

in office, or who are working for office, that we now address ourselves. We would ask each Worshipful Master to study, not only what to say, but how to say it, and in order to make the ceremonies even more impressive than is usual at the present time, we ask them to seek the co-operation of the Past Masters and officers of their lodge.

One of the most radical changes we should like to see, is a subdivision of labor in the rendering of the various ceremonies, so that the monotony of lodge-work, which oftentimes proves wearisome to the majority of listeners, may be, in a measure, relieved. There is an old truism, that "variety is charming," and nowhere would the aphorism better apply, than in a Masonic lodge. For example, we should like to see the Master, instead of taking the whole of the initiation ceremony, or that of passing or raising, follow up to a certain point, and then permit his principal officers, or others in the lodge, to "take up the wondrous tale," thus relieving the monotony of the Master's voice, which, however eloquent and impressive, may, and often does, prove irksome to some of his listeners. This, we urge, would tend to make the ceremonies of a lodge more impressive and interesting to the general body of the members; moreover, it would create a stimulus in the minds of all who attend, to emulate the example of others, and to embrace the opportunities for advancement offered to them. To the candidate, this subdivision of work would be of the utmost interest, for instead of listening to the "parrot rote" of perhaps an inefficient Worshipful Master, prompted by a veteran on his left, he would then discern that unity and co-operation which are amongst the highest and most laudable of the tenets of our Order. We care not how able or competent a Master may be, or how desirous of displaying his erudition before his lodge, there is at times a wearisome-

ness in the recapitulation of sentences with which all intelligent Masons are conversant; and to vary the routine, by calling in extraneous assistance, from those who would only too gladly render it, would be to the advantage and edification of the brethren all round. The same remarks apply to the festivities which follow labor, and in which the post-prandial business is invariably left in the hands of one or two individuals. Every Mason who attends a banquet, and glances over the toast-list, is able almost intuitively to gauge the calibre of the speeches to which he is about to listen; unless, indeed, the Worshipful Master be a man of more than mediocre perspicuity. It may be that there is a certain laudable ambition on the part of a Worshipful Master, to impress upon the brethren his ability to do all the work efficiently; but it would, in a majority of instances, be more conducive to the comfort and enjoyment of the brethren, to diffuse the amenities of the festive board over as wide an area as is compatible with courtesy and the usages of the fraternity. Thus the whole of the work, both in the lodge and at the subsequent festivities, would go more smoothly and regularly, to the advantage, we consider, both of the Master himself, his officers, and all who share in the subordinate ranks. Of course, such a programme could not be carried out, without natural ability and an intelligent conception of the sublimity of the teachings of the craft, but on that very ground, we see in the aspirations of the brethren who were called upon to fulfil their parts, an incentive would be found to break fresh ground, and thus the after-dinner proceedings, instead of proving, as they too often do, a mere repetition of that which we have heard too often before, would be brightened by thoughts and sentiments which are frequently promised in the lectures,—“should time permit.” If the matter was thought out and acted upon in a spirit of unity and good understanding, the work