

FUNDAMENTAL

Principles of Freemasonry.



LECTURE

DELIVERED BY

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DISTRICT, G.R.Q., A.F. & A.M.

UNDER THE AUSPICES OF

Eddy Lodge, No. 41, G. R. Q.,

IN ZION CHURCH, HULL,

— June 9th, 1898 —

THE UNIVERSITY OF CHICAGO

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OTTAWA:
PRESS OF PAYNTER & ABBOTT.

1898.

1898(4)

PREFACE.

In response to a request from Eddy Lodge, No. 41, A. F. and A. M. of Hull, G. R. Quebec, and by the consent of the Grand Master, E. T. D. Chambers, Esq., of Quebec City, I have put together the following ideas on the fundamental principles of Free-masonry ; and I delivered them in the form of a lecture before the public in Zion Church, Hull, on the 9th June, 1898. Another request from Eddy Lodge, for the publication of the lecture in pamphlet form, resulted in my handing over the manuscript to this lodge for the good of the order.

Concerning my line of argument in the treatment of love and benevolence, I must express my indebtedness to an essay on the philosophy of religion by Dr. Thos. Dick.

THE AUTHOR.

One of my objects in expressing these sentiments concerning the masonic order is for the purpose of trying to dispel some of the errors and misapprehensions, which exist among a portion of the outside world respecting its character and attributes, to show what it is and what it does, to show its objects and its aims, its fundamental principles, and how they are related to the various members of our social existence.

The first principles of free-masonry may be taught to all men, but the details of work cannot be known except by those who are members of the craft. In discussing these principles, it will be necessary for us to take a glance at that, which reaches away back into the ages of the past ; for, although our order can boast of great antiquity, yet its fundamental principles are much older still, since they date back to the creation of man ; and they may be briefly summed up in the one word, MORALITY.

Lord Macaulay has said that "morality was the promotion of the greatest happiness by the conduct of individuals, and, by analogy, the happiness of the world consisted in the morality of nations." If this be true—and there is no reason to doubt it—the happiness and prosperity of some of the nations in the present stage of the world's history must be at a very low ebb. Their immorality is manifested by malice, greed and robbery, accompanied by butchery and starvation : although the chief promoters of crime and mischief in this Western world have been rolled in from the East on the waves of emigration and brought in as a semi-barbarous soldiery, both of whom seem to be the scum of society and the tools of cruelty and despotism ; and in the Eastern world, with the experience of centuries to look upon, covetousness, treacheries and barbarities are matters of common occurrence in several nations and tribes. True happiness cannot exist with these flagrant violations of the moral law ; because the two sets are incompatible and cannot possibly agree, and therefore, the greater must destroy the less. As happiness depends upon morality, the principles of the latter must be sufficiently strong and wide-spread to overcome and banish the vicious principles common to humanity all over this broad expanse of earth. Morality and masonry may be considered almost synonymous terms, and hence it is difficult to understand the strong prejudice, which seems to exist against free-masonry among people, who profess to admire and to be governed by the principles of truth and charity. In olden times geometry and masonry were synonymous terms ; but now, masonry is correctly defined as a beautiful system of morality—not Christianity—but the right hand of Christianity. It is illustrated only to those, who have entered within its portals, and it is exemplified in a manner, that is partially visible to the public. There are members and adherents of numerous churches, who seem to believe that free-masonry is something to be avoided by all right thinking men. They are very similar to those Hebrews of ancient days, who did not believe that any good thing could come out of Nazareth. I once heard a prominent clergyman say, that if some of his congregation knew that he were a free-mason, they would

not allow him to enter their houses, nevertheless, they really knew nothing about the order whatever. They thought it must be bad because it was secret. They probably argued, that as deeds of evil were generally done in darkness and in secrecy, this society must surely be—like Edgar Allan Poe's raven—"a thing of evil," although for a certainty they knew nothing at all about it. It frequently happens, that those, who know least about any particular subject or system, are the people most strongly opposed to that system, because they do not understand it, and because they cannot get a ready insight into its details. I shall briefly notice a few of the objections most commonly urged against the order. Some very excellent people say :—"If your society is so good and so beneficial, as you say it is, why keep it secret? Why not throw it open to all?" To these I reply.—"Free-masonry is an organization necessarily holding secrets. It is not—strictly speaking—a secret society, because its members are known to the public as masons. Its places of meeting are known and its times of meeting are known. Nihilists, anarchists and such like people do not show their places of meeting and their times of meeting, while the identity of their members is kept as secret as possible. They are secret societies." The fact that free-masonry binds its members together by a chain of symbols, not known to the public, and by which they hold together and recognize each other all over the globe, cannot be a reproach to the character of the institution, and further, as to the objection of secrecy; allow me to remind you, that the most sacred and valued possessions in life are not open to the gaze of the public. The many thoughts of our hearts, be they good or bad, are known only to our Creator and to ourselves. We make them known to others, when we choose to do so. The spirit of diplomatic intercourse in the governments of nations requires perfect secrecy. The happy relationships and the innocent joys of the domestic circle are not extended promiscuously beyond the members of that circle. The priceless treasure of conjugal felicity cannot be talked about beyond those, who are immediately interested: and above all, the privileged, intimate, personal communion with our Heavenly Father loses its value, when attempted on the corners of the streets. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly" Another very common objection to the order is that there are bad men in it. To these I reply:—"There are a few, of course; and where in this world will you not find some bad men? They are found, in some of the best society. People do not refuse to enter good society on that account. They are found in the various branches of the church both Jewish and Gentile: but you can't condemn the church on that account; for even among the personal followers of our Lord there was one sceptic, one coward and one traitor." Objectionable men do get into the order sometimes, although the intention is to keep them out. They are like moths, and creep in surreptitiously, and are scarcely noticed as objectionable, till we see the

flutter of their wings, after they have been in some sort of mischief. Others declare that masons will uphold and shield a brother in every kind of wrong-doing. This is not true, the accused member will simply receive fair play. When a free-mason violates any of the principles of morality, no one is more severe with him than a brother mason ; because the unworthy brother has made light of the traditions of the order, spurned his many privileges and ignored his sacred obligations.

As I have stated that masonry is a system of morality, it may be profitable to attempt a slight analysis of morality, and show how it is intimately blended with the principles of the craft. Some call morality the necessary and eternal fitness of things. This definition we, as masons, cannot accept ; for it would leave the distinction between virtue and vice, to a great extent, arbitrary and indefinite depending upon our own perception of fitness and unfitness, which will differ greatly in different individuals. The understandings of men will not determine precisely concerning all virtuous and vicious actions ; because fitness cannot always be proved to be a necessity. Some people will consider, for instance, that a lie under certain circumstances is perfectly justifiable, while others will declare that it is never justifiable. Some recognized standard or common rule must exist for determining what is really right and wrong. This rule is found in the revealed will of God, the volume of the sacred law. Judgments will vary. Conscience will become elastic ; and neither of these can be made the basis of moral obligation independent of enlightenment from the volume of the sacred law, which is the chief and essential luminary of masonic art. The desire to do right, as right, when carried out to its legitimate ends by the guiding light of revealed truth, contains every form of action or conduct embraced in the limits of the moral law ; and this is free-masonry. In other words, free-masonry is practical morality, with God as the supreme architect and his holy word as the rule or standard of conduct. Any so-called system of morality without God is bottomless impiety and stupendous folly as well as unparalleled audacity. In the absence of the Bible, as the foundation of its work, masonry cannot exist, atheism is encouraged and vice deified. Therefore, any branch of so-called masons, which repudiates the Bible, and removes it from its place of honour in the lodge-room commits the ghastly deed of suicide. It ceases to exist, just as truly as a man, who has put an end to his life by cutting his own throat.

