

be a mystery, while its solemn tread through the nations has astonished the whole world of Propagandists of every faith and order.

It has no permanent investment fund to live on, and it sends out no missionaries to make proselytes or to extend its dominions. It claims no territory of earth as the boundary of its rule, and it asks no patronage at the hands of any church or State. Its very existence indeed is *sui generis*, while its conservative system of operations never interferes with either the rights or privileges of any other organization, whether civil, religious or fraternal.

It ignores dogmatisms, laughs at all persecutions, and pities the brainless folly of all enemies, as it well knows that the wildest storms may howl around it, and the fiercest thunders roll above it, without even harming a fibre of its mantle or staining the integrity of its organic character, and therefore it makes no defence even when the mightiest come against it. Its own Lodge rooms is its favorite retreat, for there it can go in safety when the world turns against it.

Governments have been its foes, and the oldest Church on earth to this day is its enemy, and the old mother of all is imitated by a number of her spawn in the same sort of bigoted vindictiveness. Still the Institution of Masonry lives and flourishes in spite of them all. What they are Masonry does not desire to be, for if she once yielded to *their spirit* the genius of Masonry would hie from the earth like an insulted angel, and we should hear of it no more for ever.

Masonic power, like its genius, lives in the atmosphere of a charitable intelligence. It cannot breathe anywhere else, for it is a child of the higher humanities, and drinks only of pure crystal streams. Its temples, lit up by the *lights* of intelligence, humanity and charity, have kindled a sanctified glory over the world, and given to the benevolent of all classes examples which they cannot ignore without destroying their own prestige and inflicting upon themselves the pitiful contempt of the intelligent, the sympathetic and the noble. So mote it be.—*H. in Masonic Advocate.*

MASONRY AND CITIZENSHIP.

It has been well said by a thoughtful writer, that some of the noblest impulses of our nature may be inspired by seemingly inadequate motive forces. The soldier will die for the honor of the two figures which indicate the number of his regiment; a fanatic will submit to persecution, and even martyrdom, for the sake of some half truth which has vividly impressed his imagination; and even the Atheist, whose godless creed, like the icy temperature of the Arctic circle seems utterly unfavorable to the growth of the nobler passions, will sometimes astonish us by the dignity and the persistence with which he presses upon our notice his poor schemes for the regeneration of mankind. He who has a noble creed, and is impressed with deep convictions, has small excuse for the display of the selfish side of humanity. The world is not yet so far advanced, either in civilization or refinement, that it can afford to permit any member of the human family to play the part of the Lotus Eater. While wrong, injustice, and poverty remain in our midst, we, who care for the future of humanity, are morally constrained to do our best to advance the great interests of our race. The mere duties of citizenship, for example, entail much more onerous responsibilities than most of us imagine. Society has moral as well as legal claims upon the individual, and he who merely pays his poor rate, or serves on a jury, can scarcely claim to have fulfilled all the obligations of social life. He is compelled to contribute in the one case, and to give his time to the consideration of questions of fact in the other, and no well-regulated mind will, for a moment, think that with the due performance of functions such as these the duty of the citizen is at an end. Religion, in many cases, supplies the motive force which compels attention to the higher moral obligations of life. But this great force, immensely valuable as it is when well regulated, is often marred and narrowed by the poor dogmas of contending sectaries. The Christian citizen of the world, whose feeling of Brotherhood embraces all mankind, is no doubt a very agreeable person, but not unfrequently he permits his noble creed to remain a mere theory. Brotherhood in its true sense, is often with him indissolubly united with the church, and although he persuades himself that he cares as much for a Theist or a Buddhist as he does for the members of his own communion, in practice his brotherly feelings are sadly hampered by his prejudices. The mystic tie, which binds Masons together in fraternal bonds, knows no such limits as these. The Mason is not merely a brother to all those, of whatever creed or color, who have passed the portals of the Masonic Temple, but the ethics of the Craft teach him a morality which for breadth and grandeur cannot be surpassed by any system of merely human origin. He is a citizen of the world by virtue of his "calling and election," if we may venture for once to give secular meaning to the technical language of Theology. He is a good subject of the State, a