

the work as practiced where the Fellow Craft and Masters part were given in the Grand Lodge only to those who were Wardens and elected Masters. The second work is divided into the Entertained Apprentice, Fellow Craft and Master. The third is a copy of the Dodd Manual. From 1734 to the days of Preston there was a gradual improvement in the rituals passing through the hands of Entick, Hutchinson and Dunkerly, and Preston. In 1813, when the union was accomplished, Hemmingway, the Grand Senior Warden, was charged with the duty of combining the two rituals into one, and that combination is the present ritual of the United Grand Lodge of England."—*American Tyler.*

INTELLECTUAL CULTURE.

"If there's a hole in a' your coats,
I rede you tent it,
A chiel's amang you taking notes,
And faith he'll prant it."

—*Burns.*

"Beware of the man of one book," is a notable aphorism of mediæval days. The dictum had of course a special significance in times when the volume of the Sacred Law, complete, was firmly fastened by double chains of bronze to the church lectern, and placed in charge of an ecclesiastical custodian. The man possessed of a single volume only—if he had any literary impulse at all—must needs read it often and study it well, so that it became practically, in its ultimate results, as good as a whole library to him. This illustration occurs to our mind whenever we reflect on the difficulties of procuring influence for the Masonic Press. Are there not many brethren who have been for years members of the Craft, and who have never yet waded through more Masonic literature than the Book of Constitutions and the By-laws of their Lodges? In this era of a "multitude of books," and Craft newspapers is such a state of things creditable? Surely we are interested in the history of our ancient Order—in the wide field of criticism its mysteries have opened up to the

human intellect—in the sublime or humanizing strains of poetry its genius has inspired. Can the constant repetition of the same things always in the same manner, without any variation and freshness of thought, as commonly practiced in our Lodges, be styled "intellectual Freemasonry." It is only too true that our present Freemasonry, being bent more on social pleasure than intellectual culture, is averse to mental labor. And still there is hardly a society that can boast of so rich and extensive literature as the Masonic. But how many make Freemasonry a subject of thought and study? How many read the periodicals of the Craft? How many peruse and study its rich literature? Few; very few, indeed! And what makes Masons so remiss in this respect? We know of only one chief reason, and this is the unintellectual, mechanical, spiritless and parrot-like teaching of the "Royal Art" in our institutions. It fails of its purpose. It bears no fruit. It does not stimulate thought, nor does it incite, and still less increase, a desire for more Masonic knowledge. The reason may be said to be stereotyped.—*Freemasons' Chronicle (Sydney.)*

BURMA AND BUDDHISM.

Burma is a country dominated by an idea, or rather a set of ideas, which owe their origin to the influence of Buddhism. The Burman holds the view that this life is a sorry thing at the best and that the wisest course is, therefore, to get through it with as little care, worry and anxiety as possible. The world is nevertheless at the same time full of good things, which all can enjoy. Therefore why toil for wealth which, brings only a burden of care in its train? Why strain every nerve when possession means the anxiety to hold and preserve? The bounteous earth supplies rice for the needs of all her children, and while there are love and laughter and gayety to solace us, while leisure can be secured and peace maintained, let us enjoy and be happy.