

duce a similar system without presenting essentially the same substance. Its elaborate system covers far wider moral and social grounds than any other society, yet incurs no suspicion among the fair minded, or interfering with any man's duty to his God, his country, his neighbor or himself. Freemasonry in its fundamental character is symbolic of our highest, noblest form of healthful life: each Craftsman is educated to regard himself as a workman. Other orders, some within the Masonic Fraternity, are founded upon some chivalric tradition, some specific virtue, or some holy doctrine; but the symbolic degrees are throughout pointedly set forth as instructing workmen in a useful trade, "whereby they may receive Master's wages and be the better enabled to support themselves, their families, and contribute to relieve distress among their Brethren." Masonry is non-competitive—it bids for no patronage, asks no man to lay aside his prejudice and join it, nor does it try to enlarge its numbers at the expense of others. In that most sanguine struggle our country ever saw or ever will see, Masonry passed through its awful years affording succor not only to those who made themselves known as such, but lightening the cruelty of war in wider circles, without bringing the breath of scandal upon itself on either side. Yes, Masonry is different. Ancient and honorable; it is a growth, a development, an evolution, and its highest form and beauty lies in its being the embodiment of a system of moral and social ethics, to which no man can lay claim to be the author. One, only, stood where he could say "I am the light of the world." "He taught as one having authority." To his philosophy of life, to his beautiful parables and signs, we can alone turn with any hope of discovering the interpretation of this singular and noble institution founded upon belief in God, and the practice of "Brotherly love, relief and truth."—*Exchange*.

THE PLATFORM OF FREEMASONRY.

The cardinal virtues of Masonry are Temperance, Fortitude, Prudence and Justice. Each one of these constitutes a plank of equal importance in the Masonic platform. Securely dovetailed together after the plan of a wise architect and builder, and strengthened with the cement of love and unity, they form a structure not only strong but enduring. With its four corners resting upon four imperishable stones, Brotherly Love, Relief, Truth and Charity, firmly planted upon the solid rock of Fatherhood of God and Brotherhood of man, it forms a foundation for the institution of Freemasonry that has stood the test of many centuries past, and that will endure till time shall be no more. It has needed no repairs in the past; does not need any in the present, and will never need any in the future.

Time but adds to its strength, and years to its durability. The waves of fanaticism break harmlessly over it, the winds of bigotry can not shake it, nor the fires of intolerance destroy it. All these elements of discord and dissolution are powerless to accomplish its destruction.

Freemasonry has nothing to fear from its enemies without, so long as Masons are true to the noble principles which constitute its foundation, and which are found in every stone in this beautiful Mystic Temple, even up to the cap-stone itself. To be true to them they must have a thorough knowledge of their import, and this information is essential to a proper discharge of their duties as Masons. In Operative Masonry no one can become a skilful workman who does not apply himself diligently during the term of his apprenticeship, and the same is equally true in Speculative Masonry. Masons must learn Masonry before they properly practice it themselves or teach it to others. This can not be done in a day, a month, or a year; but years of study are necessary. Some learn

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