

thinks of every interest. The indigent are cared for, always; the fortunate brother, who is always present in lodge, is also ministered to with Masonic offices; so that the unfortunate and the fortunate rejoice together. The sowing and the reaping are performed side by side.

To him who appreciates the beauty of not letting his left hand know what his right hand doeth, one of the most admirable features of Masonic charity is its unostentatiousness. It has nothing of parade about it, nothing of self gratulation, nothing of publicity. It is done in a corner, and is rarely brought to light. The craft knows it, or rather a small portion of the craft, but the outside world is entirely ignorant of it. Sometimes, even the members of a lodge, when they vote money, do not of a certainty know who its recipient is to be. The committee on charity sometimes merely report that an old and estimable member of the lodge is in temporary distress, and needs fifty or a hundred dollars. It is at once voted, without question, without prying into any of the facts, and without lessening the self-respect of the brother who has been unexpectedly reduced to need. This is Masonic charity, which vaunteth not itself, is not puffed up, endureth long, and is kind. Where is the brother who would not accept it, if he needed it; where the brother who would not bestow it, if he deemed it merited?

Masonic charity once was exclusively secret, and given after a purely Masonic manner; but in our era it has gone beyond the lodge-room, and become in a degree objective. This, however, was of necessity, not of intention. Time was when brethren in distress were few, and their distress short-lived; but since the fraternity has become so widely dispersed, and so numerous in membership, there are always many cases of need, and some of them continuing. The result has been the erection of Masonic Homes, devoted exclusively to minis-

tering to the comfort of aged and indigent Freemasons, who might otherwise be left to the cold charity of the world. Masonry has expanded its charities with expanding time and circumstances. The method of dispensing these charities is not a landmark: we may do good and distribute after any approved manner—not giving up the custom of assembling ourselves together, and in the good old way aiding brethren in distress. That, after all, is the least ostentatious and the most purely Masonic, but it does not exclude the other, which is farther reaching, more complete, and supplementary to the time-honored method of dispensing charity in open lodge.—*Keystone.*

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 to 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 in office, or who are working for office, that we now address ourselves. We would ask each Worshipful Master to study, not only what to say, but how to say it, and in order to make the ceremonies even more im-