

zeal and usefulness as a mason. In view of this fact, how important is it that a Master of a lodge should not only be a man of unblemished character, but of impressive manner and speech. When delivered with deliberation of manner, and in distinct and feeling tones, the beautiful symbolism and moral teachings of Freemasonry, fall upon the mind and heart of a candidate with tenfold power. Indeed, there is no resisting their force. Though they fall as gently as the dew, they penetrate as thoroughly as that silent messenger of heaven.—*Messenger and Times.*

CLAIMS, APPELLATIONS, AND RITES.

The questions which have been raised by some unwonted claims and developments of new appellations, and elaborate rites, are neither few nor easy to solve. It is most important, while on the one hand we carefully bar the door against the childish masquerades or absurd pretensions, we should never forget, upon the other, the important and enduring claims of fairness, toleration and justice. The course adopted, or proposed to be adopted, in one or two American bodies, to interfere with such movements by *ex post facto* decrees of Craft Grand Lodge, seems to be open to the gravest objections. A Craft Grand Lodge has no duties except toward the Craft. It cannot rightly take any cognizance of any grade which oversteps the limits of Craft Masonry. Within its own dominion it is supreme, and none can question its jurisdiction, or dispute its *dicta*. But the moment it seeks to legislate for other bodies, to lay down the law as regards separate organizations, it finds itself incessantly headed by difficulties, alike serious and overwhelming. It can, indeed, lay down a law that in its own assemblies none of its members shall wear insignia, or claim affiliation with any other existing grade whatever, and can ignore

any and every other rite not of Craft Masonry; but this is all it can fairly do; this is all it ought legitimately to attempt to effect. The wisdom of the Grand Lodge of England, and the position of the Grand Lodge of England, permeated as both have been by the long and faithful rule of Lord Zetland, have for years wisely eschewed all needless interference, and kept the craft out of unreasonable discussions, as regards the peculiarities and proceeding of other rites. Free itself, it accords perfect freedom to others to belong to the High Grade movement, so long as nothing is done which at all interferes with, or infringes upon, the undoubted rights and claims of its own unchallenged and unchallengeable jurisdiction. Hence, in England, no such burning questions can arise, no such needless heats need be excited. The Grand Lodge of England knows nothing officially of any higher grade than the Royal Arch, and even that is a separate government, and pretends, in no way whatever, to discuss or decide upon claims or rival coteries. It freely concedes that brethren who, unsatisfied with the simpler rites of Craft Masonry, aspire to higher and more ornamental gradations in Masonic or quasi-Masonic bodies, may fairly do so without question and without blame. It seeks to ostracize none, anathematize none, to excommunicate none. It leaves to angry combatants and vindictive conclaves, in petty imitation of Roman Catholic persecution of its brethren, the childish satisfaction of fulminatory decrees and anathemata, which very few read, hardly any care for, and none are in the slightest degree the worse for in any shape. We all may well be proud that we stand to-day a firm phalanx under the ennobling banner of the English Grand Lodge, protesting against intolerance and injustice in every shape, and proclaiming in unerring tones and unfailing message of love, charity, toleration, and good-will.—*The Freemason, London.*