

"I instantly went out and hastened to the next grocery. There I bought bread, cheese, and cakes and oranges for the sick man, a paper of tea and sugar, a bottle of wine and a quart of milk. With these treasures I hastened back to the scene of affliction and wretchedness. My presence soon cast sunshine upon the gloom. In less than half an hour things wore a new face. I sent a note to a brother Mason to bring a physician, and come prepared to stay for the night, as my wife would by no means give me permission to be out."

"Charles! Charles! this is too, too severe!" said his wife, bursting into tears.

"Nay, then, Mary, I did not write them of you! I withdraw the words."

"I deserve it, if you did! I have been all, all wrong! Forgive me!"

Freely," he said, kissing her hand. "I remained until the brothers arrived with Dr. Dosier. By the time I left, everything around the invalid was comfortable, and the doctor said with careful nursing, he might recover. I took leave of him a little while since, leaving brothers watching at his bed-side. When they leave him in the morning, the places will be supplied by others. I ought to be one of them, but—"

"Charles! Charles! Go! go! Be one of them. From this time I shall speak only of your Order with love and affection!"—*The Trestle Board.*

What sort of Mason is he who takes the name of God in vain? What sort of a Mason is he who goes from the solemn ceremony of the A. & A. S. Rite to the saloon? Don't all answer at once. It is the practices of Masons that brings Masonry into disrepute. Her teachings are all right, but her members in their daily lives contradict those teachings.—*Masonic Trowel.*

I have been connected with Masonry long enough to learn that the amount of the fees for the degrees never deter bad men from petitioning for admission, while often, within my know-

ledge it has kept good men from applying for initiation in our Lodges.—*Geo. C. Perkins, G. M., Cal., 1874.*

Masonry is no creed, no dogma of faith, no ritual of empty forms. It simply accepts God as the Infinite Father and his divine word as the revelation of truth and the rule of life. It has fought no battles, subverted no kingdoms, overthrown no dynasties, taken part in no revolution, stained no pages of history with the record of crime and blood, but calmly, silently, nobly it has its way, leaving the impress of its footsteps upon every scene in every land whither it has gone.—*Trestle Board.*

Speaking of hand shaking, this plays an important part in our Masonic economy. It has with us a symbolic meaning, significance of trust, union, friendship, firm and indissoluble.

"Freemasonry is a temple—Freemasonry is a kingdom. Not everyone who knows its signs and ceremonies, who has its grips and passwords can enter into its kingdom; but he alone who is doing its will. You cannot make one a Freemason by giving him a grip, a sign, a password. One may possess all these and yet never really enter into the presence of the noble Masonic nature; you cannot enter into the true temple of Freemasonry by entering into Masonic temples. Only so far as we are partakers of this noble nature—only so far as we breathe Masonic spirit—are we Freemasons. Are we making this mistake calling ourselves Freemasons, and yet strangers and alien-hearers of the word, but not doers; looking occasionally into the Masonic Mirror then going away and forgetting what manner of men we are? This is the danger of symbols, signs and passwords. In their frequent use their meaning is too often forgotten.—*Freemason's Chronicle, Sydney.*

Knight Templary is not a branch of the Masonic tree at all. It is rather a tree which has grown up under the shelter of Masonry, and has intertwined