

thirty and forty to pay their assessment upon the death of a member between those ages, and so on between forty and fifty and fifty and sixty.

But let us see what the Masonic Mutual Benefit Society of Indiana, numbering over four thousand members, has accomplished during the past year. We, at our annual communication of the Grand Lodge of Canada, gave nearly three thousand dollars to the widow, the orphan, and the indigent Brethren. The Indiana Masonic Benevolent Society paid over sixty thousand dollars to the widows and orphans of deceased brethren, during the past year.

Well may Indiana be proud. This is true Freemasonry, and we could accomplish just as much. *By means of such a Society we not only do good to those whom it is our duty to protect, but we at the same time insure our own lives.* What mason is there in Canada, who would not willingly place his hand in his pocket and give his dollar and ten cents to the widow or the orphan of a deceased brother. It is our duty to do so. Then if we look at it from the lowest standpoint, we must see that it is one of the most admirable systems of insurance in the world. The expense is so trifling. The labors of a Secretary would be merely nominal. No luxurious offices, and no board of pampered directors are required to keep up this Society.

In conclusion then, we urge upon the Brethren in Ontario and Quebec to at once put their shoulder to the wheel, and try some such organization as that proposed, and prove to the world that we are true to those glorious tenets that we so profess to admire. Remember that Charity, like her sister Mercy, blesses him that gives, as well as him that receives.

VIRGINIA.—The Grand Commandery of this state is, we regret to learn, anxious to separate from the Grand Encampment of the U. S. Surely our Fratres there should remember that "Union is strength."

LET MASONS BE TRUE TO THEIR VOWS.

We fear there are many men who join our fraternity simply because they fancy it to be a society of gentlemen, or on account of the social pleasures that may accrue thereby. With such men we have little or no patience. A Freemason's lodge is not a "club," where men can congregate for the sake of an hour's sociability—*it is far more than this.* In the lodge room the most sacred lessons are taught and the highest principles inculcated. How important then is it that every man, who allies himself with us should be a good man, a true man and a square man. Every Ashlar that is not perfect, which is used in operative masonry, lessens the value of the building and impairs the usefulness and destroys the symmetry of the whole. So with us, if we admit poor material, we endanger the very foundation upon which our structure rests.

Such being the case, "*Let masons be true to their vows.*" It matters not whether it is that seeks admission. If a mason thinks a man unworthy he should either say so to the Reporting Committee, or unhesitatingly use the black-ball. It is his duty to do so. Too much care cannot be exercised in the reception of material. As the first temple was erected without the sound of axe, hammer, or any tool of iron, so should we endeavour to raise our spiritual edifice separately and collectively "without wrangling, clash or jar." One unworthy member can destroy the harmony and peace that might otherwise exist in a lodge, break it up and perchance many good masons might become disgusted with the institution, cease to take interest in it, and finally become drones in the masonic hive. Then "*Let masons be true to their vows,*" and without fear, favor or affection, exclude all unworthy to be received within the unfinished sanctum sanctorum.

There is one other very common error and that is fancying so and so is good enough for the Blue Lodge, but unwor-