

striking down the peculiarities of individual thought and distinctive character, or by any vain attempt to fashion those who come under its impress after precisely the same standard. Freemasonry respects independent thought and all the varied expressions of a vigorous individuality. It appreciates genuine manhood in all the diversified forms of its presentation. And yet it calls for fellowship, deep, vital, and far reaching, and demands of its followers that they shall be heartily united to each other in thought and feeling, so as to live and act as brethren. How is this Masonic unity to be secured?

As already hinted, the desired result will not be gained by any attempts to mould our brethren after one ideal pattern. The differing characteristics and tendencies of men must be recognized. It is not to be expected that Freemasonry has any magic power by which to eliminate individual peculiarities and idiosyncracies. The men who kneel at Masonic altars and there take upon themselves common pledges will not be transformed by such a service so as to become precisely alike, like so many coins stamped at the mint. Nothing of this kind is to be expected, hence Masonic unity must depend upon a mutual allowance of individual characteristics. There must be no thought that every brother will present all the virtues, or answer in all respects to the model we most admire. To have true fellowship, the union that is most desirable among craftsmen and friends, we must learn to average our associates, giving them credit for what appears most worthy in their characters and lives, and holding their defects in the background so far as is possible.

Then, too, we are to remember our own blemishes and shortcomings. We are not perfect scholars, by any means. It becomes us therefore to be lenient judges and generous critics of those who walk by our side, with whom we associate and co-operate.

We partake of an essential human nature. We look up to one God and Father of all, on whose mercy we are alike dependent. Surely we may well come into close alliances and be faithful in all fraternal relations as we remember how we are all children of the same Divine Parent, inheriting one common nature, and fellow travellers along the pilgrim way to death and the grave—thank God, to a glorious immortality beyond! Masonic communion ought to be of the noblest character; Masonic fellowship should be hearty and sincere, rising above all temporary oppositions and differences of individual temperament, and taking on a warmth of feeling that will give an augmented zest to the life; and Masonic unity, regulated by reason as well as by sentiment, may well be sought after and encouraged as a condition in which moral as well as social benefits will become most evident. "Behold how good and how pleasant it is for brethren to dwell together in unity." *Freemasons' Repository.*

A MASON? I AM ONE MYSELF.

The Rt. Rev. Alex. V. Griswold, the first Bishop in the Protestant Episcopal Church, of the Eastern Diocese, in 1811, afterwards the Presiding Bishop of the Episcopal Church in the United States, and for ten years Chancellor of Brown University, was a thorough Freemason. During the anti-Masonic persecution of 1828-35, a wealthy layman accosted the Bishop, and made sundry insinuations to the discredit of a certain clergyman, winding up with the remark:—

"And now, Bishop, you will be shocked—much shocked, at hearing what I am quite prepared to prove: this man is—I have no doubt of it—a MASON!"

"A Mason, is he? I am one myself," replied Bishop Griswold. The villifier was completely dumb-founded. But the Bishop continued: "I