

—he always deemed it to be his duty to endeavor faithfully to discharge whatever official obligations were required of him, if such were within the length of his cable-tow."

This is the true Masonic spirit, and it seldom fails to be recognized and rewarded. The internal qualifications of a brother are chiefly what genuine Freemasons regard. All preferment among Masons, is, or ought to be, grounded upon real worth and personal merit only, and no one, unless "knowing himself to be able of cunning" (knowledge, ability) "shall undertake the Lord's work," and no one "shall discover envy at the prosperity of a brother, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him who began it."

Such is the purport of some of the "Ancient charges," and if any one in contravention thereof, is found seeking to introduce into Masonry what are known as the "base methods of the politician," in order to obtain official position in the Craft, this alone should be considered a sufficient reason why he should not receive the suffrages of the brethren; and unless he sincerely repents, and wholly abandons such conduct, it will doubtless become a serious question whether he does not merit further and more direct reproof, admonition or correction.

Few duties of Freemasons are more important or require more careful consideration than that of the election of Lodge officers, and on the other

hand all those who have been so selected, should never be content with the mere honor of their position, but they should earnestly and diligently seek faithfully and creditably to discharge the important duties appertaining thereto. So mote it ever be.

CABBALA.

As considerable space is being given of late in some of our excellent contemporaries to this recondite and fascinating subject, and as there are many references thereto especially in the philosophical degrees of Masonry, we deem it well to call the attention of our readers to some of its elements, leaving those who desire to follow up the matter, to consult the various learned works on the subject.

Cabbala has been defined to be that peculiar science or philosophy of the Jews, which is occupied in the mystical interpretation of their Scriptures, and in metaphysical speculations concerning the Deity and the spiritual world.

Cabbala is of two kinds: theoretical and practical. We need now but merely refer to the practical, which relates to the construction of talismans and amulets.

The theoretical Cabbala is divided into literal and dogmatic, the latter being but a summary of the metaphysical doctrines taught by the Cabbalistic doctors,—which constitute the system of Jewish philosophy.

The literal Cabbala is a mystical mode of explaining sacred things by a peculiar use of the letters of the alphabet, or the letters of words, and is that which is of special interest in