

with many strictly moral purposes become a dead level after a few years of travel, and they cast it off with an indifference which shows they were not good Masonic material to begin with.

The moral purposes of the institution, however, are general and universal, and are not dependant upon the delinquency of individuals, for gathering in its intelligent perspective the brotherhood of the globe, it starts out upon its fraternal and benevolent mission without glebes, salaries, or stipends, relying wholly on the simple dues of its loyal membership to pay its lodge expenses, which are always simple and economical when compared to either civil or ecclesiastical institutions.

The great army of Masonry is not only made up of intelligent volunteers in the outset, but this same spirit of moral freedom is maintained through all its administration. Hence its purposes are carried out on the principle of the highest intellectual freedom. No one is coerced to perform any duty or driven in a compulsory spirit to maintain the dignity or integrity of the Order. Whatever work it does is performed as free-will offerings by its members, who are pleased with the fraternal obligations of its mystic rites, because they see the necessity of constant action in the great world of humanity.

It has been the misfortune in many instances with our brethren to form habits of intemperance where there was imminent danger of the victim. But the fraternal care and kindly entreaty of brethren have been the effectual means of saving many of them who otherwise would probably have gone down to drunkard's graves. Masonry aims to make its members respectable. It purposes that they shall become intelligent. It obligates them to be fraternal. It points them to the world of humanity where the field is always ready for the harvest, and where Masonic charity can always find suffering objects for all its bounty.

The reverse disposition to all this is so common among many who would rank with the respectable classes of society, that the heart of tenderness is often made to mourn the defectiveness of humanity and to lament the degeneracy of the race.

Surely the purposes of Masonry are legitimate and well worthy of practical demonstration by every member of the mystic tie. Indeed they are divinely maintained and well worthy of universal approval and adoption.—*Masonic Advocate*.

THE QUEER IDEAS OF THE UNINITIATED.

DR. OLIVER, in "The Symbol of Glory," thus amusingly banters the uninitiated :

"It is for want of being thus deeply versed in the poetry of Freemasonry, that so many, even of the Fraternity themselves, differ in their estimate of it. But they draw their opinions from their own private feelings and propensities, rather than from any inherent property of the Order. While the *bon vivant* considers it to be a society established for the purpose of social convivialities, and the man of the world throws it aside as frivolous and useless, the more studious differ in opinion whether it be Christian or Jewish, moral or religious, astronomical or astrological. And all this confusion arises from a confined view of its nature and properties, which limits them to one particular point or phasis of the Order; while, in fact, Freemasonry is cosmopolitical, and embraces the whole region of poetry and philosophy, science and morals. Prejudice, in all its fantastic shapes, is arrayed against us; which, as is well observed by Mrs. S. Hall, in one of her useful moral tales, is the more dangerous, because it has the unfortunate ability of accommodating itself to all the possible varieties of the human mind. Like the spider, it makes everywhere a home. Some of our glorious old fellows—South, or Taylor, or Fuller, or Bishop Hall—have it somewhere, that, let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with richest abilities of thinking; let it be hot, cold, dark or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seemed nothing to live upon.

"While these shades of difference agitate the members of the Society, we are no longer surprised that the uninitiated wander so much out of their way to satisfy their curiosity as to the real design of the Order. What is Masonry? This is the great and important question which has puzzled the heads of all the uninitiated, from the day of its first establishment to our own most curious time.

"What is Masonry? I could give fifty definitions of it, if I chose to be communicative; but I should consider myself 'courteous over much' were I to furnish the cowan with too great a portion of information at once. He would be gorged into a plethoric habit of mind, which would set him a cackling like a young pullet after she has laid her first egg, and hops round the farm yard in an ecstasy of joy to tell her companions what a feat she had done. I shall give him only this one definition at present, and he may muse and meditate upon it at his leisure. Freemasonry is a triangle upon a