

it from them. It shines by no reflected light. It is the sun of our system, not the moon. It is the source of light, the fountain of honor, the well-spring of charity. To receive gratuitously, as a Mason, a man because he has achieved fame and position in the world, is as wide a departure from principle, as to receive the poor but honest man who has nothing but his poverty and honesty to recommend him.

There is another class of men who are occasionally foisted upon Masonry. We mean foreigners in distress. They may be Mohammedans, or other strange and far-off people, whom some indiscreet Masons would have initiated when they chance to come among us, and sent, as it were, as Masonic missionaries to their own people. Now it should be remembered that Freemasonry is not a propaganda. We ask no one to join us. Candidates must seek us, not we them. They have free-wills, and must exercise them, unbiased. It is not expedient that our Craft should proselytize the world, if it could. Take away the voluntary principle from it, and you lower it towards the level of the thousand and one societies which are mushroom growths of to-day. If the Craft is to continue to prosper, candidates must voluntarily seek it, and pay the proper equivalent for the advantages it bestows. We want neither cheap nor costless Masonry. Ordinarily what costs little or nothing is worth little or nothing. We want no men introduced into the Fraternity for the sake of what they may bring to it, whether in the shape of wealth, honor, position, religion, or what not. All such men are undesirable, when they come to us or are brought to us as beneficiaries. They are not entitled to Masonic charity. Their admission to the Craft, empty-handed, is an injury equally to them and to us. They cannot make whole-hearted Freemasons. They begin wrong, and will end wrong. When we bestow charity, let it be upon the widow or orphan, or the unfortunate Brother who has borne the heat and burden of the day in our midst, and not upon the stranger, who is not one of us until we stamp him as an indigent, and then lift him, with this positive disqualification, into the ranks of those who have voluntarily, liberally, and heartily, joined the Fraternity, which is the noblest and the oldest on the face of the earth.—*Philadelphia Keystone*.

A FRIEND IN NEED.

LORD LINDSAY, of the Lodge of Edinburgh, some years ago travelled through Russia, and while on his way down the Volga, exhausted his supply of the coin of the country. The master of the steamboat refused to recognize English gold, and put his Lordship and his servant on the desert bank of the river. His Lordship had a revolver, with which he shot a partridge, and having a few fishing hooks, he took some worsted from his socks, with which he caught some fish, on which he and his servant maintained themselves for ten days. During that time more than one steamer passed them, but would not take them on board. At last another steamer came, and a Jew, who was a passenger, observed his Lordship make the sign of distress. Through him, his Lordship and servant were taken on board, and their charges advanced to the end of their journey. A similar incident occurred to General James Lindsay, of Balcarres, his Lordship's grandfather. While a prisoner in the hands of the Turks in the north of Africa, he made a Masonic sign to an old man who was about the fortress in which he was detained. This man thereupon put him in a way to escape, and on his leaving the fortress met him and placed him in a boat, in which he escaped to Gibraltar.—*Lyon's Freemasonry in Scotland*.

LORD DALHOUSIE'S DEFINITION OF FREEMASONRY.

(Extract from "Grand Lodge of Scotland Reporter," p. 314.)

THE principles of Masonry consisted in love, obedience, and in universal charity to the Brethren, and to mankind. In love, first of all, to the Great Architect of the Universe, for all the blessings which they enjoyed, and next in exhibiting their gratitude in return for those blessings by showing to their poorer Brethren the love which they bore them and the charity which they owed them. . . . There was nobody in the country so loyal as a good Mason. He was loyal to his sovereign, he was loyal and obedient to the laws, and to the Craft to which he belonged. If a man was a good Mason they might rely upon it that that man was in every respect also a good citizen."

("Grand Lodge Reporter," p. 548.)

"Permit me to say that in the dark days, when civil liberty and religious truth were both endangered by tyranny and superstition, the Lodges of Masonry were the receptacle and protection of both. Tyrants have dreaded Masonry because Masons are the patrons of freedom. Superstition has denounced Masonry, because Masonry is the friend and protector of truth."—*London Freemason*.