

labor. There may be a continued request for the degrees, or an urgent demand for advancement, and either of these justifies a Masonic body in not closing over. Duty before pleasure should always be our rule, and however much we might enjoy a mid-summer rest from Masonic labor, if that rest would be at the expense of the welfare of the lodge, or to the detriment of the individual interest of some of the members who are seeking advancement, it would be indulged in at too great a cost. The Masonic refreshment that refreshes, is that which comes from general consent, and is not forced upon a body, when a large minority is opposed to it. We have attended, as many of the readers of *The Keystone* no doubt have, most enjoyable Masonic meetings held during the months of July or August. When the weather is warmest sometimes the fraternal feelings are strongest. At all events, not a few Freemasons are ready to yield to the call of duty, and you may sometimes judge as to who are the most assiduous, and, perhaps, self-sacrificing members of a lodge, by noting those that are present at a meeting held during the "dog days."

One thing, let us never be "called off"—from our ceaseless devotion to the highest interests of our Fraternity. Neither summer nor winter, labor nor refreshment, youth nor age, should weaken our attachment to Freemasonry. Its principles are so pure, its membership so noble in character, as well as strong in numbers, its past is so glorious, its present so prosperous, and its future so promising, that it is worthy of our continuous admiration and our unflinching support.—*Keystone*.

THE FIRST GREAT LIGHT.

Grand Master Langhorne, of Montana, recently officially said:—

"Early in the beginning of my administration of this high office, my attention was called incidentally to a pamphlet, issued by a Master of one

of the lodges in this jurisdiction, bitterly assailing the Holy Bible, and casting ridicule upon its teachings. This was soon followed by another of like import. To this, however, I paid but little heed, until my attention was called to them by a distinguished member of this Grand Lodge, who wrote to me upon the suggestion of several of the brethren, who thought the matter worthy of consideration. About the same time I received a letter from the brother who is the author of the pamphlets. I replied at some length, and among other things, that I thought he had erred, and had inflicted a severe blow upon Masonry, and that I thought he had better resign the gavel.

"In the broad light of the civilization of the nineteenth century, it seems foolish to be called upon to define the relation that the Holy Bible, as one of the Great Lights, holds to Masonry. It has been established as the 'Book of the Law,' and among our first lessons in Masonry, we are taught that 'it is the inestimable gift from God to man as a rule and guide for our faith and practice,' and I cannot conceive how any Mason can cast reproach upon or bring into ridicule God's Holy Word. No matter whether it is formulated as our Bible, or the Koran of the Mohammedan, so long as it is recognized as a book of the law, and is regarded as the essential law of a nation or people. We do not in fact teach any religion, but only Masonry; but a belief in God is an indispensable requisite to a man's being made a Mason. That must carry with it a belief in God's law. Far be it from me to impugn any one's conscientious motives, nor do I desire to look upon the matter other than from a Masonic standpoint. A man has a right, no doubt, to be an Atheist or an Infidel, but he cannot be either and be a Mason."

The committee to whom the matter was referred, offered the following, which was unanimously adopted:—