

experience while others have been attending the same school. Hundreds and thousands of the worthless vagabonds have been plying their vocation in the name of Masonry, obtaining money under false pretenses from brethren, who had rather give than assume the responsibility of possibly refusing a worthy needy brother. The ease with which they could thus obtain money, and the little danger of punishment under the law has enabled these impostors to follow their nefarious business without fear, and presumably with a large income.

To protect the Craft against this class of impostors is no easy matter. It has been done to a great extent in large cities by the organization of Masonic Relief Boards, to whom all applicants for aid are referred. By adopting a thorough system of investigation, and a free use of the telegraph, the chances of imposition have been greatly lessened. Impostors are often detected but seldom punished. Well knowing that investigation will result in exposure they are sharp enough to get away before their true character has been established. But while the Relief Board thus saved its own funds, it put no check on the depredations of the marauder in other localities. He takes the first train to some other point where less vigilance is used and soon finds a victim.

There ought to be some way to break up this business, or to put a check upon it at least. Relief Boards have been considering the subject, and under the lead of Bro. D. F. Pennington, President of the Lodge of Relief, of Baltimore, Md., a call for a convention of delegates from all the Boards of Relief in this country has been issued, the same to be held in the city of Baltimore on the 31st day of August. This call is signed by officers of the Boards of Relief at Baltimore, New York, Cincinnati, St. Louis, Buffalo and Wilmington, and the object is stated to be for the purpose of devising a suitable plan and

providing ways and means for maintaining an organization, so that, by concentrated action, these travelling frauds may be arrested and punished. We trust that this convention may be well attended, and that it may be productive of good results. What can be done in the direction indicated remains to be seen.—*Masonic Advocate.*

FREEMASONRY AND FREE THOUGHT.

The sacred writings of every nationality and religion are on the altars of Masonry. They are the beacon lights that lead us up to God, the ever living Father, the Grand Architect of the universe, and points the way to heaven.

The mortality taught therein, the grand truths in them revealed are self evident propositions, and, like the "axioms of Euclid" or the multiplication table require no argument. The sacred writings are "fixed lights." No Mason disagrees with another upon the main truths revealed, though widely differing in forms, ceremonies, beliefs and the thousand different creeds into which mankind are led by a net-work of circumstances, education, surroundings, etc. As there are no two blades of grass alike and no two men alike, it is perfectly consistent that there can be a multitude of differences in the construction placed upon the sacred writings of every nation. But when we look upon it from a broad plane of thought the conclusion is irresistible that they are but the outgrowth of the human heart with its wants, yearnings, and aspirations to something higher, purer and holier; something affecting us in the great hereafter beyond the tomb. An old saying, "all roads lead to Rome" illustrates the proposition that back of all and underlying every different shade of religious opinion is the hope of immortality, and the desire to find the celestial road that leaps to the higher