Prof. Mills of Oxford has very tersely defined morality as the obedience to the law and constitution of man's nature assigned him by the Deity in conformity to his own unchangeable and essential attributes, the effect of which is the general happiness of his creatures. This definition we, as masons, fully accept ; and we assert, as the first great principle of morality, that all things absolutely depend upon the Great Architect of the Universe. A firm conviction of his existence and a competent knowledge of his actual perfections must lie at the beginning of all morality and masonry. By his essential attributes we

understand the facts of his eternal being, his omnipotence, his omnipresence, his infinite knowledge, infinite wisdom and boundless love. The second great principle is the certainty of God's revealed will to men, in which—as the third principle—obedience finds a fitting reward; while disobedience receives a penalty for every act of violation; and this penalty is not arbitrary, but it necessarily follows as a natural consequence of the act. These three principles must be recognized in true morality and in masonry; and their aim and object is to cultivate and encourage all that is pure and noble and true and to condemn and banish all that is selfish and bad and impure. Masonry especially condemns everything of the spirit and flavour of Machiavelli, who, with a grand profession of virtue, subordinated all morality of life and conduct to the attainment of power and influence. Theory and practice must coincide in character-building, or the structure will be worthless. It is not sufficient to *know* what is right and to *say* what is right. We must also *do* what is right. Some think, that because a man has embraced, what is thought to be a true faith, or subscribed to what is called an orthodox creed, he will, therefore, become a good man. This does not necessarily follow. There is a great danger of transforming a system of morality into a mere intellectual theory on the supposition, that the intellectual side is the chief one or the only one. This will certainly cause a man to degenerate from a personal illumination to a blindfold assent on the one side, and on the other, to a preposterous claim to infallibility. Some men are better than their creed, and some are a great deal worse than their creed.

Free-Masonry never persecutes any class of men. In this respect it is vastly superior to almost every religious organization in different lands and in different ages. The Jews were sadly abused by their heathen neighbours. In time, the Jews ill treated the Christians. These, in turn, ill-treated each other. The Catholics persecuted the Protestants. The Protestants persecuted the Catholics: and the various branches of Protestantism have again and again persecuted each other; and even at the present day the Jews are grossly ill-treated by both the Greek and Latin races. Free-Masonry, though often reviled by those, who should know better, has never, itself, been a persecuting instrument. Though frequently slandered, especially by some of the press in the Province of Quebec, it has made no reply, but has quietly and serenely continued its course in the paths of love and duty, finding in them exalted pleasure and an ample recompense.

Free-Masonry subsists by virtue of the life within itself. All its members should be workers or fellow-helpers to the truth. The work is character-building, while serving others and denying self, stone being laid upon stone in regular course with the cement of brotherly-love and the binding-stones of unselfish deeds. Its aim is to build up characters of true manliness called heroic because trained by obedience and discipline to dare to do what is right in all things, large and small, in spite of all opposition, and to stand up bravely, as the standard-bearer of

truth and justice, against fraud and deceit and oppression in every form. It aims to procure *liberty, equality and fraternity* in the true sense of the words. As ignorance is the parent of narrowness, bigotry, superstition and vice, the cultivation of the mental and spiritual faculties produces broadness of view, liberality of sentiment and large-hearted toleration : and this is perfectly in accord with the principles of our noble institution. The yearning of men to get nearer the Most-High enables them to see deeper into the problems of science than the whole of Pagan thought had ever been able to do. Masonry exerts a powerful influence upon scientific research, and strives to secure liberty of conscience, exercise of reason and the proper development of the physical organization. True science builds on a foundation supplied by Christianity and by Judaism also, the foundation of morality, which Paganism was never able to furnish; and it rests on the idea of *one-ness* of the Universe. This fact Aristotle, the most scientific of the ancients, was wholly unable to comprehend. The study of the liberal arts is strongly enjoined by free-masonry as a means of procuring liberty, enlightenment and pure satisfaction. In olden times these arts, recognized by the craft, were only seven in number, but now the increase is more than seven fold. The man, who is uncultivated and untrained, is confined to a narrow range of thought and prospect; he naturally runs in a groove, and he is continually blundering in respect to physical facts and moral principles. He generally becomes dogmatic; and he asserts in the most confident tone, what God can and cannot do, just as if he had taken the gauge of infinite perfection and understood it thoroughly; and he forms the most vague and contradictory ideas with regard to the operations of the Most-High. On the other hand, the truly cultivated man takes an enlightened view of all the works and dispensations of the Almighty; and he gradually acquires a liberality of mind and a correctness in judging things, both human and divine, which no other person can obtain. He is an active promoter of all, that tends to enlighten mankind and ameliorate his condition; and he does not call in question the discoveries of science, simply because they bring to his ears the most astonishing reports of the wisdom and omnipotence of the great Jehovah. A universal diffusion of knowledge would conquer the antipathies of nations, and help greatly to promote peace and harmony among men: and equality and fraternity would naturally result from true liberty of mind, soul and body. "God hath made of one blood all nations of men for to dwell on the face of the earth"; and still, they have lived hitherto, not as brethren, but in a state of variance, strife and confusion. Wars have prevailed in every age and in every country. The Greeks hate the Turks. The Turks hate the Armenians. The French dislike the British. The Chinese hate the Americans and Europeans; and the Arabs are set against every other people. The English, Germans, French and Russians entertain a spirit of jealousy and rivalry towards each other, which has long been threatening to burst forth into the flames of war. Spain and the United States have been

at deadly enmity for a longer period than was thought possible at the beginning of the contest, the one like a cat and the other like a dog. The cat has been noted for its treachery and cruelty, and deserves to be destroyed; and the dog, though something of a blusterer, behaved generously to the cat at the last, but he received some severe scratches before he succeeded in reducing her to complete submission. Indeed, the spirits of envy, greed and ambition have grown to such an extent in various parts of the earth, that universal war seems eminent. And yet, we need not despair of peace. As ignorance is the nurse of pride, avarice and unholy ambition, from which wars derive their origin, so, when the strong-holds of ignorance shall have been battered down, and the light of intelligence shall have shone over the world, the principles of humility, moderation and benevolence shall pervade the minds of men; the foundations of warfare shall be shaken to pieces; and a basis shall be laid for the establishment of universal peace. Masonry will not admit an illiterate man among its members. It is useless for such a person to knock at the doors of the order. A candidate for its mysteries and privileges must be able—at least—to read and write and be of sufficient intelligence to comprehend the various duties of the fraternity, or he need not apply for admission. Some literary foundation must exist, or the building cannot be erected. Scientific knowledge, which the order seeks to promote, unites the hearts and minds of those engaged in its pursuit. There is a bond of union among scientific men more firm and permanent than that, which unites governments and creeds particularly, if it be joined to Christian principles and virtuous dispositions. Faithful culture of the liberal arts and sciences gradually weakens the force of vulgar prejudice, and demolishes those barriers, which the jealousies of nations have thrown around each other. Free-masonry is superior to race, colour, politics and denominational distinctions; for it acknowledges all and quarrels with none. The scholars, philosophers and students, honest inquirers after truth, whether they be British, Swedish, German, Russian, French or American, maintain an intimate and affectionate correspondence with each other on all subjects of literature and science, notwithstanding the antipathies of their respective nations; because there is a fraternity in science, like that of free-masonry, which creates the warmest sympathy between the two, and binds them together in a Platonic affection. In the different branches of our craft, which exist all over the habitable globe, racial prejudice and natural dislikes melt away and disappear in the links of this strong bond of universal brotherhood. It is impossible to touch the masonic organization in any part without more or less affecting the whole system, for its members are so closely bound together, and their influence is so far-reaching, through the medium of science, as to incircle the globe in the strong bonds of sympathy and sincere affection. In these days it is comparatively easy to secure a good elementary education, at the very least; and from this, as a starting point, any man of average ability may

