

under a practically limited minority, can be avoided.

The rock of lodge work is not easily brought into a rolling motion; the fewer the number of the brethren who assist in it, the more difficult it is. Yes, and how can brethren speak of work who are only dumb witnesses to all proceedings of the lodge? by putting the whole burden on the shoulders of the W. M. and a few officers? And if, in spite of all their exertions, everything does not go smooth, they have their mouths open to find fault, reminding one of the fable of the ducks swimming on the water, making sport of some geese that were waddling on the land.

Now all brethren must put their hands to the work, no matter how good or bad it is.

Before entering the Temple, they should have conceived some fruit-bearing idea for the approval of the brethren. If possible choose words and sentences which would make a favorable impression on the attendants. In short, they should have prepared themselves to be active assistants. Should they not be successful in this,—should it create a complete fiasco, what does it matter? Every grain which is planted in the ground does not bear,—many will fall on barren soil and wither away; many are void of germination. But, brethren, we should not feel any shyness amongst ourselves if one or the other does not hit the mark. This will happen to any one; even the most expert sportsman will miss the hare, and should such a failure awake laughter, then one does best to join in and laugh the merriest. The time will come when those who laugh will be laughed at.

It is quite natural that a bashful child should not attempt to speak in the presence of grown up people, but such a timidity should not befall us who are more advanced in years. Every one of us can depend on his physical courage, and should learn to awaken moral courage in others,

and it is not the least courageous for one unaccustomed to speaking in public to address a large assembly, even if it is only composed of brethren. When one has done this on several occasions, he will find it a pleasure to repeat his efforts, and at length, through perseverance, it will grow into a desire. Certainly, he must not suffer himself to be carried away by self conceitedness; he must endeavor to discover his mistakes and awkwardness, and strive to improve in the future. He must be anxious to learn; a brotherly remark or criticism should not wound his sensitiveness. Is there one who can claim that he has attained to infallibility in the broad field of exchanging ideas? Therefore, let us express our thoughts to each other.

The best way perhaps would be for the W. M., in a kindly, pressing manner, to request the dumb brothers to give their opinions on the subject that may be under consideration, requiring the eloquent brothers who speak often to practice the not easily acquired art of maintaining silence. He should act like the Pope in the selection of his cardinals; but not by the same person. The one to open and the other to close his mouth. Very frequently it will then be perceived that, in the case of many brethren, genius had been chained, and it only needed a necessity to break that chain, and, to his own astonishment, a discussion can be brought to a profitable conclusion, without the interference of the speech-gifted brethren.

No doubt it must be dreadful tiresome to play always the passive part. Every man possesses only a certain capacity in his acquisitive faculties. Always listening, always enquiring only intellectual nourishment, naturally creates stupor, and consequently a sleepy condition will set in, just as one would feel after a too hearty meal. It is too late then to take part in the discussion and proceedings. Not only a full stomach, but also a head stuffed with too many