

inction between Mason and profane, naturally conclude that the bond of brotherhood is of bad material and very slack-t-wisted, while the brother who anticipated different treatment becomes disgusted and silently drops out. I am thoroughly persuaded that if Masonry is to be respected and honored, and make headway in any community, the brethren outside of the Lodge-room and on all occasions should practice towards each other the principles they have been taught inside, so that the world may clearly understand that there is a bond between Masons that does not exist elsewhere. If this course of conduct was pursued by Masons on all occasions, I am persuaded that there would at once spring up such fraternal feelings as would result in a full and prompt attendance of the brethren, and a prompt payment of their dues, as well as force the respect that is due us from the world, and a desire on the part of the best material everywhere to come into our ranks."

The Grand Master of Louisiana is responsible for the following:—"The Worshipful Master of a Lodge says, 'at our last regular meeting neither myself nor the Senior Warden was present. The Junior Warden was there, and a few brothers, but not a quorum; consequently the Lodge was not opened. The Junior Warden called a meeting for a subsequent night and sent me word to be there. I came, and there was a full attendance of brethren, and among others was a fellow-craft, who desired to be raised to the degree of a Master Mason. I did not know that the candidate had neither been examined nor balloted for until I came to the lodge.' So the Worshipful Master said he was loth to proceed, but the brethren were all anxious to see the degree conferred; and he took the vote of the lodge as to whether he should proceed to ballot and confer the degree, and the vote was unanimous in favor thereof. So he proceeded to the work. He OBLIGATED

the candidate, and while doing so he thought he discovered he was intoxicated, and so stated to him; but he said no, and that he wanted to go through with it. So he carried him through the first portion of the second section of the degree, and when he came to invest him with the most important part of this sublime degree, he found him fast asleep, snoring a bass accompaniment to 'HARK FROM THE TOMB, A DOLEFUL SOUND.'" The Master further says: "I was so thoroughly disconcerted that I ordered him removed from the hall, and I closed the lodge and left in disgust." Now he asks the question: "What shall I do with him?" He has been obligated and carried through a portion of the third degree, but has not yet been "raised." Answer, "Do as the Catholics do--leave him in PURGATORY until he is sufficiently punished and purified to be a fit associate of the good and true."

Bro. Oliver S. Beers, of Alabama, thus speaks of the Grand Lodge of New Mexico:—"Stationed as she is on the confines of our South-western civilization, surrounded by the mongrel peoples of the once proud and ambitious, but now effete nation of (old) Mexico, or else subject to the contentions and irregularities of nomadic Indian tribes, whose restlessness and barbaric habits render them alike "uncertain and hard to please," and whose fierce war whoop, causing terror to the timid and admonishing the bravest hearts to caution and preparation for self-defence, follows so quickly upon the lull of periodic peace as to give little token of the war clouds which ever and anon sweep over her valleys with the force of mountain torrents. Here, standing as the advance guard of Anglo-Saxon civilization, resisting alike the terrors of savage foemen and the still more difficult, because insidious and degrading opposition of a mongrel race, it is, we repeat, gratifying in the extreme that to Masonry, through this pros-