become proficient in those higher branches, which confer honor and fame as well as the purest satisfaction ; but notwithstanding this, many children in this enlightened age and in this fair Canada of ours are allowed to grow to maturity in perfect ignorance. Masonry tries to remedy this evil ; for it is a crime against humanity and a crime against society. The ignorant child grows up to an imperfect manhood, and is cruelly excluded from those pursuits, which yield power, honour and influence and many opportunities for loving and kindly deeds. We see then, that true science must have a tendency to promote equality and fraternity as well as liberty. The foundation of this fraternity is seen from the fact, that men of various ranks, kindreds and tribes are the offspring of the Great Architect of the Universe. All are created by him. They derive the origin of their bodies from the same physical laws and from the same earthly parent. From Adam have descended all the generations of men, who exist on the earth. This is equally true of the king and of his subjects, the proud nobleman and the obscure peasant, the men of feeble intellect and the giant minds of the great and powerful. All derive their origin from the dust, and all return to the dust in time. Secondly, men of all nations and ranks are equal in respect to the mechanism of their bodies and the mental faculties, with which they are endowed. Every man, however low his station in this world, possesses a spiritual life received from the Creator ; and this spiritual life is superior to all the forms and organisms of matter. Its various faculties of consciousness, perception, memory, imagination, reasoning-power and moral-sense are common to men of all tribes and all nations and all ages. Of course, there is a great difference between the mind of an Esquimau or a Hottentot and that of a Bacon or a Macaulay : but this difference depends more on surrounding circumstances than upon the faculties themselves. Savages have lately been discovered with marvellous powers of intellect. If the opportunities of education and civilization had been within their reach, they would have become strong men, brilliant men, whom the world would have delighted to honour. Sound understanding, correct judgment, vigour of mind, self-control and similar advantages will as frequently be found in the humbler walks of life as in the elevated ranks of wealth and station. Thirdly, men are on an equality with respect to the moral depravity, with which they are all affected. It is seen and felt in the higher classes of men, just as it is in the lower classes ; although among the former it is often varnished over with a smoother exterior. Fourthly, men possess substantially the same pleasures and enjoyments. Happiness does not depend upon rank or position or upon the amount of riches we possess, but upon a contented mind. The pleasures of the senses, the delights of affectionate friendship, those of social and domestic intercourse, of a cheerful and contented disposition, of piety towards God and of the hope of immortality may be enjoyed by men of every rank and colour and condition in life. But, it must be remembered, that the poor have fewer enjoyments than the rich, and it should follow, that towards them in a

particular manner our benevolent deeds should be directed, in order that they may enjoy a competent portion of those physical and intellectual pleasures, which the Creator has provided for all his creatures. Fifthly, men in every condition and in every clime have the same wants, and are exposed to the same calamities and afflictions. All are one in distress, the Jew and the Gentile, the civilized and the barbarian, the slave and the freed-man. Hunger, thirst, cold and heat, joy and sorrow, are common to all orders and conditions of men. We all need advice and comfort in the hour of difficulty and danger. We all want the friendship and good-will of those, by whom we are surrounded; and we all desire peace, comfort and happiness. Lastly, all ranks come to the same termination of their mortal existence. This decree has gone forth concerning every inhabitant of the globe—"Dust thou art, and unto dust shalt thou return." Thus it appears, that there is a natural equality and a natural fraternity among men with respect to their origin, their bodily organisms, their intellectual faculties, their moral depravity, their needs, their afflictions, their pleasures and enjoyments and the state to which they are all reduced, after they have completed their mortal career. Since it happens then, that men are equal in everything, that is essential to the human character, this equality lays a broad foundation for the exercise of universal love towards men of all nations, conditions and ranks. It is contrary to every principle of reason and repugnant to every amiable feeling, that intelligent beings, all children of the same Great Parent, and linked together by so many fraternal ties, should engage in hostile enterprises against each other, look down with scorn and contempt upon each other, or observe with indifference the condition of the meanest member of the great family. On the other hand, it is consistent with the dictates of enlightened reason and indispensably requisite to the promotion of universal happiness, that such beings should be united in the bonds of harmony and affection, that every person, whether he be far or near, rich or poor, learned or ignorant, white or coloured should be recognized, wherever he may be, as a friend and brother in the great human family. But, a great misunderstanding is liable to occur in this connection. In the actual state of society in this world to-day absolute equality of wealth, rank and station is an impossibility. Gradation in society and the subordinations of rank must continue; and we must not attempt to destroy them. The relations existing between the different classes such as parents and children, teachers and students, rulers and subjects, masters and servants are a necessity in the present condition of this world. It is not in the diversity of rank and station, where class-evils are found; but they come from a spirit of pride on the one hand and insubordination on the other. If brotherly-love were to permeate the various masses of social life, rulers would never oppress their subjects, nor masters be unjust to their servants, nor subjects refuse to obey just laws. All would act their parts with harmony in this great moral drama, strikes would be unknown, trades-union would be unnecessary; and every class and station would

