

of Freemasonry, and enter into the spirit of our teaching, as loyal members of our beneficent Order, that we have munificently aided every form of Masonic benevolence and utility, which seemed to have a fair claim on liberality, to call for our assistance, or to invoke our cheerful support. Thus we have, both in the metropolis and by our provincial grants, by large sums from our benevolent funds, by constant donations from our lodge pedestals, alike assisted increasing indigence or failing old age, relieved the widow and the unfortunate, and educated with an unsparing liberality the orphan daughters and sons of our deceased or less prosperous brethren. Whatever opinions some may still entertain of Freemasonry, however some foolish prejudices may still linger, however unfounded impressions may still survive, however the mistaken views of earnest religionists may question the propriety of our broad platform, or the expansiveness of our unsectarian teaching, none will venture to assert that our works of charity and utility are not alike deeds of mercy and labors of love. Above the din of human controversy, over the strife of tongues surmounting the Babel of wild struggles and confusion, there arises, again so to say, as once, angelic voices sweetly singing, "Glory to God in the highest, and on earth peace, good-will towards men." This is ever the true motto of Freemasonry; for in relieving distress, in succoring old age, in providing for weakness, in mitigating misfortune, in training up the young orphan children of our brotherhood, and fitting them as well as we can for the sterner battle of life, we are indeed showing that we love our neighbors as ourselves, that we are alive to the true mission of Freemasonry, that we are intent in practising its unchanging precepts, and that we have indeed realized how true it is that "Charity, like its divine sister Mercy, is twice blessed, in that it blesses him who gives, as well as him who receives." How beautiful is the picture thus represented to the mind's eye of the reflecting Freemason. Freemasonry is endeared to us by many warm and active memories of the past. It recalls happy hours and faithful friends, summons up even now, amid prevailing sorrow or depressing care, a vision of "cari luoghi" of days of yore, when we found in the select circle of a genial friendship, many a pleasant and refreshing season amid the trying calls of duty or the continuous exertions of business and of toil. But beyond this, and above this, Freemasonry is invested for us with still more radiant lures of beauty and of grace, when it comes to us in the garb of charity. Then we feel how great and good a thing Freemasonry really is, how admirable the Institution, how wise its aims, how noble its end. Thus raised above the passing interests of the day, we see at once how real, after all, is the true mission of Freemasonry and in what it indeed consists. Not in angry strife or uncharitable debate, not in the prolix utterances or mournful "outcome" of censoriousness or detraction, not in the perpetuation of angry feelings or hostile camps, but in the peaceful avowal of a universal sympathy, and the glad belief of a universal brotherhood. Here, then, we venture to think, is the true mission of Freemasonry, and those who, like us, thus make Freemasonry mean both the practical development of charity and mercy and sympathy, who believe that otherwise Freemasonry sinks into an aggregation of useless ornamentation or garish show, they will ever hail that happy and onward movement in our honored English Craft, which has of late years placed Freemasonry in its true position before our fellow-citizens, has promoted so greatly the true cause of Masonic liberality and benevolence, has conferred countless blessings on young and old, the happy recipients of the generous and sympathetic aims of our fraternity, and is a lasting proof, if proof be needed, that we are in England, at any rate, faithful brethren of our good old Order, and thoroughly understand and faithfully carry out the true mission of Freemasonry in the world.—*London Freemason*.

GRAND MASTER THORNE, OF NEW YORK.

BRO. ELLWOOD E. THORNE, Grand Master of Masons in New York, was born in the Mother City of Freemasonry in America—Philadelphia. A late number of the *New York Graphic* gives a portrait of our distinguished Brother, together with a brief biography, from which we take the following:

"Ellwood E. Thorne, recently elected Grand Master of Freemasons of the State of New York, was born in Philadelphia in 1831. He went to the west in early life, and was initiated and raised in Lafayette Lodge, No. 81, at Cincinnati, in Dec. 1854. He came to live in New York in 1857, and affiliated with Holland Lodge, No. 8, December 17th, of the same year. This Lodge was afterwards changed to Prince of Orange Lodge, No. 16. After passing through several of the subordinate offices, Brother Thorne was elected W. M. in 1861, and served in that capacity during the succeeding eleven years. He was appointed District Deputy Grand Master in 1870 and 1871, and was chairman of the Committee of Warrants in 1871. He was elected Deputy Grand Master in 1873, and finally received the highest honor in the gift of the Craft on the 4th of June last."