

dition of the Craft in Australia, Scotland, Ireland, Prussia, Peru, Turkey, Mexico, and the famous N. A. M. C., the several transactions of which were acknowledged.

The Grand Master and Grand Secretary were respectively re-elected.

GRAND COUNCIL R. & S. M.—M. E. WM. HACKER, G. P. E. FRANCIS KING, Grand Recorder. Thirteen Councils; membership, 386. Advancements within the year. 29. The Annual address of the G. P. is a very clear and excellent document; as was to have been expected from this intelligent and talented Brother.

A THREEFOLD CORD.

The following we extract from an address delivered before the Grand Lodge of Rhode Island on June 25th ult., by Rev. Bro. Augustus Woodbury. We bespeak for it a most careful and attentive perusal:—

"In our intercourse with one another, the principles which are the substance of our Life may also be comprised under three general heads. 1, Justice; 2, Benevolence; 3, Mutual Help, combining to produce that complete brotherhood which is the realisation of the ideal of social life. Impartial justice between man and man is the rule of all true life, and puts an end, when practised to all the wrongs and oppressions which disfigure human civilisation. Our Institution knows no distinctions, but those of character. Rich and poor, the lofty and the lowly, meet upon the same level. The highest in rank can claim no privilege which the humblest cannot share. In one place, at the least, all meet and all part upon an equal footing, for we are all journeying upon a common pilgrimage unto a common destination. What even the Christian Church cannot do in this respect, our Institution succeeds in accomplishing. Joined by this mystic tie, each one stands the peer of his fellow. Carry this principle out to its legitimate results, and the triumph of civilization, is assured!

"To Justice follows Benevolence. 'To relieve the distressed' is one of the first duties of our life; and this not from the coercion of an imposed rule, but from the spirit of good-will, which is the source of all true love. Whenever the call comes, it is our duty to obey. In the language of one of the first tenets: 'To soothe the unhappy, to sympathise with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections. Here is the recognition of a duty which is too often neglected in the world. It cannot be neglected by us. It is imperative. It is inevitable. The sufferer cannot ask relief in vain. The very conditions of entrance lay upon us the obligation. If there be not in the heart the sentiment of Benevolence leading to generous and self-denying labour in behalf of the unfortunate, the exercises in which we engage tend to create it; while, if it exist, they tend to develop it into healthy and increasing action. Our work never is complete without the performance of this duty. Our time is misspent if it does not train us to fidelity in this. Learn we then the lesson of Benevolence—the corner-stone of our foundation-wall. Learn we then that generosity of spirit which bids us work for other's good, which makes us

"Still to a stricken brother true,
Whatever clime hath nurtured him,
As stooped to heal the wounded Jew,
The worshipper of Gerizim,

"Mutual help succeeds Benevolence by natural sequence. Still keeping in mind the illustration with which I first claimed your attention, let me say that, as the different parts of a building support and strengthen one another, so must this Institution be strengthened by the mutual support of its members. To help one another is the law of Masonic life. This means, not only to relieve the distresses of one another, but also to aid, to encourage, to inspire and embolden one another in every worthy and right action; even to restrain and rebuke one another, if there should be need;

and to lead the wanderer back from his error into the path of duty. Who that has ever felt, in hours of discouragement and weakness, the need of sympathy, of the cheering words of friendship, or of the aid of a brother's arm; who that has ever felt in some hour of temptation, that the voice of one who sought to give him aid, was potent for his rescue; who that has ever welcomed, in some hour of impending danger, the coming of an unexpected succour, but will bear willing testimony to the value and strength of this principle of life? When we teach it, and when we profess it, it should not be as an empty word upon our lips, but as an active principle in our souls. Help one another! How simple is the duty! How powerful the results—*Freemasons Magazine and Masonic Mirror.*

THE FIRST THREE STATIONS IN A LODGE TYPIFIED.

It is to be regretted that there are so many, who having reached the third degree in Masonry, pay so little attention to its symbolism, or to the great lessons taught by its emblems. Still fewer are there, who for a moment dwell upon the great typical character of the first three officers of a Lodge. Even some there may be, who never were instructed in them. Should we, however, be mistaken in these surmises, which we do not think we are, yet it will not be amiss to explain why the duty of Master and Wardens of a Lodge are regulated by the changes of the heavenly bodies.