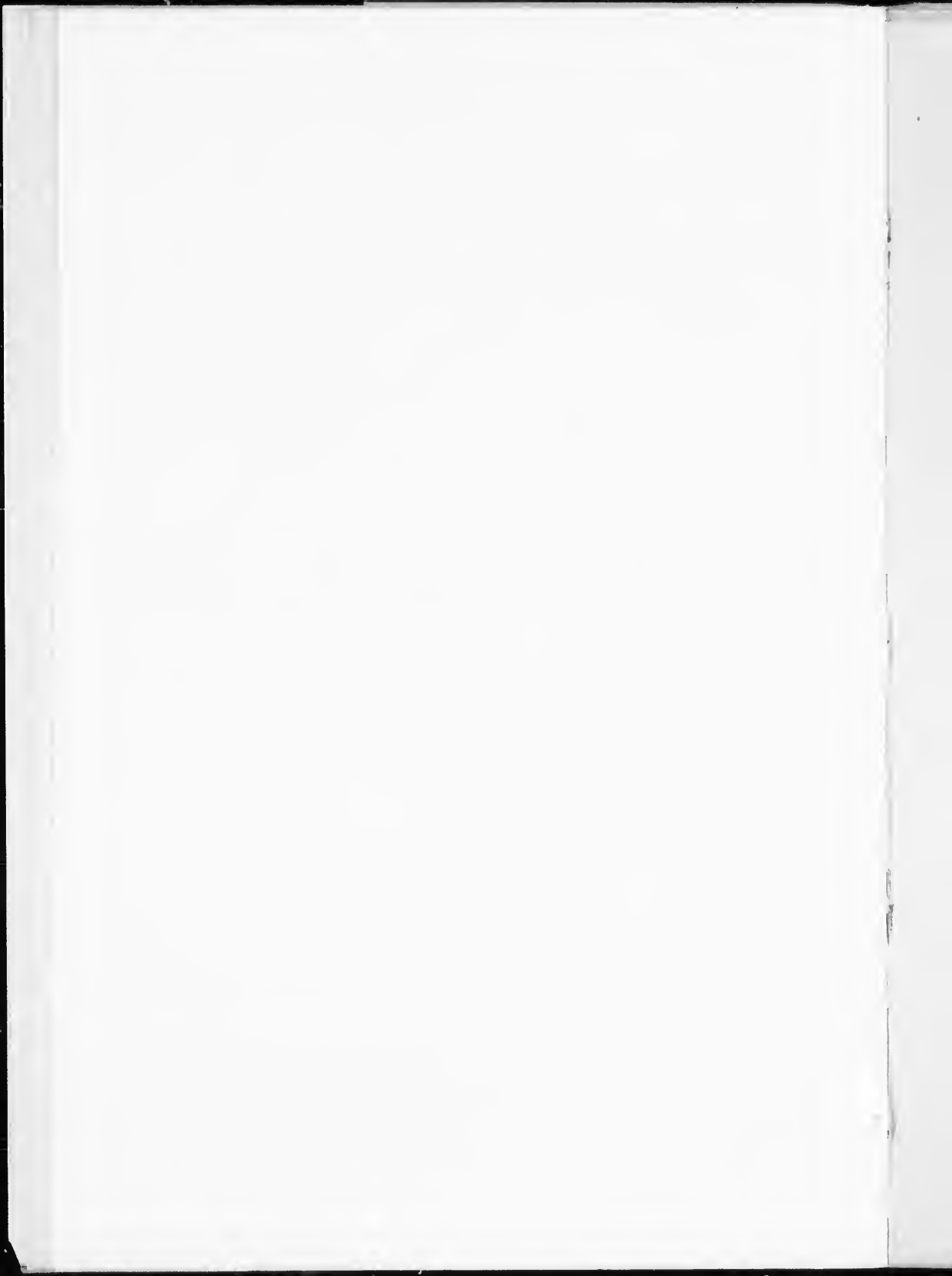
contribute to the happiness and prosperity of the whole community.

This principle of brotherly-love is one of the three great foundation stones of our order, brotherly-love, relief and truth. These three are the essential tenets of free-masonry. They are inseparably connected, and are bound together like the lines of a triangle so as to make one strong and perfect foundation. There is a decree from the Most-High, founded upon the laws, which govern the universe, and which, like the laws of the Medes and Persians, cannot be changed, 'that no impure person, that worketh abomination or maketh a lie or hateth his brother can enter within the bounds of the celestial country.' A mind destitute of love to God and brotherly affection must be a perfect stranger to true happiness, and would be unsuited to any place, where these principles were universally practised. "Thou shalt love the Lord, thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength, and thy neighbour as thy self" is a universal and unchangeable law. "If a man say—I love God, and hateth his brother, he is a liar; for he, who loveth not his neighbour, whom he hath seen, how can he love God, whom he hath not seen?" In order to expand and to exemplify this principle of love, it is requisite, that we take a glance at the manifestations of that Being, towards whom it is directed; and as our acquaintance with him increases, in a similar proportion will our love to him and to each other be ardent and expansive. The justice, mercy and love of the Deity is plainly shown; and our love to him, which is the first principle of the moral law, is founded on his perfections in their relation to us. He is our Creator, preserver and benefactor. He is our Father; and he watches over us with a tender care. "Like as a father pitieth his children, so the Lord pitieth them, that fear him." He is our lawgiver and sovereign; and we are his subjects. He is our Master; and we are his servants. He is our friend in adversity, our protector in danger, our instructor and our Redeemer. Love for the Most-High is the most reasonable and amiable affection, that can animate the human mind: and because this Being is the sum of all perfections and the source of all the happiness enjoyed by every grade of existence throughout the universe, it follows that this supreme love must be the foundation of all genuine morality; and it is extremely foolish to search for any other principle of moral action. True love must be extended both to the Creator and to his creatures; for, while loving the Creator, we have the true capacity for loving each other. To love those, who are loveable, is easy, but it is human. To love one's enemies is not easy, but it is God-like.

If this divine principle of brotherly-love were in full working order among the inhabitants of our earth, the globe would be transformed into a paradise. The moral deserts would be changed into fruitful gardens. Fraud, deceit and malice, with all their kith and kin, would no longer walk rampant throughout every land. Riot and revelry would cease to disturb the peace of society. The haunts of debauchery would be forsaken: while purity and peace would afford safety and

repose. Pride and envy would be expelled. Ambition would no longer trample on the rights of any people: and war, that scourge, which has convulsed every nation under Heaven, and drenched the earth with human blood, would be regarded as the eternal disgrace of the human family. All these evils and many others, which now make this world a vast wilderness of sorrow and wretchedness, would be utterly banished, were the principle of brotherly-love to be in constant and universal operation. Every family would be the abode of peace. Domestic contentions could not exist; and brethren would be cemented together in the closest bonds of a pure affection. From every such abode this principle of love would radiate and extend from family to family, from village to village, from one town and city to another and from one nation to another, till all the families of the earth were united in the strong bond of a sincere affection. In all communities this principle of love would affect a mighty change. Righteous laws would be enacted. Justice would be equally distributed; and every government would be one harmonious family, all its members linked together by the ties of kindness and mutual esteem. The different nations would be raised above jealousies and quarrels. They would be safe from the devastations of war. All engines of destruction, such as iron-clads, heavy guns and fast cruisers would be demolished just as swiftly and completely as Spain's navies at Manila and Santiago. The cost of armies would be devoted to the arts, agriculture, science and legitimate trade; and the people would consider themselves as branches of the same great family and children of the same great Parent. Under this benign influence of brotherly-love useful knowledge of the arts and sciences would be carried forward towards the highest point of perfection. The instruction of all classes would be rapidly promoted: and our masonic society for the purpose of mutual help and improvement would continue to increase all over the habitable globe, rejoicing the hearts of men by its benign influence. Among all ranks selfishness and greed would be entirely extinguished; and active beneficence would pervade the whole mass of society. That divine maxim—"It is more blessed to give than to receive" would be engraven on every heart and appear in every action; and this world would indeed be a place of true and abiding happiness if brotherly-kindness and affection were the characteristics of all its inhabitants. In fact, under the reign of brotherly-love most of the physical and moral evils, under which we are now doomed to suffer, would either be greatly mitigated, or almost completely abolished. It has been stated on good authority, that nine-tenths of all the evils, which affect humanity, are the results of the malice and unkindness of men towards each other. Where temperance, fortitude, prudence, justice, serenity of mind and social joy would be allowed to have full sway, and where none of the ghastly phantoms of ignorance, superstition and vice ever haunted the mind, disease would seldom invade the human frame; because little else would occur to injure it than the incidental evils, which flow from the elements of nature; and even these would be greatly mitigated by the





operations of art, directed by the discoveries of science. Such are some of the beneficial effects, which would be experienced, were the principle of brotherly-love to extend to all the minds of men. On such a world the Supreme Being might look down with calm complacency. But, such a picture, as I have faintly sketched, has never yet been realized beyond the imagination. To the eye of any superior angelic intelligence, while he passes our globe in his flight through space, scarcely anything could appear but a vast cloud of moral darkness with here and there a few radiations of love and truth emerging from the general gloom. The plains of Thessaly, Waterloo, Borodino, Balaclava, Sedan, Plevna, Gettysburg and a host of others all over the earth, where so many thousands of human beings were sacrificed, also the places, where as many helpless non-combatants were ruthlessly massacred, all bear witness to the melancholy fact, that malignity and hatred still hold sway over large parts of the different nations of the earth and in spite of all the efforts of love and beneficence.

