

mulgate the teachings of the Great Captain of our Salvation."

The foregoing statement not only points out a line of distinction between the Masonic Institution and the Templar Order, but it also indicates in what way the members of the last named organization shall be promoters of the true life of Freemasonry. They ought to exemplify the graces and virtues of manly character, and thus exert a personal influence which shall be a lifting power to the Fraternity. They ought, because of their preferment, because of the special lessons taught them in the Templar system, to be more ready to show sympathy with and regard for their Masonic brethren, and to aid them more generously in every time of need. If Knights Templar become imbued with the wholesome teachings of the Order they will become more zealous as Craftsmen, and thus furnish the best evidence of the close and helpful relation which exists between Freemasonry and Templarism.—*Freemasons Repository*.

PRACTICAL MASONRY.

Upon several occasions the *Record* has called the attention of its readers to the great necessity of doing something practical towards relieving the distress and embarrassment of worthy craftsmen who are so unfortunate as to be out of employment. Every one realizes that never before has this country witnessed such wide-spread destitution as is at present about us. All large manufacturing corporations, railroads, builders, merchants, etc., have reduced their working forces to the minimum, resulting in the discharge of many thousands of employes, among whom are a number of our Masonic brethren, and it is our solemn duty to do all in our power towards helping them obtain some sort of employment, whereby they may be enabled to make both ends meet without calling upon the lodge for assistance. A man who is deserving of help will appreciate more an opportunity to help

himself than any pecuniary aid that may be rendered.

Our duty does not entirely end with aiding these unfortunates. In the families of these brethren there are no doubt some one who would be only too happy to obtain something to do, so that they might help to bear the burdens of the household.

So far as we know, the first lodge to systematically take hold of this matter was Minneapolis No. 19. Over a year ago this lodge started an employment bureau, which has been the means of accomplishing a great deal of good. Mecca Temple, of New York city, has also done the same. And now, the various lodges of St. Louis, Mo., have established a "Masonic Employment Bureau," and a circular to the fraternity gives the names of thirty-eight brethren out of employment. The bureau is regularly organized, with code of bylaws, officers and managers. From the prospectus there can be gained a knowledge of their plans, which must work great good to the unemployed brethren. They have positions awaiting eleven applicants.

We have our full quota of unfortunates in this jurisdiction. Who will start the movement in St. Paul.—*Masonic Record*.

[Could not our Board of Relief start such a Bureau in Toronto.—ED. CRAFTSMAN.]

THE MARCH OF MASONRY.

In many respects Masonry is one of the wonders of the world, for, kindred with the primitive ages, its antiquity has made it venerable, without fossilization, or the detriment of organic feebleness. It has travelled down along with the ages as a favored child of time, as simple and modest in its pretensions as it has ever been in its movements and practical charities. It has witnessed the rise of kingdoms with dignity and complacency, and seen their fall without a single relative in-