

any doubt this statement, I have but to refer them to the statistics of any great calamity where help was asked for; to the yellow fever epidemic of the South; to the fires of Chicago, Wisconsin, Michigan, and scores of other instances, when it was proven by its acts that it is eminently practical in its definition of charity. It does not spend its time in idle talk, but acts, and that, too, quickly.

Its practical worth is untold. By the perusal of its literature it presents to the mind of the student a line of thought that cannot but prove of interest and value. If the mind is improved the whole intellectual condition of mankind receives the benefit of such improvement. To the philanthropist it presents a vast field in which he can exercise his philanthropy, and as the Masonic Institution claims to be a philanthropic one, it is not slow in using every known means to practice the principles of philanthropy. To the Christian it presents an institution founded upon every known principle of truth and morality. To the lovers of the arts and sciences, it offers the seven liberal arts and sciences, which comprise all that art and science can give, and unfolds the secret laws of nature. To the Architect it presents the Five Orders of Architecture, a thorough knowledge of which has enabled the architect to plan and execute the stupendous works of architecture of the past and present generations. To the Geometrician, it presents geometry, "the basis of our art;" the initial of which alludes to that Power which all good men and masons revere and serve. In fact, to a man it presents everything that a true man desires or cares for. It does not present to its followers immorality in any of its forms. It does not teach its adherents vice or sin in any shape. It does not command us to shield the wrong-doer because he is a Mason. It does not uphold anything that pertains to wrong, in or out of its ranks. Its obligations do

not even ask us to violate either the moral or the civil law, or to protect or shield in the least any one who has been guilty of disobeying its commands; but it does tell the evildoer that his sins must rest upon his own head, and that he alone must pay the penalty of his own misconduct, and he is not upheld by the Masonic Institution in any form.

If such is the practical worth of Masonry, it is well worth the patronage and support of all Masons, at all times, and in all places. Further than that, it is well worthy the utmost endeavors of all its members to maintain it in the highest place it has assumed among the societies of the age; it is well worth our support in every particular. Let us see to it, my brethren that we put forth our best endeavors to maintain our Institution in its exalted position. Let us see to it that we keep it pure and unsullied, as its originators gave it to us. Let us purge our ranks of all that is unclean and impure. Let us trim out the dead and useless branches that bear no fruit. Let us cast out the drones from the hive of Masonry, destroy the bad material, to the end that the star of Masonry may forever shine resplendent in its own glory. Let us as Masons—

"Do the deeds their Master did;
The naked clothe, the hungry feed—
They warm the shivering poor;
They wipe from famished eyes the tear,
A brother's joys and griefs they share,
As one has done before.
They earn the mead of honest toil,
Wages of corn, and wine and oil."

—Keystone.

Individual Obligation.

Masonry directs its teachings with a direct appeal to the hearts and consciences of individuals, and it calls first of all to the performance of personal duty. It is not sufficient that there should be a massing of obligations—that a solemn weight of responsibility should be made to attach to the lodge or other organization; there