

masonry, the advocates of which appear to vie with each other in offering inducements to attract new members. We have before us an instance in the "Chosen Friends," a "Fraternal Society, 30,000 strong," which is being advertised in some of the American papers as "organised on the basis of Masonry and Oddfellowship." Really, we are inclined to think that Free and Accepted Masonry is not only old in point of age, but is also old-fashioned in the way its affairs are conducted, when we read of the benefits this new society is able to offer its members; but we will let our readers judge for themselves. This imitation of Freemasonry offers "3,000 dollars secured! A safe investment for merchants, professional men, clerks, employers, and employees, as soon as a person becomes a Chosen Friend." This sum, says the advertisement, being "as securely invested as if it was in a Trust Company." What do English craftsmen think of this? Is it desirable, in face of such counter-attractions, to continue Freemasonry as a non-benefit society? Is it not rather desirable that we should discover on what basis these "Chosen Friends" work, and inaugurate a similar system among Freemasons, to entitle each member to "3,000 dollars, as securely invested as if in a Trust Company?" Are we acting up to the principles of Freemasonry, if we allow such an opportunity of benefiting our fellow-creatures—and ourselves—to pass? If a comparatively new society, only 30,000 strong, can offer 3,000 dollars fully secured to each of its members, how much could Freemasonry offer, with its hundreds of years' existence, and its branches spread over the four quarters of the globe? We almost imagine ourselves rich; all we want to know is, how is it done? Must we become a "Chosen Friend" to find out, and if so, where shall we find the nearest "Council?"

Do such imitations as this have any effect on Freemasonry?—is a question which might naturally be

put by any one reading of this scheme—and in reply, we would say, yes. The effect may be very insignificant, but it is doubtless existent. Just as surely as there are fools in the world to be caught by such absurd promises, so are there men who will believe that such societies as the one referred to, are "organised on the basis of Masonry," and they will carry their belief so far as to actually associate the society with Freemasonry. When they are duped by some Chosen or unchosen Friend, they will blame Masonry for it, because the society they joined made use of the name of Freemasonry—without authority, it is unnecessary to say—and so we get a bad reputation. This, however, does not materially affect us. Freemasonry can boast a career of usefulness for ages past; it has done good work in days gone by, and is doing a good work now; but it teaches that Truth is one of the grandest of principles, and if associated with Brotherly Love and Relief, is sufficient to keep together a fraternal society more than 30,000 strong, without any such nonsense as offering to each of its members 3,000 dollars, fully secured. If our imitators would copy our great principles of Brotherly Love, Relief and Truth, and act up to them, they would do us no harm, while they would greatly benefit themselves. — *Freemasons' Chronicle*.

A PATTERN MASTER.

How few of our newly-elected Masters appreciate the responsibility attached to their exalted positions? The fact that their elevation, while conferring power, also incurs grave responsibility and accountability, is, we fear, not generally understood and appreciated, and the incumbent is more apt to regard his elevation in the light of a deserved honor, or, perhaps, even as one earned by close application to lodge duties in an humbler sphere, and to be borne lightly, rather than in a true aspect.