

inner veil, fail to enter the secret crypt. Our Fraternity has no secrets to be kept from its initiates. If they fail to discover, to apprehend, to comprehend any of them, the fault is their own—provided Masonic officers do their duty. This is a large proviso. Some Masonic bodies are handicapped because the officers and past officers are indifferent or incompetent. The first duty of every Masonic officer is to acquire, if he did not possess it before, a just view of the moral and intellectual wealth of the Fraternity over which he has been called either to preside, or to assist in the government; to learn all of the secrets of the Craft, and to impart them to the brethren. Every initiate is entitled to this consideration. The Craft owes it to him, and should take pleasure in discharging the debt.

Theoretically Masonry is a unit, or a trinity in unity—a triad, and everywhere the same. Practically there are subordinate differences, which, however, in no way touch or affect the integrity of the Fraternity, and which are in truth merely differences of administration. Just as there is but one Masonry while there are many Masons, so there are many Masonic bodies constituted of these many Masons, and distinguished more or less by the moral, intellectual and social peculiarities of the individual members. It is the old principle of the environment determining the action of the body. While it is true that Freemasons everywhere meet upon the Level and part upon the Square, the fact of their so meeting and parting does not, and cannot, materially alter their prevailing characteristics. We all know that there are differences in Lodges, and the reason is that there are differences in Masons. The Lodges grow to be like the Masons. If the majority are especially social or intellectual, the Lodge becomes distinctively so; while, if they are the reverse, like produces like—the law of environ-

ment prevails, and the initiates grow to be like their associates.

While it is true that the majority of men and Masons are more or less plastic in the hands of their environment, living, as a rule, in harmony with their surroundings, it is also true that individual traits sometimes exert their influence and attain supremacy. The remark was once made that men and women were alike, with the exception of a variation; whereupon some one expressed his thankfulness for the variation. We are thankful that Masons differ from each other, that all are not constituted intellectually in the same mould, that even in some Lodges where the prevailing characteristics are unruffled ease, if not indifference and apathy, a satisfaction with surface knowledge without an acquaintance with the hidden meaning of things, now and then a single Mason, or several Masons, rise in their individual strength, cause a ripple to disturb the quiet surface of Masonic affairs, awaken lethargic, and surprise the Brethren by giving them their own—making them familiar with Masonry as it lies covered up in the verbiage of the Craft. To certain Brethren some of the secrets of Freemasonry have never been communicated. They may have been constant attendants at the Lodge, careful observers of the work, and diligent listeners to the current business of the Craft, and yet they are "in the dark" as to Masonic facts which lie at the very foundation of Freemasonry. To them Masonry has been an unsolved engima, a tangled maze, a mildly disguised chaos, while under "more light" the engima is solved, a clue is furnished to the maze, and order rises out of chaos. And what is the result of this commendable zeal on the part of one or more wide-awake brethren? The members learn more Masonry, the Lodge assumes new life, the work improves both in quality and quantity,—there are at once more Masons and more