Throughout the universe the same general principles must run through all moral precepts. In the decalogue as we have it, some changes will exist for other worlds according to the circumstances of the inhabitants. The law relating to a seventh-day rest, for instance, and the one respecting marriage may not be at all necessary in some celestial places ; but the general principles must exist in all. It would be subversive of all order and harmony to have such commands as these issued to any creatures :—"Thou shalt hate thy Creator, and thou shalt hate thy fellow-citizens." The mind recoils in horror at the idea of such laws. The grand principle of love must necessarily govern every faculty of the mind and every active exertion among all intelligent beings, if they be found existing in a state of happiness. It follows then, that the man, in whose heart this principle is predominant, is qualified for associating with the pure intelligences of all worlds : and by this same grand and governing principle, he is related to the highest order of beings in the most distant spheres, and his happiness is perpetually secured ; because no intelligent being in any part of the universe, in whom this principle of love is pre-eminent, can ever be disposed to disdain to associate with any other of whatever rank or order, who is actuated by the same affection ; otherwise, the love would be changed into malevolence and harshness and overbearing haughtiness. But so long as love rules unhampered in the human heart, it must secure happiness in all places and at all times through a law established by the Great Being and founded on his perfections.

Free-masonry deals particularly with this grand, all powerful, all absorbing principle of love in all its various ramifications ; and this principle must be the life of all systems of religion, which are of any real value. Our fraternity would have gone to pieces long ago, like many others, had it been bound together with any other bond than that of brotherly-love. I can best illustrate this bond by showing that this tenet of the moral and intellectual world bears a striking analogy to the

principles of attraction, both of gravity and cohesion in the material universe. Each of these principles unites in its own department all the elements, which compose it, in one solid, harmonious system. By the principle of attraction the inhabitants of the earth and their dwelling-places are kept on the surface, and prevented from flying off into space. By this same principle the mountains rest on their foundations; the rivers flow from their sources to the plains; and the oceans and lakes are kept within their proper bounds. It produces the rippling rivulet, the majestic river and the roaring cataract. It causes the descent of rain, snow and the dew and the alternate rise and fall of the tides. It binds together the myriads of atoms, which constitute the globe, on which we live, in one solid and compact mass. It rolls the moon in regular succession around the earth, and prevents her from wandering out of her established course. It extends from our sun to his remotest planets, conducting them safely with all their various satellites and preserving them for ages in one orderly group or family; and it connects our planetary system with other systems throughout the distant regions of space, carrying them all securely around one grand and common center. In like manner, love unites all holy intelligences in one amiable and harmonious multitude. It draws man to the Great Creator. It impels its possessor to go to the assistance of the distressed, to support the weak, console the desponding and to rejoice in the prosperity of all without a pang of envy or regret. It is the strong bond of perfectness, which unites all the members of an affectionate family or brotherhood, notwithstanding the differences of language, custom or creed, and however removed in point of distance. It preserves every member of its intelligent system in the rank and orbit, prescribed by infinite wisdom, moving around Him, as the sun of the moral system, who is the centre of light, love and eternal happiness. They all move in their appointed order; and, although one differs from another in motion, magnitude and brilliancy, yet none interferes with any other materially to impede its progress or to intercept its light. Let us suppose the principle of attraction, which binds together the atoms of our globe and connects the stellar and planetary bodies, to be completely destroyed, what would be the results? The earth would be shattered to its centre. The waters of the ocean would fly off and be dispersed. Rocks and mountains would be separated from their bases. Forests would be torn up by the roots and tossed about in confusion. The moon would forsake her course. The planets would run lawless through space. Mighty worlds would dash themselves against each other, till they were broken to pieces or burnt to ashes through the great heat evolved; while some would travel on and on forever with nothing to stop their course. If the law of love were to be destroyed or suspended, far more disastrous effects to the intelligent systems would be produced. War would take place, wherever any material existed to make it. Government would be overturned. Society would be dissolved. All bonds of friendship would burst asunder. Every rank and relation would be de-

stroyed ; and virtue would be banished from the dwellings of men. Evil would fully triumph. Man would become a monster of iniquity, an enemy to himself and to his species : and the population of the universe would be transformed into one vast assembly of malignant beings. Such a scene of moral desolation, selfishness and greed have a tendency to create, as far as their influence extends. But, as the power of attraction has never yet been completely suspended on this globe, so, the principle of love has never been entirely eradicated from the hearts of men. When the law of gravity is partially overcome, as in the cases of earthquakes and volcanos and in the working of explosives, the most destructive convulsions occur ; so, it happens in the moral world, when the law of love is even partially violated and trodden under foot.

The Divine Teacher has testified in the volume of the sacred-law to the supreme importance of this principle by his entreaties to us to cultivate it diligently. He says :—“Above all things put on love, which is the bond of perfectness. Love suffereth long, and is kind, love envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” Again—“Prophecies shall fail ; language shall cease ; earthly knowledge shall vanish away, but love never faileth.” “Love worketh no evil to his neighbour, therefore, love is the fulfilling of the law.” The man, who claims to love a woman, and then kills her because she does not love him, can not possess even a fragment of the genuine article. He is merely the slave of unbridled passion.

The grand object, which love proposes to accomplish, is the extending of help and relief in times of distress and difficulty, and by these means, it communicates peace and happiness. In short, love, when ardent and genuine, is always particular about little things. It feels no burdens. It delights more in giving than in getting. It is unselfish ; and it will set itself in rigid opposition to every species of bigotry and intolerance and to the jealousies and animosities, which have so long distracted those, who should have been bound together in the closest ties of amity and concord. It will use every appropriate means to heal the dissensions among brethren and make every necessary sacrifice to promote this great object. Let me quote, by way of exhortation, a few lines from the *Masonic Sun* :—“Love thyself last. Look near, and behold thy duty to those, who walk beside thee down life’s road. Make glad their days by little acts of beauty : and help them bear the burden of life’s load. Love thyself last. Look far, and find the stranger, who staggers ’neath his load and his despair. Go lend a hand, and lead him out of danger to heights, where he may see, that the world is fair. Love thyself last, and oh ! such joys shall thrill thee, as never yet to selfish souls were given. Whate’er thy lot, a perfect peace shall fill thee ; and earth shall seem the ante-room of Heaven. Love thyself last ; and the world shall be made better by thee, if this brief motto forns thy creed. Go follow it in spirit and in letter. This is the kind of religion, that men need.”

