

every true Freemason is moral and religious. Masonically a man is prepared in his heart—his soul—to be a Mason, and his first favorable Masonic expression is the first evidence of that preparation. His petition for the degrees affirms it, and his persistent advancement confirms it. If the preparation in his heart—his soul—is genuine, he will prove it by his practice. If the morality and religiousness of Freemasonry are in his heart—his soul—they will come out in his life. The genuine preparation for Freemasonry is God-given and it will bear fruit accordingly. Some members of the Fraternity never were prepared in their hearts—their souls—to be Masons, and, of course, they never genuinely practice Masonry. So it is with some who profess religion. Not so it was with David, with Solomon and with Peter, for, although each of them sinned against God and man, in the outcome the preparation in their hearts—their souls—triumphed. Their faith was genuine and it was verified. Between faith and practice, and theory and practice, there is a distinction. When a man accepts and professes a theory, to be consistent and true, he must practice it, but, if he does not, the principles of the theory are not shortened or slackened. His mere parroting them does not abridge them nor abate their force. They remain true and vital, but the man is false and dead to them. By professing and not practicing them he condemns himself. All see and know his falseness. Of such an one we recently received this report: "Utterly worthless financially, and *in intentions*." His Freemasonry has no place in his life and is "utterly worthless." So, as a brother has said, "A man may know the Lord's Word by heart, and repeat it a dozen times a day, but if he does not live it he condemns himself." Using other language: If the Word is not in the man and in his acts, it does him no good, and, therefore, practically is nothing with him. Faith and practice, or, in Masonic language, faith and conduct, are essential in and of a Freemason, and

if he does not conform to and abide by both he does not prove himself a true and faithful brother, nor entitled to Master's wages.—*Voice of Masonry*.

SILVER CORD

This expression is taken from Ecclesiastes xii, 6, 7.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The silver cord is presumed to be the spinal marrow; the golden bowl is the brain, or, according to some, the whole body of man, containing the spirit: the pitcher, the great vein carrying the blood to the right ventricle of the heart, denoted by the fountain; while the wheel is the great artery, receiving the blood from the left ventricle. The verse is used in the third degree. Al'en Ezra says this is a proof that the spirit and the *ruach*, or gust, or ghost, is not an effect of chance, for chance returns not.—*Notes and Queries*.

MASONIC FEELING.

An intimate relationship exists between Freemasons. A feeling of confidence. A chord of sympathy. A kind of family kinship that draws one near to the other and establishes a bond of union, strong and abiding. It comes from the fact that all have dwelt under the same canopy, have tasted the sweet waters of the same fountain, and have a language of their own. How beautiful is a relationship so tender, a kinship so extensive! How dreadful that this beauty should ever be distorted or marred by the unworthy! How painful that the confidence which the secret chord of sympathy establishes should be abused! A bad Mason is like the renegade son of a noble father. The good name of the household is injured by his acts of insubordination and his reckless living. The