

there be for it, and if the procuring of even 100*l.* is rendered easier than at present,—without taking into consideration such grants as 150*l.*, 200*l.* and 250*l.*—we feel sure the increase suggested by Bro. Clabon will not be sufficient to meet the increase in the applications.

Every brother or widow who is relieved remains a lasting advertisement of the generosity of the Craft—their own thankfulness alone should act as such—so that an attempt to supply the funds for continuing the large grants recently made by the Board would, in our opinion, be unwise, as it is offering an additional inducement for men to join the Order in the hope of one day securing a 200*l.* or 250*l.* grant should they need it.—*Freemasons' Chronicle, Eng.*

MISTAKES IN MASONIC WORK.

The following excellent criticism appeared in the *Freemason*, published in Australia:

There are more mistakes made in Masonic work than are dreamt of in some brethren's philosophy. There is a theory which is quite popular, which teaches that if you cross all your *t*'s, and dot all your *i*'s (so to speak) in Masonic work, you are a master workman; while if you happen to omit any of these, "Oh, horrible!" We confess we do not belong to this school of thought. Not that we value accuracy and uniformity in the work less, but that we value spirit and power more. It is possible for every word of the form to be used, and for the spirit to be absent. In such a case it is that "the letter killeth while the spirit giveth life."

We do not believe in the doctrine of *opus operatum*. The ancient Romans pushed this doctrine to the extreme verge in practice. A trifling mistake in the form of a prayer would make it ineffectual. With them the only question was whether the ceremony had been performed precisely in accordance with rule. If a person went

out for a walk, a form was to be recited; if he mounted his chariot, another. With all its mob of gods, the supreme god of Rome was law, in the form of ceremonial rule. Every *i* must have been dotted, and every *t* crossed, or else all was of no avail. If the augurs declared the signs unfavorable, a public meeting assembled for important action was at once adjourned, and no business done. Hidden in one word, "inaugurate," is the idea that without an augur nothing can be properly or safely begun.

Some brethren make almost a landmark of this *opus operatum*. They believe, and teach, that if you see all of the works of the ritual you cannot fail to make a Mason. They would have us believe that these work like a charm. Of course, in a certain inferior sense, you make a Mason when you use certain forms; but in the higher and better sense, you never properly make a Mason, unless you impress him with the force and truth of the Masonic principles exemplified in the work.

There is one habit that is inexcusable in Masonry, and that is the use of ungrammatical language. Grammar is one of the seven liberal sciences that it especially becomes Freemasons to understand, and yet some Masonic workmen are as ignorant of grammar as they are of the principles of Masonry. Not unfrequently, the greatest sticklers for words are the greatest murderers of the Commonwealth's English.

Let us correct some popular mistakes concerning Masonic work. It is a mistake to suppose that memory is the only faculty requisite to be cultivated by the Masonic workman. Memory is important, but not all important. Words are only useful so far as they serve as the vehicle of ideas, so that if from any cause they are empty of ideas they might as well never have been uttered. Where words fall from the lips like grains of corn from a hopper, mechanically, they may fall upon the ear but they