

Brotherly Love.

From an unpublished volume of "Masonic Sonnets, by Brother GEORGE MARKHAM TWEDDELL"

He in whose heart love for his fellow-men
Has ne'er ta'en root, a Mason cannot be!
It is the first great requisite; and he
Would be a cowl in our midst, e'en when
All ceremonies we could on him waste
Had been perform'd. Signs he might give,
'tis true,

Passwords might answer, and might catch the
cue

To act an unfelt part; but ne'er in haste,
Nor e'en at leisure, would we find that man
By Brotherly love e'er moved to do a deed
To help another in his utmost need,
Or comfort the distress'd: for nothing can
Form a true Mason of such worthless stuff:
Of base materials we have quite enough.

ROSE COTTAGE,
STOKESLEY, YORKSHIRE.

Masonic Gems.

Grand Master Taylor of California says: "Greater care should be taken in the selection and admission of material into our social structure. No man who is not of such social standing and character that his name means honesty and integrity, and broad-minded benevolence towards his race, should ever be encouraged to send his petition to a lodge; when the petition is presented the candidate should receive the most searching investigation, and be promptly rejected if any doubt exists as to his fitness for membership. To be a Mason signifies much, it is true; but it should signify much more. The fact that a man is a Mason ought to be a guarantee, not only to 'he fraternity, but to all the world, that he is a man of honesty, integrity, liberality and moral character. In fact, it may be assumed that, as a general rule, such is a fact. But, unfortunately, there are too many exceptions. Every member of the Craft who falls short of what a Mason ought to be, deteriorates in the same degree from the average estimation in which they are held by the world and by each other. Masonry has never been, and was never calculated to be, a popular society. The very first declaration made by every candidate for the fraternity clearly admonishes him of

this fact. All selfishness and mercenary motives must be renounced before even our outer door can be entered, and these are the life-giving principles of most of the modern popular societies."

W. Bro. Widdemar, Grand Chaplain of Connecticut, says: "Freemasonry is not a church, nor does it in any way take the place or intrude on the dominion of the Church of the Living God, but is its friend and handmaid. We hear a great deal of this from the outside world, and now and again a brother, whose enthusiasm outruns his sober judgment, may say that he finds in Freemasonry enough to satisfy him mentally and spiritually, and asks no other religion. But he has never read this on the scrolls of our mysteries. While we can understand how much reason there is for his enthusiasm and his love for the wondrous beauty of the sublime Order, yet we know that he has not read aright. One who has drunk deeply of the mystic fountain of Masonic light and knowledge, will not thus confound the divine and the human. No true Freemason will say that his religious longings find full satisfaction in the teachings of the Craft. In rebuke to such an one, Masonry would quickly make answer in the words which the angel spoke to the Grand Master of our Mysteries, St. John the Evangelist, when he was about to offer to his Heavenly Guide the worship due to the Eternal Master above: "See thou do it not; I am thy fellow-servant and of thy brethren. Worship God." Freemasonry is the grandest human institution that earth has ever seen. It towers far above the mountain tops, but it makes no covenant with God for salvation. Its altars are indeed sacred, but they are hallowed only by the fealty of mutual human ties, and by the fraternal love which prays for and receives the blessings of the Eternal One. It is a crystallization of the Truth of the Bro-