

age, was a mere prison-house for the time being, until death should strike off his shackles and break his fetters. No; this earth was given us for a resting-place, for a home. We are to cultivate it, develop it, and make those with whom we associate better, purer, holier. There is plenty for the Mason always to do. There are so many among us discontented, unhappy, forsaken and despised. It is the duty of the Craftsman not to confine his services merely to his brethren in Freemasonry. To them and theirs he owes his first obligations, but wherever he sees suffering that he can relieve, suffering that he can alleviate, crushed hopes that he can raise, there is his place. He may enquire the cause of the heart-breaking sobs of the outcast on the street, but it is not for him to judge her—rather let him save her. He is not to condemn the drunkard hourly hastening on the road to perdition; but rather exert every effort to drag him from his downward course. He is not to persecute the reviler at religion, and scoffer at morality; but rather to endeavor, by example and precept, to show him how much better are those who, basking in the sunshine of Truth, are illumined with the light from above.

We are too apt to talk of the failures, the misfortunes, the errors, the misdeeds of others, as if we would never have committed such, and are consequently greatly superior beings. The millionaire has no necessity to steal a loaf of bread; the man who has never tasted wine, never has experienced the craving, the wild, mad craving, for drink that at times possesses the inebriate; the man sur-

rounded by home comforts, with luxuries, educated and idolized, is not likely to be tempted as the street arab and the homeless wanderer, born in penury, amidst the filth and destitution of our large cities. We have no right to condemn so readily as we do; we must judge by surrounding circumstances, from birth upwards; education and home influence are the potent shapes that mould to a certain extent the career of man, and Masons therefore should be very particular in this respect. We should teach our children to honor and reverence the Deity, we should teach them kindness of heart, we should teach them practical charity, we should teach them the lessons of Freemasonry, by practising its tenets in our daily lives. Masonry is practical in every particular. Theoretical Masonry is a mere system of hypocrisy, and consequently does more harm than good.

Masons, therefore, who are really in earnest are constantly seeking for "more light." It is impossible for them to stop, to stand still, in the study of Masonic knowledge. Man, with his puny intellect, with his finite thought, can never grasp the real, the true nature of the Godhead—the Infinite; but as he studies, as he perseveres, the light of that Godhead penetrates his soul, and develops it. Thus, and thus only, can he hope to comprehend the nature and character of the Divinity of Truth. This is Masonry proper, and it matters not how many degrees a man has, or to how many Orders a man belongs, if he does not understand this secret of our Fraternity, he has not grasped the hidden mysteries of our Symbolism. *Masonry teaches a man to so live on*