

does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam (and consequently upon his posterity) was: "In the sweat of thy face shalt thou eat bread until thou return unto the ground." And the rites, mysteries, ceremonies, and observances of Freemasonry recognize this stern command. The very pillars of a lodge represent wisdom to devise, strength to support, and beauty to adorn.

—*Scotsman*.

MUTUAL MASONIC DUTIES.

If our obligations, laws and ritual are not a miserable and profane mockery, then Freemasons are bound together by certain peculiar and sacred relations, and bound to a certain course of conduct from which they cannot deviate without committing fearful sin and perjury. What, then, are the peculiar duties which a Freemason is bound to discharge toward a Brother? * * * This is a part of his great and solemn pledge; it reaches to all the relations of life, to the minutest details of business, to all the acts of our hands, the words of our mouths, the plans of our hearts. The Mason is bound to protect a Brother in all his lawful interests, and to warn him when he discovers some threatening evil. Consequently, no Mason can devise a scheme which will tend to the injury of a Brother's business and interests, without incurring the severest penalties of the Order. Think well of this, Brethren. You should not build up yourselves on the ruins of your Brother. You must not cherish a thought for a moment, which thought, if culminating in acts, would reduce a Brother to poverty, and involve himself and family in distress.

One of the most beautiful features of our institution is its social character and influences, its peculiar obligations, duties, and its lessons of Brotherly Love. It is this which gives a charm to our Lodge meetings, which makes the members diligent and prompt in their fraternal offices, and willing to bear one another's burdens.

But the sentiment of Brotherly Love involves other duties, and among them is that of forbearance. Brethren should not be hasty and passionate in their dealings with each other. Should we have reason to think that a Brother is losing the sense of his obligation, and is falling from honor and rectitude, it is our duty to treat him with honor and forbearance. We know not what unseen causes may have forced him into a seeming case of dishonesty. Even if the Brother really offend against good morals and virtue, we are still to be forbearing and charitable, until all efforts to reclaim him prove unavailing. When a Brother sins, the first thing to be done is to expostulate with him, move him, entreat him, and, if possible, save him; and we are false to our obligations if we allow a Brother to fall into vice, and to be cut off from our communion, without making an attempt to save him.

Let us, then, exercise forbearance toward each other, and remember that charity is the brightest of all the graces, as it is the first and most imperative of all the duties of our society.

Freemasonry frowns upon all recriminations and backbiting. It commands its disciples to defend each other's reputation and promote each other's welfare; but we do not mean that Masons are bound to uphold one another in vicious practices. No, far from this; a delinquent Brother is always to be brought to justice.

But this must be done in a legal manner. If one Brother thinks he has received some injury from another, or feels that he has brought a reproach upon the Order by habitual vice, he is not to go about, and, like a midnight assassin or base coward, whisper his surmises (which may be, after all, entirely unfounded) to this and to that one, and thus destroy his Brother's good name and plunge him into distress.

This is unjust, unchristian, and in direct opposition to every principle of the Order. What course, then, should a Brother take in this matter? Commit his feelings to writing, and in open Lodge—the Lodge to which the offending Brother belongs, prefer charges against him, and have the matter adjudicated according to law. He is never to take the sword of justice in his own hands; but until the judgment of the Lodge, and not his own judgment, finds him guilty, he is not to cease to treat him as a Brother.

Grand Master Kennett. of Idaho.

In the United States and British Provinces there are 9,067 Lodges, with a total membership of nearly 600,000.