The minor principles of free-masonry will naturally proceed from this great underlying foundation of all moral excellence. Sympathy, generosity, sincerity, kindness, honourableness, hospitality, fidelity, obedience and respect to superiors, courtesy, affability, parental, filial and fraternal affection, all naturally come from the principle of love: and hence come also the performance of our duty to God as in piety, reverence, obedience and confidence, to our country, as in loyalty and devotion in heart, in words and in deeds. I mean by this, true loyalty and not a grotesque sentimentality, which expends itself in boasts and shouts, echoing and re-echoing with the waving of flags and the blare of trumpets, while it keeps securely hidden, when danger and sacrifice come very near. I mean loyalty to God, loyalty to one's country, real and adopted, loyalty to one's neighbour and loyalty to one's own nature. And just here, let me say, in passing, that we, who belong to the British Empire have peculiar advantages and great encouragement to be loyal and patriotic. Our mother-land, with all her faults, and in spite of all jealousy and opposition against her, possesses the greatest, grandest and most beneficent government on this globe. Disinterested men all over the earth have testified to the advantages of her authority. It is unnecessary for me to enlarge upon this subject among Canadian masons and their numerous friends. I shall only say: "God bless our Queen and the grand old empire, and increase her supremacy and her power for good, till all the nations of the earth shall learn war no more." From the same principle of love come also loyalty to our neighbour, summed up in fidelity, humanity and justice, and the loyalty due to ourselves in chastity, sobriety and temperance. I cannot, at present, enlarge upon any of these principles. I must adhere to the foundation, on which they rest.

The second fundamental principle of our order is relief or beneficence or active benevolence. It is always found as a close companion of brotherly-love. It abounds in the fruit of righteousness; and it uses every active effort to promote the comfort and happiness of mankind especially of those bound together by the ties of our great fraternity. Masonry, however, has a broader field than that of the ordinary benevolent society, which, for a regular stipulated sum, assures certain monetary privileges. It works beyond the fields of temporal and physical relief, although it cultivates them also. It takes cognizance of man's social, moral, physical and spiritual natures, and deals with him as a social and intelligent being on the principle of brotherly-love. Beneficence will endeavour, as far as possible, to relieve the wants of the poor, the fatherless and the widow, to shelter the homeless and benighted, to teach the ignorant and to improve the mental and physical state of every grade of society. It will try to promote order, cleanliness and domestic enjoyment, and to train the young in virtue and in useful knowledge. In such deeds the benevolent man perseveres in spite of all opposition and reproach through the whole course of his existence in this world. It seems to be a plan of the Creator to employ created intelligences,

both angelic and human, for the performance of benevolent deeds. This habit of working for others, whether it be individual or through various organizations, will qualify us for the larger sphere of moral action beyond this earthly ball in the boundless expanse above. On the other hand, those, who never engage in works of faith and labours of love, who do not extend the hand of sympathy, who do not control the appetites and passions, but who live entirely for self and are governed by a principle of selfishness, must be considered as unqualified for the benevolent work of the celestial worlds, whatever that work may be. Such men are perfectly antagonistic to the second great principle of our order, and are imbued with opposite characteristics, which are pride, envy, spite, self-life and lawless ambition. These principles have caused more misery among men than the cyclone and the tempest, the earth-quake and the volcano and all the other concussions of the elements of nature.

We all dwell in houses made of clay, whose foundation is in the dust. We sojourn in a place of pitfalls and snares, set for the young and unwary ; and sometimes we pass through the valley of the shadow of death. We walk among scenes of sorrow and suffering. They are visible to us upon every side, unless we wilfully close our eyes. You and I have a duty to perform, a personal duty in trying to alleviate misery and mitigate distress, to rule our own spirits, to help bear each other's burdens, and so obey this universal law of service for others. The principles of our craft especially urge us to stretch forth a helping-hand to any man, when we find him down, particularly if he be a worthy member of the order. The following lines will illustrate my meaning. I found them in Godey's Magazine :—"The man is down, and his great need is ready help not prayer and creed. Give him a lift. Don't kneel in prayer nor moralize with his despair. 'Tis time, when wounds are washed and healed, that the inward motive be revealed. But now, whate'er the spirit be, mere words are but a mockery. One grain of aid just now is more to him than tomes of saintly lore. Pray, if you wish within your heart, but give him a lift, give him a start. The world is full of good advice, of prayer and praise and preaching nice : but the generous souls, who aid mankind, are scarce as gold and hard to find. Give like a Christian : speak in deeds. A noble life is the best of creeds. And he shall wear a royal crown, who gives a lift, when men are down." In the time of the Prophet Isaiah, we find this principle of masonry in full operation, as shown by the following quotation :—"They helped every one his neighbour ; and every one said to his brother, 'Be of good courage.'"

Let us glance at a few figures, which tell of practical benevolence at the present time. In the Grand Lodge of Quebec the calls made upon the benevolent fund in the year 1897 were all duly honoured. The total of known contributions for relief, paid out during the year, is \$1,563.08. This does not include many sums given by various lodges and by various individuals, which were never reported.

The contributions in the District of Ottawa, G. R. Quebec, are scarcely known beyond the members of the craft and those, who have been the recipients : for the scriptural injunction, of 'not letting the left hand know, what the right hand doeth,' is striven to be carried out. One of the hospitals of Ottawa can vouch for the equipment of a bed by Eddy Lodge ; and in other towns and cities works of relief are performed by lodges and by individuals with similar quietness and unostentation. Allow me to say a few words about the hospital for sick children in Toronto. Three hundred and ten lodges have contributed to this hospital amounts varying from \$5.00 to \$50.00 each. Twenty-four Royal-Arch Chapters, ten Preceptories of Knights Templar and one Temple of the Shrine, have also made contributions. During the twelve months, ending 20th November, 1897, five hundred and sixty children have been cared for as indoor patients, and four thousand two hundred have received medical attendance ; and this was all free. One of the Past Grand Masters of Toronto, Jno. Ross Robertson, M.P., has given, of his own private means, to this noble institution, a total of \$60,000.00. In England a call was made upon the different lodges for voluntary contributions as a New Year's offering for charitable purposes. The lodges cheerfully responded to the call ; and the amounts laid on the various masonic altars totalled up the magnificent sum of \$6,000,000.00. But, in spite of this fact, some of our Canadian press have stated, that free-masonry had but little influence in the mother country and was fast dying out.

Let me make a few practical remarks upon this principle of relief. When masons meet together in social converse around the festive board, there are three different customs as to the use of intoxicating liquors. In some regions it is contrary to the constitution and, therefore, impossible to have them. In other places the members mutually agree to keep them away upon such occasions ; while in another class the matter is optional. It may not be un-masonic to allow liquor upon festive occasions, but it is decidedly contrary to the spirit of masonry for three reasons. It is very apt to turn many people against us, who would otherwise be our friends. It puts a sharp weapon in the hands of our enemies, which they will not fail to use at every possible opportunity ; and it is a great temptation to those, who are more or less overcome by it, and whose safety consists in letting it alone. Those, who are in the habit of taking intoxicating liquors should deny themselves upon these occasions for the good of others, and conform to the injunction of the sacred word :—"We, that are strong, ought to bear the infirmities of the weak and not to please ourselves." The third fundamental principle of free-masonry is truth or adherence to veracity in all our thoughts, works and actions. Gladstone has said, that "truth is the expression of the divine mind." We have scientific truth, logical truth and moral truth. Scientific truth is the realization of the results of nature's laws, and is connected with the successes of the mind in working out the great problems propounded by these laws. Logical

truth results from the legitimate carrying out of various propositions, so as to show the actual state of things. These two are closely related ; and they are necessary to our development as rational and intelligent beings, although their absence may not give rise to moral turpitude : and yet, great inconvenience and loss, both of life and property will result from error or from ignorance of what is logically and scientifically true. For instance—Through ignorance of scientific truth in the cases of steam and electricity great discomfort and inconvenience would ensue. Take away knowledge of truth in chemistry, and poisoning by wholesale would follow ; while the nitrogen compounds would play sad havoc in terrible explosions : and thus it is throughout the many and various departments of nature's wonderful machine shop.

