

lieves him the points in the case, and if he dies see with what unanimity they attend his funeral and bring their families, and for thirty days thereafter wear the badge of mourning as a mark of respect to his memory.

How is it with the city brother? Does he ever watch with the sick? Scarcely, if ever. The Master sends a hired nurse to do that, and frequently the first information a large majority of the Lodge obtains as to a brother's illness, is a notice to attend his funeral. Do they do it? Only in limited numbers. The sun is too hot; the weather is too cold; it looks like rain, or they could not leave their business long enough to attend to this most solemn part of their Masonic duty. The above and many other trivial excuses are offered for this dereliction of duty. Don't forget, my brother, that you, too, have got to die "some sweet day." But the city brother is good on the pay, and makes this part of his duty act as a "balm in Gilead" to his conscience for that part so badly neglected. Well, be it so, but remember that money will not purchase that felicity for which the soul pants when it comes your time to "cross the river."

The country brother assists his Master in regulating the morals of the members of his Lodge, and when a brother goes astray reports the matter promptly, so that good counsel may be whispered in his ear, or he be dealt with according to law and usage, if necessary, thereby, perhaps, saving the brother and upholding the dignity of Masonry. How few do you find in country Lodges who are drunkards, gamblers or toughs? There is no affiliation for them there—they must be moral men or get out. So, also, must they be in city Lodges, but the city brother takes less interest in these things, and relies almost exclusively upon the Master and Wardens to find them out. By this means many brothers are permitted to go on in their evil doings for so long a time until they begin to lose respect for their Masonry and set at defiance her laws. Be it

said, also, that some Masters are too slow to act, and thereby wink at offences which should be handled promptly, just because they fear to burden their Lodge with a trial. In every instance Masonry suffers, and the example is much worse than the remedy.

Now, when all this is said, we reiterate that country Masonry, as practiced by the average brother, is better than city Masonry, made so through force of circumstances, dependence on each other, and by "practicing what they teach." We would not, however, detract one iota from the city brother or city Masonry—these have their place to fill, and they fill it as well as they think they ought to.—*Bro. Bun. F. Price, P. G. M.*

#### A CURE FOR "RUSTY" MASONS.

At the recent communication of the Grand Lodge of Ohio, the following was unanimously adopted:

"Resolved, that the Worshipful Master of each and every Lodge of this state, shall require every newly obligated Master Mason, to acquire the examination lecture of the Master's degree: and that the Worshipful Master certify that this has been done, on the annual returns of his Lodge, and that the Grand Secretary cause to be printed a blank certificate to that effect, on the blanks sent out for the annual returns."

A step in the right direction and should be generally adopted. There are Master Masons to whom their connection with the Craft is of little value, for the reason that never having been instructed in that degree as they had in the preceding, they are afraid to visit any Lodge but their own. One of the greatest privileges of a Master Mason is that of holding fraternal intercourse with his brethren when traveling in foreign lands. But there are thousands to whom this pleasure is denied for the reason given above.

They are "raised" and then left to paddle their own canoe, until they strike the rapids of an "examination"