

says: "Truly Masonry is not sectional, but country and world wide. It has the compass, but no points of compass. Our hearts are warm toward you brethren in the South.

The Rome brethren were more than glad to contribute to the relief and comfort of the Minnesota Bro. who had met with accident and misfortune far from home, a stranger in a strange land. And yet he was not a stranger. For the hands of brothers smoothed his couch of pain, tenderly ministered to his wants, and when the last summons came, closed the weary eyes whose light had gone out forever.

At the cemetery the scene was sad, yet beautifully impressive. Bro. Milne had no known relatives, and not a mourner stood beside the open grave. And yet around that stranger's bier, with uncovered heads and reverent mein, stood forty of Rome's best and truest citizens, clad in white gloves and aprons, the insignia of a great and noble brotherhood. Sadly the last words were spoken: tenderly the sprig of acacia—emblem of hope and immortality—was thrown upon the coffin; solemnly the last prayer ascended to the Throne of Grace; and as the sun sank to rest behind the Western hills, the voice of the choir mingling with the rustling leaves o'erhead, sang the final requiem:

"Lord of all below—above.
Fill us with thy truth and love:
When dissolves our earthly tie,
Take us to Thy Lodge on high."

—*The Masonic Record.*

SILENCE A FINE ART.

One cardinal virtue in Masonry is the silent tongue. The art of silence is not only a fine art, but a very useful one. It is an art attained by few indeed. How seldom do we meet with a man who speaks only when he ought to speak, and says only what he ought to say. From the very beginning of the world silence was a fine art. If Mother Eve had only kept her tongue, instead of calling Brother Adam to her side we might have had a different

world. Holy Writ enjoins silence; It commands us to make a door and a bar to our mouth. It says: "If a man bridles not his tongue his religion is in vain." The attainment of the art of silence will enable us to avoid saying foolish things. It is true a peaceful answer turneth away wrath, but silence cannot create wrath, and by keeping silence we rarely offend our brother. Silence, then, should indeed be cultivated by all men, but more especially by Masons. And this holds true not only as regards the esoteric mysteries of Masonry, but should be applied to all things Masonic. Keep silence about your Lodge work, especially about your charities. It is not essential that the world should know that you gave a brother a sum of money, or helped him in some way. You have only done your Masonic duty, and the knowledge of that should be sufficient reward for you. Masonry especially enjoins silence in all things, and the true Mason will remember one of the first lessons he receives in the first degree. Cultivate the art of silence at all times.—*N. Y. Sunday Tribune.*

CLAY GROUND.

Morris, in his "Freemasonry in the Holy Land," gives the following anecdote in reference to this locality:

"A singular fact came to light under the investigations of my assistant at Jerusalem. He discovered that the jewelers of that city, at the present day, use a particular species of brown arenaceous clay in making molds for casting small pieces in brass, etc.

"Inquiring whence this clay comes, they reply, 'From Seikoot, about two days' journey northeast of Jerusalem.' Here, then, is a satisfactory illustration of our Masonic teaching that Hiram Abiff cast the sacred vessels of the Temple and the Pillars of the Porch in the clay grounds between Succoth and Zeredatha."

We teach morality, we teach temperance, and charity is the foundationstone