

self-evident to the enlightened people of this age and country, yet even the technical moralist must admit that the practical application of them to the varied relations in which men stand in modern society has not yet reached that degree of perfection that the continued inculcation of them, by any, and by all means, has ceased to be necessary. The day has not yet arrived when Masonry can forbear to lay the greatest stress upon those elementary principles of morality on which the peace, security and happiness of society mainly depend.

But it remains that at this day the working factor in the practical results of Masonry, as an institution, is Charity. From its origin in the distant past down to the present time Charity has stood, in the enlightened apprehension of the Fraternity, as its tutelar divinity. With eyes beaming with compassionate sympathy, she watches the frequent mutations of fortune so inseparable from the human lot. With one outstretched hand she receives from the healthy and the strong, and from those whom a kind Providence has blessed with a competency, and with the other she dispenses to the needy and suffering. and to those overtaken by any of the thousand adversities that lie in wait even for the most worthy brother. By impressive rites and by counsels from the East this principle of charity is inculcated upon every one who seeks admission to the Fraternity.

Although a distressed worthy brother, his widow and orphans, are the only ones who have a legal claim upon the funds of the Fraternity, yet it must not be supposed that the true Mason's charity extends no further. He carries the lessons he has learned into the world, and human want and suffering never appeal to him in vain when it is in his power to relieve or mitigate them.

Charity is so essentially a working principle of the Fraternity that a Lodge which should practically eliminate it would find it difficult to give a

satisfactory reason for its existence. It would work a moral forfeiture of its charter, though the written document might be still retained in the archives of the Lodge.

In this brief view of the principal objects which the Institution of Masonry proposes to itself and to the world, and of the bond of union which unites all its worthy members in one compact brotherhood, I have perhaps said enough to show that this venerable Fraternity is not an *anachronism* which continues in existence rather by its merits in the past than by reason of its usefulness in the present. The true Mason who has adopted its code of morals and whose heart is imbued with the divine principles of Charity will find a large place for himself and for his Fraternity in the world; the occupation of which, duly and truly and faithfully, will cause the generations of the future, like those of the past, to rise and call him blessed.—*Freemasons' Repository.*

SUBDIVISION OF CEREMONIES.

When we consider how much depends on the manner in which the ceremonies of Freemasonry are carried out, we are surprised that greater efforts are not made to render them even more impressive than is at present the case. There are many points in our ritual to which attention might advantageously be devoted, not so much with a view of attaining perfection in the mere delivery of the words, as to acquire something like effect in the manner in which they are rendered. Our Lodges of Instruction are excellent schools, so far as they go; the work of their Preceptors is to teach the ritual of Freemasonry; and we think that few of them lay claim to teaching more, even if any general attempt on their part do so would not be rejected by their pupils. The improvement to which we refer, must first be looked for from the pupils, rather than from the teachers, and it is therefore to those who are actually