

sults. Order and system applied from beginning to end will secure a lodge against much unpleasant friction, while the adoption of wise rules and a rigid adherence thereto will most surely be found conducive to the harmony of brethren and the promotion of the general interests.

The Master of a lodge is largely responsible for the order or disorder—the system or the want of system—that characterizes the organization over which he presides. If he is not a man of method, as well as ability and energy, he will let matters drift, or he will attend to them in a fitful, haphazard sort of way, and brethren will soon find that they can form no calculations as to the order of proceedings. Lacking in method he will not arrange for business and work with due regard for fitness of time and place, but rather will he mix one thing with another until all is in inextricable confusion. A Master of this stamp will neither begin or close promptly; sometimes he will allow business and work to drag, and again he will drive everything through at railroad speed. He will be indifferent to many things required in the way of preparation and service; he will exercise little wholesome constraint upon his subordinate officers; and the result will be poor work, together with a disorderly condition of affairs that effectually bars the way to progress.

Masonry is an institution that recognizes order as an inseparable adjunct to its own life and movements. In no other organization are there so many rules laid down, and so many definite lines of activity and limitation run out.

Evidently there must be method in the unfolding of Masonry and the application of its principles and in the performance of the service it enjoins. To understand the right method and to practice it requires much time and thought, together with some good degree of mental and moral enlightenment. Upon the Master rests the

chief responsibility, as we have said, but the members of a lodge can themselves do much toward ensuring an orderly course of procedure. By showing a disposition in favor of system and order and punctuality, they can perhaps stimulate the Master to attend to that which otherwise he would have neglected, and prevent him from drawing the lodge into those loose, careless ways, for which he has such manifest tendencies.

And manner is no less important than method. It is the manner of executing a plan, of applying rules and making expression of a defined purpose, that goes far toward clothing the right method with practical efficiency. It is the way in which a matter is handled that often fixes its significance. Grace will always commend and boorishness always repel. Awkwardness on the part of a Master of a lodge is, to say the least, a misfortune; but when there is not only want of grace, but want of courtesy, displayed by the incumbent of the Oriental chair, the disagreeable manner becomes a just cause of offense, besides being a very considerable barrier to lodge success.

"Manner," says one writer, "is everything with some people, and something with everybody." It is possible to over-rate its importance, so that the graceful way in which anything is done may obscure the truth or the act. The law and the principle that are fundamental to Masonry count for vastly more than the manner of their expression. But the manner of their presentation and enforcement is likewise of consequence. Practically the manner of communication and direction goes a great way in determining the usefulness of a lodge and the comfort of its members. If the Master and those who are prominent in the affairs of the organization are courteous and kindly in their bearing to each other and to their brethren generally, and at the same time evince an earnest, straightforward common sense way of speech