot on earth for me." And now that she is gone, my worldly loss is perfect." How many a poor fellow would be saved from suicide, from the penitentiary, and the gallows, every year, had he been blessed with such a wife. "She made my home the pleasantest spot to me on earth." What a grand tribute to that woman's love, and piety, and common sense! Rather different was the testimony of an old man some three years ago, just before he was hung in the Tomb's yard of New York: "I didn't mean to kill my wife, but she was a very aggravating woman." Let each inquire, "Which wife am I?"—*Hull's Journal of health*.

Paradise was not so long ago as is sometimes thought. The garden of Eden is now spread out in the width of the world. Our homes are bowers in it; our roads are walks in it, and always within reach hang forbidden fruits, though now they are such as are often their own punishment in eating—apples of Sodom, golden in the rind and dust inside.—There is in the garden still the tree of the knowledge of good and evil, and this we may eat of now; for it is full grown, and the fruit of it is ripe.—*Keystone and Mirror*.

THE CANADIAN MASONIC PIONEER has made its first bow in our sanctum. Right heartily welcome art thou, O Pioneer! Let thy axe be sharp, for thou art sorely in need of it; but thou art in a good cause; and recollect, he who is faithful to the end shall have a crown of life. Dismounting from our high horse, we say soberly, the C. M. P. advocates the interests of the New Canadian Grand Lodge, is edited with ability, contains good articles, well printed on white paper, for one dollar a year, Montreal C. E. Let those who sympathize with the Canadians in their struggles for independence, give a helping hand.—*Masonic Messenger*.

THE POWER OF KINDNESS.—There is no human power equal to that of kindness. It is the all-subduing, all-saving and all-entrancing power that none would resist if they could. It disarms all other powers, and makes willing subjects of the most opposite characters—so sweet is to be moved by kind