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MASONIC EDUCATION.

THAT Masonry educates and makes its members men among men, no one will doubt who is acquainted with its power. Indeed, it is difficult for any class of minds to pass through its portals without drinking in more or less of its mystic waters. In its very vestibule men are made to reflect. Their minds are brought in contact with the laws of preparation—the emblems of reception—the forms of recognition—the obligations of responsibility, and the lectures of general Masonic intelligence, through all of which but few can pass without receiving those impressions of mental and moral, social and relative obligations which have given ubiquity to the Mystic Order and made it the greatest—because it is the strongest fraternal institution on the face of the globe.

The world should not understand that this fraternal feeling is sectarian or narrow or selfish—for if it were any of these, it would be at once unmasonic—for true Masonry is not only intelligently honorable, but it is, both in its spirit and power, wholly cosmopolitan in all its workings and charity.

Hence a selfish Mason, and there are such, is a living paradox in the mystic brotherhood, whose personal presence adds nothing to the high integrity of the meetings of the craft, and his mystic relationship makes nothing for honor of the institution.

As a college of manly intelligence and substantial virtue, the Masonic student, when he is a proper candidate, and is intelligently initiated into its mysteries, receives, at each step of his advancement, that knowledge of principles, which he knows will help, aid, and assist him in the building up of his manhood; and it is only where these principles are neglected or forgotten that individual failure becomes visible. It is true that some men will never make themselves either true or intelligent Masons. They, from the beginning, “go it blind,” and they fail to comprehend the elevating and advancing character of the institution—consequently they never grow into a living Masonic temple.

We meet some of these men in our travels. They take no Masonic paper, read no Masonic literature, and in a general way, it may be frankly said, that the light that is in them is only darkness. Some of them have money to spend for unmasonic beverages, while others patronize every sort of a paper save a Masonic.

That such men fall behind in the spirit and intelligence and enterprise of Masonic life is not strange—for they have none of the life or light of the Mystic Tie within them. Their Masonic education is but primary, and yet, full of content, as they are, of ignorance, they only have a name to live while they are dead.—*Masonic Advocate*.

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OLD MINUTE BOOKS.

We know full well the value of old Lodge Minute Books, for we have in our time often delved among them, in the rubbish in the outer courts of the Temple. There is here a great deal of buried history, which it is possible to resurrect, if energetic and wise Brethren will only be at the pains of searching for it. In this connection, we call attention to the following, from the last London *Freemason*:

“Why is it that we know so little of the early Lodge life of English Masonry? Are there no minute books, or were they burnt by scrupulous brethren years ago? We are of opinion that many more exist than some of us dream of in our Masonic philosophy, and that a careful search in old Lodge chests will reveal to the Masonic antiquary and student many archaeological treasures. Bro. S. B. Ellis, of Sheffield, has recently been studying the old minute books belonging to the Chapter of Paradise, Sheffield, and the extracts he has most carefully made, we are requested to state will appear in the *Masonic Magazine* for May. They are very striking and interesting, and will suggest many points of discussion amongst Masonic students. Take for instance these three. At one time the Chapter is called an “Encampment,” at another the three Principals are termed the “three Kings,” at another a Royal Arch Mason is described as a “citizen of the world.” These are a few of the very many interesting little matters which crop out of our Bro. S. B. Ellis’s lucid arrangement of the Chapter extracts. We have said enough, we think, to make all our Brethren read for themselves the facts contained in the pages of the May *Masonic Magazine*, and we thank Bro. S. B. Ellis in these anticipatory remarks for his kind and interesting contribution to our current archaeological literature.”