

non-Masons a very great laxity indeed prevails on this head. The curiosity of the latter seems only to be equalled by the vulgar eagerness of the former. New Lodges are formed, and "Poppleton," a young and rising Mason, thinks it well to increase his mother Lodge, and so he discourses on Masonry "gushingly" before non-Masons, until a succession of eager youths, induced by his eloquent description, and emphatic assurances, and savory promises, enter into Freemasonry without much, if any, consideration, of whom a proportion is always disappointed, when the real and actual are found not to correspond with the ideal and ecstatic. We always deeply regret to hear, for instance, such a speech as this this, "I was induced to enter Freemasonry by what Poppleton said to me," &c., &c., inasmuch as such a confession militates entirely with every ancient profession, every wise practice of our generally cautious confraternity. And, therefore, for fear of increased or increasing laxity in this respect, so prejudicial to the best interests of our Order, we think it well to say a few words to-day. Caution is incumbent on all Freemasons in respect of those they recommend as candidates for Freemasonry. It is not every one who professes a wish to become a Mason who is therefore at once to be admitted. We should always carefully consider if he be, to use well-known expressions just now, of a "good sort," in "good form," of the "stuff" likely to make a good Mason. The "Drones" are very many in our great Masonic hive, will he be a "Bee?" The dullards are numerous, will he be a "bright Mason?"

The adepts in the mysteries of the high grade of the "Knife and Fork" are abounding, will he be among those to whom Freemasonry is something better, higher, truer, more enduring, than a convivial gathering, a benefit order, a goose club? Should we like to introduce the new member

to our friends and families? or would we freely consort with him out of the Lodge? Unless we can safely answer these questions in the affirmative we have no right, it seems to us, to introduce or to admit a new member into our little fraternal circle, the Lodge. The time has passed, happily, when the old view can any longer prevail, that "as long as a man could pay the fees and his subscription," that was all that we need "enquire about." Much of the present weakness of Freemasonry, such as it is, prevails from want of caution in admitting new members, and the forgetfulness of many of our good brethren of their responsibility in this respect. All elements in a Lodge which are neither congruous nor compatible with our system or our teaching must lead to demoralization and discord, and we know of no more uncomfortable or unhappy state of things, than when a Lodge is composed of heterogeneous materials for it is sure to break up either into sections and factions, or to degenerate into a debating club or a "caucus." We speak these words in all kindness and fraternal good will, and with some little experience, and trust they will be well taken by all those whom they may in any way concern.—*London Freemason.*

The Freemason's Secret.

There is a story told about a Scotch Freemason who once upon a time betrayed the "secrets" of the craft. The "gude" man was blessed with a better-half, who was blessed in her turn—cursed, he probably thought—with more than an average share of the curiosity of her sex. The universal inquisitiveness in her case took the form of a burning thirst to learn the mysteries of the brotherhood, of which her lord and master was a member; and night nor day did this unfortunate Mason enjoy a rest from his helpmate's importunities. A man and his wife were one flesh, quoth