

the present hour. A religious, a philanthropic, and a loyal association, based upon reverence to God, love to man, and devotion to the throne and lawful government everywhere, and above all most reverential to religion, most desirous of peace, most zealous for charity, and most obedient to law, it serves as a rallying point amid divergent and often vehemently opposing opinions, for all who revere Maker and love their brother man. Deprecating the vehemence of party spirit, and holding itself aloof from sectarian dissensions, it affords a shelter and a resting place for many, who, looking at the turbulent sea of human life, hear nothing and see nothing but separation, confusion, and strife. And therefore, just now, in all lands where rightly understood, and mostly so among our Anglo-Saxon race, it is happily progressing, because true to its own teaching, it never ceases in season and out of season to profess and practice its sacred, its healing, and its generous principles. In some countries, unfortunately, leaving its own straight path, it has turned to the right or the left. In some regions it mixes itself up with politics, always fatal to it; in some lands it affects to deal with social questions, an equally objectionable procedure. A secret society everywhere, it has clearly no right by the constitutions of civil society, to discuss either political or social questions, and wherever it does so, it makes itself a snare to the subject and a fear to the ruler. Above all, ought Freemasonry, in all times and places to keep away from public manifestations of any kind, which are not Masonic, and it should never affect to issue declarations about subjects alien to its own proper programme, because by so doing it renders itself obnoxious to authority, a seeming "fautor" often of revolution, and a laughing stock to society and the world. It ought to confine itself to its own humbler pathway of goodwill to all, of genial and particular

benevolence, while it should never pause in inculcating the genial principles of toleration and sympathy for all men. Thus and thus only will Freemasonry truly develop its proper mission, and thus and thus only will it eventually gain the goodwill of its many adversaries, while it retains the unchanging confidence of its friends, and the respect and gratitude of mankind.—*Freemason, London.*

### MASONIC CHARITY.

The point we touched upon in our last, the support of the Charities by our youngest lodges, is a very serious matter. It must be quite clear to all who will think on the subject, that unless the younger lodges emulate the older bodies in their kindly sympathy and aid of the Metropolitan Institutions, a time may come when those who have borne uncomplainingly the "burden and heat of the day" for many years may fairly say, "let others take up and continue the work where we have left it." Many of our oldest lodges send up a Steward every year, one we know there is which has a Steward for all the three Charities yearly, and many of our good brethren make themselves Stewards, year by year, for one or more, some for all the Charities, for fear anything should serve to impede the progress or interfere with the acknowledged utility and benefits of these admirable institutions. Now we are not saying too much when we repeat that some of our lodges, and especially the younger ones, have never yet sent up a Steward, or remitted a farthing to any one of the Charities. It would be a most interesting statistical detail, if it were procurable, how many actually of our lodges and chapters have *not* yet done anything for the charities. For we may assume it as a fact alike unquestionable and distinct, that if they have done little publicly for the Charities, they have done little for private lodge benevolence; if they have done no-