

meet with unpleasantness in consequence. It is the meaning of the second journey, during which the candidate proves that he possesses the courage to prove the enmity—yes, even the persecutions—to which he might be subjected as a Freemason, from the profane world. To avoid every little unpleasantness may be wise, but can never be Masonic. What is the use of enthusiasm without perseverance? without persistence? How many have entered our lodges, only to leave them in a short time, never to return? Their zeal was like straw on fire, the flame of which is high and glaring, but the substance is soon devoured and nothing but a heap of dusty ashes remains, which are scattered abroad by the least wind. What reason could those brethren have for their indifference so suddenly acquired? Some claim they were disappointed with Freemasons. According to their views, Freemasons should do heavenly wonders; some others found the friendship of their brethren too weak, their errors too great, but forget that Freemasons, although they love and admire all that is good and noble—yes, even endeavors to attain the highest possible perfection, are only human beings, and subject to errors and imperfections like their fellow-men, and impossible to be free from faults and imperfections. Some absent themselves because their self-love was not appreciated; others, who in consequence of their high social standing, or their intellectual abilities, were honored with the highest honorable positions, where they showed forth their splendor on the Masonic firmament at their leisure, and when their craving appetite for such honors was satisfied—yes, satisfied to the fullest extent of their ambition, they then retired for ever. The true, constant and faithful Freemason, will never forget that we, as human beings, cannot accomplish super-human acts; he will be satisfied with the modest accomplishments which, although slow, will assuredly gain

ground; he will judge the errors and imperfections of his brethren with candor, and exculpate them when he happens to meet with little grievances, or perhaps imaginary contractions of his rights; when it should happen that one or the other brother, in his dealings outside of the lodge, has not acted as a true brother; then one may feel aggrieved and offended, and for a time stay away from the lodge, but he will never be capable of throwing away the child with the unclean water from the bath, and condemn the whole institution; he will wait until the rainy waves of his excited mind have lulled into calm, until the storm of his worked-up feelings has blown over; he will wait until he will be enabled to view all this more rationally, and judge with greater mildness; then he will come back to the lodge, although perhaps a little embarrassed; but he will feel happy to be met by his brethren with a warm, brotherly grip, who do not offer any reproach. He is happy to be once more in the loved home, among those so long missed friends, among the true, dear brethren.

When the journeys are ended and the ceremonies completed, the newly-initiated finds himself surrounded by festive lights, for the first time, added to the circle of his brethren, who, like a living electric battery, have linked him in their chain. He feels the blissfulness of love; sincere friendship fills his heart, and deep in his heart resound the words of the Worshipful Master,—words of Wisdom, words of Love, which came from a true heart, and which penetrate to the heart. We are all equal links of that chain; we know no distinction of rank and fortune. The gift of possessing a higher degree of worldly or intellectual advantage, can be made use of for the world at large, but will never give a right in the lodge over a less gifted brother.

The feeling of equality and fraternity shall always be the foundation of our works and actions. The blessed moral of such lessons, the sincerity