

something—that passes by and can see nothing good in this world but dollars and cents, and believes in the principle of “everybody take care of himself,”—to such a person we would say that it would not pay him to join the Masons, because he would not feel at home in our Lodges for they teach morality, charity and brotherly love. They feed the hungry, clothe the naked, visit the sick, bury the dead, care for the widow and orphan, and help, aid and assist their brethren in every way possible; they will speak well of them in their absence. They comfort the distressed, speak kind words in the ears of erring ones—in fact they are “their brother’s keeper.” They will pay their dues cheerfully, sacrifice their time and use their talents to promote this glorious course of humanity; they glory in doing good. It pays such persons to be Freemasons. Such a member will attend lodge meetings regularly, will serve on committees, will accept office and perform the duties. He will read Masonic papers, will study the Ritual, will post himself on the laws regulating the Order; in fact he will live up to their obligations. When such a brother dies, his loss is deeply regretted. Such a person it pays to be a Mason, and it pays the Lodge to have him in it.

But those, like the Jew in New York, who said “I will join the Masons, and put on my vest a big G, and get lots of trade on the square,” generally get left. Masonry is not to be used as a trademark, and he who tries to so use it will find that it will not pay.—*Detroit Freemason.*

At the Methodist Church, Wyoming, Ont., recently, Rev. W. Henderson, the pastor, gave a suitable address to the brethren of Burns Lodge, A. F. A. M., and visitors, on Freemasonry, tracing its history from the Egyptian and Hebrew mysteries to the present time, setting it forth as a society in the fullest sense and as a teacher of mankind. The discourse was listened to with much interest.

AND THE GREATEST OF THESE IS CHARITY.

BY BRO. EOB. MORRIS.

In visiting the New York City Lodge this winter, and comparing their immense advances in members, and harmony and effectiveness with the past, I am particularly interested in that part of their proceedings which comes under the name of Charity or Relief. It has been a boast of some of the modern societies, that every member is compelled by the by-laws to visit the sick. Now, such compulsion is abhorrent, to my idea, of an affiliated society. I will obey no man who commands me to visit the sick, to sit up by the bedside of the infirm, to watch by the dead, etc. Rather than make myself thus the subject of another, I would withdraw from any society; and I was much surprised a year or two since, to find the Grand Lodge of Indiana justifying the application of Masonic discipline to a brother for exercising his own choice in such a matter.

Here in New York at a regular place in the order of business, the Master calls out “sickness and distress,” and enquires first of the Senior Warden whether he knows of any case of sickness or distress demanding the attention of the lodge. This part of the proceedings of the communication may occupy as much as an hour. Everything is subordinate to it, the candidates waiting outside may wait—must wait until the business is completed. Then the officers first, and afterwards the private members, state all cases of sickness, of convalescence, of recovery, etc. Brothers explain where they called, and how they found the sufferer. Scarcity of fuel, scarcity of food, difficulty in meeting house-rent, all comes up in the plainest words, and with the most liberal action. Money is largely appropriated, so largely, that one lodge which I attended, announced in its annual report, aggregate contribu-