

can impart all instructions that are legitimate, and flatter myself that I am proficient in the Mystic art."

"I was about to say, when you interrupted me, that there were other points in Masonry which claim our attention, aside or beyond those you have mentioned, and of which you profess mastership."

"What other points, pray, are there in Masonry than those included in the lectures and charges given in the Lodge?"

"The enforcement of the moral, religious and social duties is not, I believe, by men of your attainments, classed under the head of instructions."

"Oh, the lectures and charges include the essence of all these things, and, of course, in a general way they are communicated to the candidate, and when he is raised to the degree of Master Mason he has the lessons before him and he can study them for himself."

"But will he, unaided, discover the trust in God, the reverence for his character, the obligation to be moral, just and generous? Would he be likely to govern his conduct by the rules of the Lodge unless he was constantly reminded of their existence, and of his duty to obey them?"

"I can not see how he can avoid it. A member who should learn Masonry, as rehearsed in the Lodge, and yet be immoral, irreligious or unsocial would deserve expulsion."

"I am pleased to see that we both subscribe to this point."

"No true Master Mason could do otherwise. A bright Master Mason must have religious feeling and a generous heart, or he is false to his vows."

"And yet how many of those whom you call 'bright' Masons are destitute of religious feeling, have not a generous heart and are not in good social standing."

"There are very few I apprehend."

"They are not so scarce as you may imagine."

"There are few of that class in the large circle to which my knowledge extends."

"Pardon me, sir, if I propound to you the question with which you introduced yourself to me this morning. 'Are you a Master Mason?'"

"I am."

"You have already informed me that you are an expert in the mystic art, so I have no need to inquire into your knowledge of Masonry."

"I think I should be able to prove myself a 'workman that needeth not to be ashamed.'"

"Permit me to ask you what was the first pledge you were required to make when you entered the Lodge?"

"I was required to avow my trust in God."

"You did it honestly and sincerely?"

"Certainly."

"You really did have faith in God and trusted in Him."

"I did beyond a doubt."

"And you agreed never to pronounce that name except with that reverential awe due from a creature to the Creator?"

"I can not deny it!"

"Now have you kept your promise?"

"Well, as the world goes, I think."

"As the world goes, perhaps, but not as men of religious feeling keep their promises."

"What have I done contrary to the rule in this case made and provided?"

"How many times did you use the name of Deity in an irreverent manner when you were conversing with the stranger who occupied a seat with you this forenoon?"

"Perhaps I did use it a few times; a habit formed in youth is hard to shake off."

"More than a few times, sir. Here is a memorandum of the times a bright Master Mason used the name of God irreverently, or as the Scriptures express the idea, 'took the name of God in vain,'—fifty-seven times in a conversation with a stranger, of about two hours duration. This bright Mason was recommending