

truth; and the banishment far from us of that barbarism which degrades, and that vandalism which destroys.

Surely Freemasonry is ever right, and never more attractive than when it takes part in similar efforts and labors, whose object is to extend the influence of religion amongst all classes; to link in cohesive bonds of amity and good-will the now surging waves of human life; to pave the way for a reign of kindly feelings and brotherly love amidst warring nationalities, and to repeat, once and again, the soothing strains of the sublimest hymn of all—Glory to God on high, and on earth peace, good-will towards all men.—*Freemason's Chronicle*.

MASONRY.

Without doubt Masonry is the most popular institution of the age. Certainly the statistics, according to our thinking, prove it so. If numbers are a correct criterion, then we might stop right here and say that we have already proved our argument. We question if there is another society so large numerically speaking, and this is what gives it standing and power. Masonry, too, has another ingredient that gives it even more popularity than the quality above mentioned, and that is its antiquity. Its origin dates so far back that it cannot be traced, and the man is yet to be found who can delve so deep into the pages of history as to inform who is the real founder and in what period he lived. Either one of the factors that we have mentioned is a sufficient guarantee of the popularity and stability of Masonry; but its system of moral philosophy ranks for the ascendancy, and gives us the true key. We cannot conceive a more beautiful arrangement by which men may worship, and at the same time render that homage that is due their fellow-men. We cannot live for ourselves even if we are so inclined. There is a certain degree of dependency that surrounds

us, and we cannot throw it off even if we enjoy affluence in the superlative. Masonry teaches men how to live and how to act, and if by any means we could throw very much more of the good influence of its teachings into the daily routine of life we feel that society would be far better for it.

This is our conception of Masonry. We believe that it is destined for a far higher purpose than is now conceived. To accomplish this its votaries must take a more sacred view of it. They must be better Masons in all respects, and this will develop the real object and purpose of Masonry.—*New Zealand Journal*.

DIDN'T KNOW HIRAM.

A doctor who moved from Canada to a town in Michigan where Masonry was very popular, said to some of the members that he was a Mason, but never visiting the lodge, they expressed doubts as to his being a Mason.

One day an Irishman who was not a member of the Prohibition party, met this doctor in a hotel, where they were taking a social drink. Says he, "Doctor, they tell me you came from the same town I did in Canada; how long did you live there?"

"All my life."

"Was well acquainted, I suppose?"

"Yes, knew everybody."

"Did you know one Hiram Abiff?"

"Hiram Abiff? Hiram Abiff? I knew lots of Abiffs, but I have no recollection of ever meeting Hiram."

—*Loomis' Musical Journal*.

Good enough, but Canadian Masons are not generally so green.

THE "DON JUAN"—Sir John, who founded the excellent Spanish Masonic journal, *La Acacia*, of Buenos Ayres, Argentine Republic, South America, was Juan Alejandra MacLean. The Scottish Highlander looks well as a Spanish noble.