

All this is embraced in the spirit of Masonry, viz., to improve the condition of mankind, not only to benefit those who may be engaged in the good work, but to make its excellent influences felt in all the channels of society.

In answer to the interrogatories of the text, we give the words of the "Great Light" as recorded in Romans:—"And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God."

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The above passage fully explains the spirit of Masonry.—*Freemasons' Journal.*

A LODGE'S RESPONSIBILITY.

The extracts from our American and other contemporaries which we give from time to time in our pages, may occasionally read strange to English brethren, as the systems of Freemasonry to which they refer are in many ways different to what is practiced in this country, but there is always some point of similarity which may be traced, and the same spirit of brotherhood is discernable throughout the many and varied opinions to which we give publicity. From some of the excerpts, which at first sight may appear the most widely opposed to English ideas, knowledge may be acquired which would prove of great advantage if properly grafted on to the English system, while from all it is possible to gather both information and instruction.

In a recent issue we inserted an extract from the Louisiana Proceedings as to a lodge's responsibility, which is worthy of special consideration, although we may not be able to endorse the opinions therein expressed. The idea of our Louisiana brethren appears to be that a lodge

is, morally, responsible for the support of the distressed and destitute, the widows and orphans of its own membership, whether they reside within its jurisdiction or otherwise. This idea will be at once rejected by many English brethren, on the plea that if true, it would place Freemasonry on the level of a benefit society pure and simple, as every brother would have a claim for subsistence from the lodge wherein he was initiated. Whatever may be the opinion in regard to the practical working of this theory of responsibility, there is no doubt that it morally exists, as our American brethren say, and that it would be well if brethren bore this in mind and carefully considered it ere they sought to extend the number of members in their lodge. We fear a great change would be necessary in many quarters in the rules regarding the admission of candidates, if it became recognized that a lodge was liable for the support and maintenance of each of its initiates, should they be overtaken by misfortune, or for their widows and orphans, should they be left unprovided for. The responsibility will no doubt be looked upon as impossible, and yet it exists morally, and among a class of men who pride themselves on the sincerity of their doings, and the force of the obligations they voluntarily enter into.

As we have said, it would be well if the brethren would look upon their responsibility from a practical rather than from a moral point of view, and learn to consider that it is actually their duty to render aid to their distressed fellows, rather than, as is at present recognized, a matter of favor, to be decided one way or other as they may think best. This would not be so serious an undertaking as at first sight appears, as those already belonging to the craft would exercise greater caution than they now do as to the gentlemen they admitted, and on whose behalf they undertake grave responsibilities. It is not that un