

THE CRAFTSMAN

AND

Canadian Masonic Record.

Bro J. J. MASON, }
Publisher. }

"The Queen and the Craft."

{ 7.50 per Annum,
in advance. }

VOL. VIII. HAMILTON, ONT., AUGUST 1, 1874. No. 8.

THE GROUNDWORK OF FREEMASONRY.

At the third social gathering of the Brethren of Lodge "Mother Kilwinning," resident in Glasgow and neighborhood, recently, Bro. Robert Bell, Most Eminent Commander of St. Mungo Encampment of Knights Templar, and Hon. Puissant Sovereign of the Red Cross of Rome and Constantine, delivered the following address:—

Time has again winged us round to our annual festive board, where we can sow the seeds of consolation, and enjoy happy, friendly fellowship with each other. By doing so we act in obedience to the command, "Love one another as I have loved you."

Need I say that Heaven's best manna has been given to us—that the Rock has been smitten, and that we are invited to eat and drink and make merry with our friends? This is our warrant for thus meeting together—to cheer each other on in our pilgrimage through life! Met as we are now, under the influence of Freemasonry, no subject could be more appropriate than the one which has fallen to my lot. It is one, if not too grave, is at least too comprehensive to be developed in the hour of festivity. All that I can do at present, is to draw a few outlines, which you can fill up at your leisure. To be brief, I will pass over the three grand pillars on which our Temple is said to rest, and turn your attention to other three parts of the groundwork on which our Order is founded. The first of these I will call *Brotherhood*, a word which, I think, is peculiar to Freemasons, and one about which they have a right to be proud. Its essence is love; its surroundings are union, equality, and integrity; its element is instinct in our nature, implanted by the fiat of Divine wisdom. The principles of Brotherhood pervade all the works of Creation, from the Seraphim to the lowest insect beneath our feet. If we glance at the first Cause of all, we will find a brotherhood in the Deity—three in one; or if we turn to the days of our creation, we find that man was no sooner created than we hear the Creator saying, "It is not good for man to be alone." Who, then, will dare dispute the wisdom of the Creator? What further proof do we require that Brotherhood is from above? Did I say there is a Brotherhood in the Godhead? I might also have said that it came down and joined the Brotherhood of man. For what purpose? To raise the Brotherhood of man to the dignity and glory of the Brotherhood of the Godhead! This you will find in that remarkable farewell prayer of our Saviour, when He prays that we may all be one, "As Thou, Father, art in me, and I in Thee;" and, "That they also may be one in us." and "The glory which Thou hast given me I have given them." Surely this is the climax of Brotherhood. After our Saviour had broken the sceptre and destroyed the crown of the king of evil, and ascended from Bethany out of our sight, I might ask, was the Brotherhood of heaven and earth then broken up? Verily not. He sent us another Divine Brother to remain with us till the consummation of all terrestrial things. And thus it is, while on earth, we can have our conversation in heaven. Here, then, is another phase of Brotherhood, which neither time nor eternity can destroy, but which will strengthen as the eternal years of communion roll on. Communion is sweet; it is consoling; it is happiness. Isolation is the reverse—it is misery and punishment. Hence I conceive that it is this element of Brotherhood that bands us together in all the relationships of life. It whispers a kindred of interest to the villager, the townsman, and the citizen.