

on an inverted candle-box. Treat a brother Mason when he visits the lodge in the same way that you would greet your life-long friend, when he comes to stay with you at your private house. In a word, make him feel himself thoroughly at home. This we regard as Part III. in our reception of the visitor.

Lastly, the brother's welcome should extend beyond the limited space of the lodge-room. The visitor probably is a stranger in the place, either there on business or pleasure; if the former, let the Masons take him by the hand; if he wants a situation, help him to get it; if he wishes to open a store, point out to him the best locality; if he proposes to practice law, introduce him to the other limbs of the evil one that defile the town; if he proposes to vend drugs and poison to confiding patients, recommend him to your friends (?). Doctors and lawyers must live, so even welcome them—if Masons, but fight shy of their parchments and their pills. If the brother is on a visit for pleasure, invite him to your house—take him for drives in the neighborhood, introduce him to your friends, prove your Masonry to him outside the lodge as well as in. Masonry does not consist of a mere cold formality,—it is a breathing, living thing. "Welcome the stranger" is a sacred duty with the true Freemason. The term, to a certain extent, is a paradox, because the stranger, once he has proved himself a Mason, should be a stranger no more. He is a brother, and never let a brother want, if he comes to you forlorn, weary, hopeless, in tattered clothes and worn-out shoes. Take him by

the hand and help him—if necessary, reclaim him. We are brothers of one family, having one Father. This is the last and fourth part—Part IV. It involves at times very much, but Masons must never forsake a brother, and they should always "Welcome the stranger."

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MORE LIGHT.

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The Masonic student is always anxious to obtain more light. He delves deeper and deeper into the mines of knowledge, and works harder and more perseveringly in the quarries of truth. He finds in both rich and precious rewards for his labors. As the Hiramite discovers the real symbolism, and the actual meaning of much that, to the mere cursory reader, is of little or no importance, he becomes still more delighted with a science and a philosophy that develop the mind, elevate the intellect, and opening the soul, flood the brain power of the man with a knowledge of the divine attributes of the Godhead. This Masonry does. The true Craftsman can never be an intolerant bigot, a foul-mouthed slanderer, or a scurrilous liar. He was first prepared in the hidden recesses of his own heart and conscience to seek for light within the tyled doors of the lodge-room, and before he received even the simple obligation of secrecy, he was questioned relative to his belief in a Divine Being. Even in the first step—on the first round, as it were, of the mystic ladder of Hiramism—the candidate, on being brought to light, discovers in a vague and mysterious manner, that prejudice cannot be