Moral truth is termed truthfulness, sincerity and veracity or honesty. It effects those, who utter it, as well as those, who hear it, and so do the violations of it. This kind of truth is especially considered in masonic intercourse, and is, what we have to discuss at the present time. In the first place, it is a necessity in society. It is the cope-stone of character building. An element of untruthfulness running through a man's nature destroys the man, and renders him utterly worthless like a bar of steel impregnated with sulphur and phosphorous or a chain with a number of weak links in its structure. Truth is the foundation of all confidence in the intercourse, which exists among rational beings. It is from the veracity of others, that we gain the most of our knowledge. It is from this source that we learn the facts of ancient and modern history. On the ground of truth all the transactions of commercial life and all the operations of good government are conducted. On this ground the pupil confides in his teacher, the child in his parents, the master in his servants: and we all confide every moment in the faithfulness of the Almighty for the regular returns of the seasons, day and night and seed time and harvest. Truth is the foundation of our present comfort and our future prosperity. In the absence of truth, the character cannot be well and truly builded, be the superstructure ever so carefully carried up. Every one who wilfully misrepresents a physical fact or law of nature is a deceiver, who attempts to show a distorted view of the character of the Deity. We are told in the sacred volume, that "lying lips are an abomination to the Lord.

Masonry can do little or nothing with an untruthful man, because the material of the foundation is bad and cannot be used either for service or ornament in any building in the craft. This principle of truth is commonly violated in many ways, in words, in writings, in books, in newspapers, by gestures, by signs, by speaking and by remaining silent. A man violates the truth, when he invents falsehood respecting the character of his neighbour, or when he remains silent, and refuses to defend him, when his character is unjustly aspersed. He violates the truth, when he promises, what he had no intention of performing, or what he had no right to promise, or what is out of his power to perform, or

what would be unlawful for him to do. He violates the truth in threatenings, when he neglects to put them into execution, or when he threatens to inflict, what would be cruel or unjust. He violates it in history, when the principle facts are blended with fictitious circumstances, where the conduct of liars and intriguers, of robbers and murderers is varnished over with the false glare of glory and heroism, and when the actions of upright men are hastily attributed to knavery or to the influence of fanaticism. Truth is violated in the relation of marvellous tales, where the system of nature is distorted, facts ignored or caricatured and mingled with the vagaries of a romantic imagination, merely to satisfy a morbid craving or a transient satisfaction for shallow and indolent minds. The yellow journals afford good samples of this kind of mendacity; and they are a disgrace to our boasted civilization. The would be scientist, the pseudo scientist violates the truth, when he knowingly dabbles in science falsely so called, which is but another name for charlatanism. Half educated and unscientific men appear desirous of seeing their names in print; and they give expression to the most arrant nonsense and rubbish, which they attempt to palm off on the unlearned and inexperienced as scientific articles. These quasi scientists boldly make assertions, which are as extravagant as they are childish and untrue. They soar above the results of the profoundest thinkers and the genuine workers. They do not dig down into the mines of truth, but merely skim over the surface: consequently, they become known as unprincipled and unreliable; and are objects of amused indifference or of quiet contempt. A slightly educated man, who is careless about the truth, may deny the existence of the deluge or of the glacial period of any other well known circumstance, where the clearest evidence is visible on the crust of the earth, and still hold some strange views concerning our planetary system, which are not only unscientific but also positively ridiculous. There is a great difference between the important truths announced by the world's great workers such as Newton, Agassiz, Humboldt, Sir Wm. Dawson and a host of others and the quasi-scientific romanticisms of an H. G. Wells or a Jules Verne. It is only fair to say, however, that these last are not given as truths, and deceive nobody. The literary man violates this great principle of truth, when he buys or takes the work of another, and passes it off as his own, or when, for the sake of a consideration, he gives praise to works which are unworthy of the attention of the public, or when, to gratify a feeling of spite or revenge, he abuses the literary productions of his opponents. The controversialist violates it, when he brings forth arguments in support of any position, which he knows to be weak or unsound, when sneers, sarcasms and personal attacks are used in the place of substantial reasonings, and when, he palms off opinions in public, which he disavows in private. The business-man violates it in commercial transactions, when deteriorated goods are covered with a fair outside and advertised as sound and saleable, or when they are recklessly declared to be the best in the world and beyond all compari-

son. It is violated by persons in every department of life, not only, when they utter what they know to be false, but when they profess to declare the whole truth, and keep back part of it with the intention to deceive, or when part of a literally true statement is used to convey a falsehood. Allow me to illustrate this case. A man, when selling a watch, was asked, if it kept good time. The reply was, 'that neither the hour nor the minute hand had required to be altered for over a year.' This was literally true; but the watch nevertheless, was a bad time-keeper. When carried in a perpendicular position, it went too quickly, and when placed in a horizontal position, it worked too slowly; but, by alternate changes of these positions—carrying it in the pocket by day and laying it on the table by night—an average was made, and the hands did not require to be altered.

Truth is violated, when false men insinuate themselves into society, masonic or otherwise, and use their position to decoy the unwary and deceive the innocent.

Gambling in any shape is another form of rank violation of the truth. Men are anxious to get something for nothing; and this is where gambling originates. The following is what Dean Ferrar says about it:—"It is not the degree of gambling, which is bad, but the thing itself, in its root and branch and twig and leaf, a upas-tree, charged with poison and death. Up and down, through and through, in and out, it is one of the subtlest and mightiest seductions of the devil."

The mischiefs and miseries, which have followed the violation of truth, are dreadful beyond description to nations, to societies, to families and to individuals. It is one of the chief sources, from which have arisen the numerous abominations and cruel ceremonies of Pagan idolatry and the spirit of persecution wrapped up in ignorance and superstition. It has been chiefly owing to the violation of the law of truth, that the thrones of tyrants have been upheld, that liberty has been destroyed, that multitudes have been robbed and starved, that nations have dashed themselves against each other, and that war has produced so many overwhelming desolations. When the Captain-General of Cuba stated that 'wherever the flag of Spain floated, there would be found, among other blessings, liberty and honour,' he uttered an atrocious falsehood, which must have pleased the old father of mendacity himself. By the terrible power of falsehood the peace of families has been invaded, their comforts destroyed, their wealth stolen, their good name dishonoured; and all their bright prospects have been clouded by darkness and despair. By the sophistries of unprincipled men literature and science have been perverted, litigations have been needlessly multiplied; and the widows and orphans have been robbed of their possessions. Could we search the private records of some rulers and legislators, both ancient and modern, and trace the plans of deceit made in secret places: could we penetrate into the plots, treacheries and deceptions, which are hatched in the cabinets of despots, and even in some law-courts, or so-called places of justice,

where fair trial is impossible ; because Justice is dethroned and burlesqued, such a host of falsehoods and lying abominations—like an army of ghosts from the infernal regions—would stare us in the face, as would cause us to shrink in horror and amazement. One of the truest signs of a low state of morals in any country is the corrupt administration of justice, which gives rise to judicial farces called trials, and which are managed by privileged persons for the concealment of crime or to satisfy the greed of gain.

