

faculty of Abrac, the skill of becoming good and perfect without the aid of hope or fear, and the universal language of Masons.

Q.—Will you teach me the same arts ?
A.—You shall be taught if you are worthy, and able to learn.

Q.—Do all Masons know more than other men ? A.—Not so ; they only have a right and opportunity to know more than other men, but many fail for want of capacity, and many more for want of industry, which is very necessary for gaining all knowledge.

Q.—Are Masons better men than others ? A.—Some Masons are not so virtuous as some other men ; but for the most part they are better than they would be if they were not Masons.

Q.—Do Masons love one another mightily, as is said ? A.—Yea, verily, and they cannot do otherwise ; for the better men are, the more they love one another.—*Mysteries of Freemasonry.*

THE MASCIC PRESS.

It is the aim of a Masonic journal to be unmistakably alive, and perennially the source of life and light to its readers. Just as Freemasonry is the handmaid of religion, so it is the handmaid of the Craft—in its own proper sphere, and in that alone, striving to spread Masonic light and knowledge among the initiated, concerning a host of matters which, while they are germane to Freemasonry, are no part of its secret art and mystery. In its pages are readable discussions of Masonic principles, properly guarded statements of lodge work, and interesting personal facts concerning prominent Brethren. True Freemasonry is distinguished from the spurious. Tendencies which are harmful are indicated. Aims which are unlawful are exposed. Always the high ideal character of Freemasonry is upheld, and Freemasons are invoked to make the real the counterpart of the ideal. Who can estimate the proper value of this service ? Who can with reason say, Let the Masonic press be banished from the world ? The press

is a power which none should deny, a power to which all should be loyal. In every relation of life, both Masonic and profane, it is its privilege to do the most influential work. It preaches more than the pulpit. It speaks more than the rostrum. It debates more than the Senate of the House. Like a lawyer it argues and like a judge it decides. It is a court of much, if not of last resort. It has the confidence of the people, and even when they disagree with it, they value the side light it gives them, and the aid it affords them to arrive at just conclusions. It has been well styled "the fourth estate," and its days are all unnumbered.—*Keystone.*

INTEMPERANCE AND GAMBLING

Grand Master Myron Reed, of the Grand Lodge of Wisconsin, in his annual address thus referred to intemperance :—

If there ever was a time when every true Mason should endeavor, by both precept and example, to impress the moral precepts of our Order upon those around him, the present is that time.

How many bright, intelligent, big-hearted men and Masons do we see go down around us almost every day by the use of strong drink ?

Intemperance, licentiousness and dishonesty are vices altogether too common among Masons, and those, too, frequently occupying the most exalted stations, and are really countenanced long after they should be dealt with by the most summary and vigorous discipline.

If all Masons could be induced to discontinue and discountenance the vices of intemperance and gambling alone, what untold happiness would it not bring to themselves, their families, their friends, and to the world at large ?

The remedy for these evils is largely in the hands of the subordinate lodges. It is through quick, strong, just, vigorous, hearty discipline. A dissipated Mason, after reasonable efforts