

expected to come forth and pay a full price for the glorious privilege of being registered among the "Sons of Light," and that which he pays shall be placed to the credit of Poverty and Want. They thus become the co-workers of God in the administration of His beneficent charities. To the Freemason there is offered no assurance of a return in any shape or form, and we would never vote for a candidate that *expected* anything of the sort. If it ever comes to him at all, it comes like the mercy of Heaven unrestrained, it comes like the dew in the early morn, to water the famishing plants of Hope and gives them that life which they had no right to bargain for nor expect. Is there such another society in the world? We answer, without the fear of contradiction, "No!" The Jesuit order comes next to it in sacrifice of personal interests and devotion to the cause, but it fails to be the *equal*, for the reason that the latter order is a propagandist and Freemasonry is not. The Masonic institution has nothing on earth to gain by becoming strong, apart from the great good to be accomplished by its *unselfish* goodness. Freemasonry knows nothing of *POWER*. That word has no place in her vocabulary; she knows nothing of political or religious supremacy, but stands sovereign and independent in her grand and universal Morality and Charity. To say that men who labor and work through a laborious life-time in this noble and God-like field are not entitled to the common comforts of life is to say that good works are worth nothing. We hold that those who work and attend their Lodges should have all the comforts of a *Masonic home*. To expect men to meet in a barn without carpets and with none of the conveniences of heat and light, is to expect human impossibilities. In looking over the registry of weak and sickly Lodges, we find them always included among those where the candidates get the degrees for the lowest price allowed by the Grand Lodge and where the dues are merely nominal. We do not believe in an aristocracy in Masonry, but we do believe in the members paying enough to buy something besides a dry goods box for an altar, tin jewels, and long planks for chairs. Workmen are entitled to better accommodations than these things. Some men may growl about being compelled to pay a decent amount of dues, but in many cases it will be found that they spend as much in one month on drinks and luxuries as will pay for a year's dues and expenses in a Lodge. If every member had paid the necessary amount to get the walls papered, the floor carpeted, proper furniture and jewels, we say that they, having an interest in all these, will attend and assist in the noble work. Even if they do not attend (by force of circumstances) they will yet render a hearty support to all the works of charity and love, and will not begrudge the enjoyment and pleasure of those who do attend.

"Cheap Masonry" is the next thing to "cheap nothing." By the word "cheap" we mean something which a man gets without an equivalent. We hold that a Mason should pay his equivalent for being a Mason, and if he cannot afford to pay that, or is unwilling to do it, he is an unworthy candidate. We have heard a good deal of men who would "be an honor to the institution being kept out by the high price of degrees," &c., but we have learned that all that sort of stuff does not amount to a row of pins. Nine out of ten of such men become mere drones in the hive and have to be carried on the backs of the living and active members of the Lodge. They are of no use to themselves or anybody else.