The Master, we all know, opens his Lodge at sunrise, after a solemn invocation to the Deity. The Junior Warden calls the men from labor to refreshment, when the sun has reached its altitude; and the Senior Warden closes the Lodge with prayer, at sunset, when the labours of our ancient brethren ended. The great luminary of creation rises in the East, to open the day, with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the South, invigorating all things with the perfection of his ripening qualities. With declining strength he sets in the West to close the day, leaving mankind at rest from their labors. This is a type of the three prominent stages in the life of man, infancy, manhood, and old age; the first characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtues, not from deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its powers, while, at the approach of old age, his strength decays, his sun is setting in the West; and, enfeebled by sickness, or bodily infirmities, he lingers on, till death finally closes his eventful day; and happy is he, if the setting splendors of a virtuous life gild his departing moments with the gentle tints of Hope, and close his short career in Peace, Harmony and Brotherly Love. This is the mode in which the brethren are admonished in the Lodge to conduct their own private affairs. If the day, like the Lodge, open and close with prayer, the key that unlocks the gates of Heaven, for a Masonic Lodge, should be a company of Masons, who should behold the rising and setting sun with piety, with gratitude, and with devotion.

As the sun rises in the East to enlighten the day, so the Master of the Lodge should stand in the East to enlighten with his wisdom, his Masonic companions, and guide all his fellow craftsmen to work out their salvation with fear and trembling: As the sun setteth in the West to close the day, so the Wardens of the Lodge should stand in the West to close the labors of the Lodge, and see that none go away not only not dissatisfied, but also to see that none go away unimproved in moral virtue, and in pious resolutions.—*Brooklyn Standard.*

If you wish to learn all your defects, quarrel with your best friend, and you will be surprised to find what a villain you are even in the estimation of a friend.—*Mirror & Keystone.*

FANCIES FOR THE FANCIFUL.

A PRINTING TOAST.—The Printer, the master of trades. He beats the farmer with his fast 'Hoe,' the carpenter with his rule, and the mason in setting tall columns, he surpasses the lawyer and doctor in tending to cases, and beats the parson in his management of the devil.

'I say, Pat, are you asleep?'
'Divil the asleep!'
'Then be afther lendin' me a quarther'
'I'm asleep, be jabbers.'

We have heard of but one old woman that "kissed her cow," but there are thousands of of young ones that kiss great calves.

The following is given as the new mode of 'parsing,' down East, "I court," Court is a verb, active, indicative mood, present tense, and agrees with all the girls in the neighborhood.

"My son," said Mr. Smith, to his little boy, who was devouring an egg, (it was Mr. Smith's desire to instruct his boy,) my son do you know chickens come out of eggs?"

"Ab, do they, father?" said the young hopeful, "I thought that eggs came out of chickens!"

Conceit is proud that he has learned so much, wisdom is humble that he knows so little.

One of the best double-puns we have ever heard, was perpetrated by a clergyman. He had just united in marriage a pair whose Christian names were respectively Benjamin and Ann.

"How did they appear during the ceremony?" inquired a friend.

"They appeared both annie-mated and bennite-fitted," was the ready reply.

An inquiring young gentleman wishes to know, whether there would be any harm in a "feller's sitting down in the lapse of ages?"

I'll take your part, as the dog said when he stole the cat's dinner.

Diogenes being asked what was the hour for dinner, replied, "for the rich, when they please; for the poor when they can."

"'Twas bright, 'twas heavenly, but 'tis passed," as the boy said when he had spent his last sixpence.

AN EXPENSIVE JOB.—A gentleman passing a country church, while under repair, observed to one of the workmen that he thought it would be an expensive job.

"Why, yes, replied he, "but in my opinion, we shall accomplish what our reverend divine has endeavored to do for the last thirty years in vain."

"Why, what is that?" said the gentleman.

"Why, bring all the village to repentance." A New York paper says, tall ladies invariably prefer short men. An exchange thinks this is an error, and observes that no woman objects to hy-men.

LUXURY.—A traveller was lately boasting of the luxury of arriving at night, after a hard day's journey, to partake of the enjoyment of a well-cut ham and the left leg of a goose. Pray, sir, what is the peculiar luxury of a left leg? "Sir, to conceive its luxury, you must find that it is the only leg left."

In London there is a regular depot of babies, which are let out to beggars at sixpence a day to excite compassion.