Consider for a moment some of the effects, which would follow, if the principle of truth were universally rejected. Such confusion would result, as would be difficult for the mind to imagine. Rational beings could never improve in knowledge beyond the range of the objects, which happened to be within their personal observation. All confidence would be completely destroyed ; consequently, no friendships could exist. The mind would find itself in a wilderness, even when surrounded by fellow-intelligences. Kindness could never be exercised. Trade and commerce would be destroyed. Science, literature and the arts would cease to exist. Schools of all grades would be unknown. No buildings would be erected ; and nothing but a dreary barren waste could be seen throughout the whole expanse of nature ; while the earth would present a picture of that dismal region, where all liars are said to have their portion. On this earth the law of truth has, so far, been only partially violated ; yet what dreadful mischiefs have resulted, and what crimes have been committed during the history of the world. Ever since the time that the father of lies deceived the first human pair, many millions have trodden in his steps. Ananias and Saphira have many imitators : but, how seldom do we reflect, that every falsehood, we knowingly utter, is an infringement of that law, on which rests the throne of the Almighty. For, if one lie may be palliated or vindicated, on the same principle, we might vindicate a thousand or a million, till falsehood became universal among all ranks of beings and moral order completely subverted.

In this connection I cannot refrain from giving a quotation belonging to the writings of the celebrated Julian Hawthorne, an able and vigorous American writer, of whom any nation might feel proud. His strictures concerning the British government during the Indian famine of 1897 he found to be so devoid of truth, that he made a full retraction and an ample apology. He says :—“ While I yield to none in my views as to the total depravity of Spain and Turkey, a depravity, which, of course, includes lying among its essential elements, still, I incline to think that, taking the two countries by long and by large, there are not, in proportion to population, so many energetic, self-conscious and cheerful liars in Spain or Turkey, as may be found in these United States. In this respect, if in no other, we are, at present, the banner-nation of the world.”

Let us look at a more pleasing picture. Let us suppose, that falsehood became universally detested, so that lies were never more to be

uttered by anybody, what would be the result? A mighty change would come over the condition of all men. The great host of liars, perjurers, sharpers, thieves, quacks, swindlers, gamblers, harpies, false friends, flatterers, corrupt judges, despots, hypocrites, and religious impostors with all their frauds, impositions and deceits would instantly disappear from among men. The beams of truth would diffuse a lustre and a cheerfulness throughout the moral world, like the mild radiance of the morning after a dark and tempestuous night. Confidence would be fully restored; and true fidelity would unite the whole fraternity of men by a chain of sincere affection, made of brotherly love, relief and truth, strong, durable and never failing. Truth, illumining every mind with its accompaniments of love and sympathy, would dispel all gloom; and the inhabitants, being free from every doubt, perplexity and suspicion, would move forward in peace and harmony, growing in knowledge, in power and in all that is beautiful and pure and of good report. As the standard of truth and justice and as a help in securing the spread of these noble principles, we have the open volume of the sacred law, which contains instruction sufficient for every one, who has the opportunity of reading and studying its valued pages. The lowest as well as the highest may read and learn. It is called the truth, also the highway of holiness; and it is said, that "a wayfaring man though a fool need not err therein." Though very old, it is always new; and it seems incapable of being worn out or destroyed. Heathenism has tried to hide it in the darkness; but, like the sun, it burst forth from the clouds in the noon-tide of its meridian splendour. Unbelief has tried to imprison it within walls; but, like Sampson it boldly arose and carried of its prison-doors. Bigotry has tried to consume it in the flames; but like Phenix, it arose from the ashes, and became immortal. Why? Because it is the truth, eternal truth, emanating from God and therefore indestructible.

Brethren, brother-workers and friends, fellow helpers, let us stand by the truth at all costs. It will decidedly pay us to do so. No lie is so small as to be insignificant, and, as for the complexion, every one is as black as the mind of its first great parent.

An untruthful man has no rightful place in our beloved order. You cannot improve him; for you have a defective foundation to build upon; and if you keep him within the encampment, he will certainly do harm to the order by his influence and by his example.

If any brother, during the course of time, should so change his views and opinions as to disbelieve in the existence of the Deity or in his revealed will or in the rewards and punishments proclaimed in that revealed will, it is his duty to withdraw at once from the active membership of the fraternity; because these three things are absolutely necessary for admission within its ranks.

Every elected candidate for the arts and mysteries of masonry enters the craft of his own free will; because no one is allowed to invite him on any condition whatever; and he voluntarily subscribes to all

the laws, rules and regulations. If, at anytime, he should change his views, so that he could no longer obey these laws, and if he neglect or refuse to withdraw, he can be removed from active membership in the way provided by the constitution.

Free-masonry discountenances, quackery and imposture of every description ; and it inculcates truth as its crown of perfection. Its mission is to extend relief in its broadest and most ample sense ; and the keystone of the whole fabric is brotherly-love. What we all need as masons is stricter adherence to our principles, for our own good and for the sake of the order, so that the outside world may see, that we are consistent with our profession in the practical duties of everyday life.

Let me conclude by asking a comprehensive question, contained among the following lines by Rob't. Morris, a highly distinguished brother, who has written and lectured and travelled extensively on behalf of the brother-hood. "We meet upon the level, and we part upon the square. What words of precious meaning those words masonic are. Come, let us contemplate them. They are worthy of a thought. In the very walls of masonry the sentiment is wrought. We meet upon the level, though from every station come, the rich man from his palace, and the poor man from his home. For, the rich must leave his wealth and state outside the mason's door ; and the poor man finds his best respect upon the chequered floor. We act upon the plumb ; 'tis the order of our guide. We walk upright in virtue's way, and lean to neither side. The All-seeing Eye, that reads our hearts, doth bear us witness true, that we will try to honour God and give each man his due. We part upon the square ; for the world must have its due. We mingle with the multitude, a faithful band, and true. But, the influence of our gathering in memory is green ; and we long upon the level to renew the happy scene. To meet upon the level is an easy thing to say, but, when it comes to practice, do we do it every day ? Do we meet him on the level if the brother chance to be just a little out at elbow or baggy at the knee ? There's a world, where all are equal, We are hurrying towards it fast. We shall meet upon the level there, when the gates of death are passed. We shall stand before the Orient ; and our Master will be there to try the blocks, we offer with his own unerring square. We shall meet upon the level there, but never thence depart. There's a mansion and a welcome, and a multitude is there, who have, met upon the level and been tried upon the square. Let us meet upon the level then, while labouring patient here. Let us meet and let us labour, though the labour be severe. Already in the Western sky the signs bid us prepare to gather up our working-tools, and part upon the square. Hands round, ye faithful brother-hood, the bright fraternal chain. We part upon the square below to meet in Heaven again. What words of precious meaning those words masonic are ; we meet upon the level and we part upon the square."

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