

THE DUTIES OF A FREEMASON.

From the *Freemason*, London, Eng., we take the following, which is extracted from the oration delivered by Bro. Rev. T. Cochrane, P. G. Chaplain, at the consecration of Philbrick Lodge, Ohingford:—

“By common consent we, as Freemasons, should ever bear in mind that the most important part of our duties are those of religion—religion which recognises the power of Divine mercy and love, which believes in a future state, which inculcates humility and holiness, which seeks to subjugate evil passions, and prompts us by Divine aid to seek for eternal life. But we know that religion is often characterised by dissension and animosity. The history of the Church to which most of us belong has been too often signalised in bygone times by bigotry and intolerance, while the system of Freemasonry has been so widespread and comprehensive that it has embraced men of every sect, since the religion of Freemasonry is founded on the dual principle of love to God and love to men, which the great author of the Faith which I profess declared to be the sum and substance of the Decalogue. Next to religion I apprehend that most men would say that political duties are the most important. With politics in their baser sense—the strife of party, the contention of faction, the intrigues of cliques—we, as Freemasons, have nothing whatever to do. Although as freemen exercising our opinions in a free State, we have the right to form our own opinions, and to act upon them, political discussion is not only prohibited, but I venture to say is unknown in any lodge under the English Constitution. And however high political animosity might be, I venture to say that amongst English Freemasons it has never disturbed a Masonic friendship or injured our Masonic ritual. But in the higher sense Masonry is intensely political. Everyone who comes amongst us is taught to be a peaceable subject in the country in which he may reside, to pay due attention to the laws of the state in which he may happen to live, and, above all, to remember the allegiance due to the Sovereign of his native land; and, as inspired writings tell us that to serve God and honor the king is the whole duty of man, then we may assert that Freemasonry is very synonymous with the Apostolic injunction. This is a commercial country. Nearly everyone lives by trade. All of us

are affected by its progress or by its depression, and there is no one who is not proud of that good feeling and that reputation which accompanies the name of the British merchant in every part of the world. But, I would ask, what better principles could there be to act upon than those which told every Mason that he should so act that he could always meet on the level and part on the square? Our private duties are not forgotten. We are reminded in the most solemn way that it is possible to imagine of that natural equality and mutual dependence which ushered us into this mortal life; we are taught to walk humbly before God, not turning to the right hand or to the left, and that all our movements ought to be guided by prudence, chastened by temperance, supported by fortitude, and guided by justice.”

HOLDING THE FORT.

At the consecration of St. Leonard's Lodge, Sheffield, Eng., not long ago, the health of Bro. Dr. Bartolome was given a rousing reception. Bro. Bartolome is a Freemason of 52 years' standing and is known as the father of Freemasonry in Sheffield. In replying to the toast, he gave some interesting reminiscences of his Masonic career, which are taken from the *London Freemason* as follows:—

“He became a Mason in 1836 with the late Lord Dalhousie, then Lord Ramsay. He was Grand Steward of the Grand Lodge of Scotland at the centenary in 1836, and had in his possession a jewel given him which constituted him a Steward for life. When he came to Sheffield he naturally inquired for the Masonic lodge, and was directed to the ‘Spread Eagle,’ in Fargate. There he found seven workmen with clay pipes a yard long, and pots of beer on the table. Having accumulated a lot of money they, by a system of black-balling, reduced the membership to eleven; when they passed a resolution to divide the money. Freemasonry had then come to a deadlock. When these seven workmen saw him (the Doctor) they thought they had got hold of a big fish. They asked him to be W.M., and he ultimately consented on condition that they should go to a different building, and they came to the Music Hall, in Surrey-street, where they had a room under the orchestra. Of that room he (the Doctor) was the tenant for 16 years. He was Master for three years, the third by dispensation. By the advice of the Secre-