

minds with these truths even in their external forms, and all who love to do service to others, when they read the Divine Word, will find its literal or external sense also full of correspondences of Heavenly or Divine Truths expressed in natural forms. It will also pave the way largely for the reception of that Heavenly wisdom from which even your love indirectly derives its existence. This spiritual wisdom is the crying need of the age. Much of the Old Testament is a sealed book to us for lack of the knowledge of correspondence which can alone render it perceptible to the rational powers of men. That the key exists is known to few; yet it might be known to Free-masons. For Swedenborg, who brought to light again for use in this age the lost science of correspondences was himself a Free-mason and instituted a "rite" among you which still bears his name.

Whether in his further spiritual application of this lost science he wrote truth or error is not now the question. It remains rather to consider whether Free-masonry—holding, as it does, that its knowledge is correct and useful—has any right to maintain a secrecy which is no longer needful and therefore no longer useful. Further, it is a law which Free-masons must readily discern even in things natural, that tools unless used become rusted, useless, and decayed; while if used, though they may wear out, they still live in the various uses performed. So will it be, so must it be, with Free-masonry itself. If it be not spread and used freely as the ground-work and training school for the universal development of a higher power spiritually to apprehend truth, then other means will be found to do the work, while it rusts and decays. The time has come when light from above is penetrating all men's minds who are open to receive it; for the process of formation of means to that end has been well nigh completed. Free-masonry may aid its influx in many directions; but neither its secrecy nor any other barrier it can raise can prevent it. Still, now seems a time when it can be most useful. Let not the "mallet" rest powerless for good; apply the "rule" freely to the guidance of human effort; act on the "square" towards your fellow-men by affording them freely all the knowledge you possess, and use your "plummet line" to aid men to lay one stone of truth fairly and squarely upon another till they build upwards towards a spiritual plane of rectitude correspondent to the natural which you inculcate. So may Free-masonry grow by the life of love to others which it shall thus not only receive, but distribute; and if it be lost in that light from above which so far transcends it, men will still remember it with affection as one step in their progress heavenwards, one segment of that perfect circle, completed when love to the neighbour is perfected in love to the Lord, flowing from and around Him in that eternal circle of efflux and reflux which is alike the emblem and the reality of our eternity of affection. Free-masonry cannot afford to stand outside of that great circle, to which no craft, no institution can gain entrance, unless it be willing to become in the highest sense

Utilitarian.

FROM WINTER INTO SUMMER BY SEA AND LAND.

(CONCLUSION.)

The gorgeous Cathedral stands appropriately on the ruins of the great Teocalli. I entered during the celebration of a solemn mass. The vast congregation was composed of the richest and best-attired people of the city, as well as of the humblest and poorest. No misplaced distinctions were visible here in God's house, where all alike seemed to me to bow in true reverence of heart as in the presence of their Creator. The Jesuits' Church in Montreal is a show, an exhibition, in and out of which a mixed crowd ebbs and flows from vulgar curiosity, or to feast their senses on the music provided for their entertainment. The Cathedral at Mexico seems wrapt in profound repose when thousands of worshippers are within its walls. These women and young girls must be good, to judge from their faces, which I always consider a pretty good test of character within. I was sufficiently impressed by the good and sensible looks of this portion of the congregation to exclaim, as the last, but not least, the Deputy's daughter, filed sedately from the grand old edifice: "If the women could only govern the country instead of the men, what a garden of Eden this would be!"

Of course the Roman Catholic Church is in overwhelming preponderance in point of numbers. Those of other creeds are of insignificant proportion, and have only very poor and badly attended places of worship. A single convent that I visited, that of San Francisco, far transcends them all up in point of wealth and influence.

Mexico is not without a park, or public promenade, termed the Alameda, a very fine and healthy walk in all seasons of the year. For those of literary and scientific tastes, the University buildings contain an interesting collection of Mexican antiquities, among which is the celebrated "stone of sacrifice." The feeling called up by this gloomy relic is anything but inspiring. Probably thousands upon thousands of human beings, formed in the likeness of the Great Maker of us all, poured out their life's blood on this stone to gratify the passion of inhuman tyrants.

I found only some ten representatives of the oldest nation on the earth,—the Jews. They live here in quiet accordance with the laws of the land, and when a death occurs, the burial takes place in the French burial ground.

There was at the time of my visit no resident British Minister, and consequently a double Consular duty fell to the lot of the Hon. Mr. Morgan, the United States representative. The latter is not only a gentleman of the highest qualifications for such a post, but a man of a good heart, and one to whom the distressed of any nationality need not fear to apply for justice or assistance. An incident illustrative of this occurred while I was at his office. A tall, fine-looking Irishman appeared on the scene, with a story of distress. He needed help, and claimed to be an American citizen. Mr. Morgan asked him for his papers, when Pat replied with charming simplicity: "Faith, I left them in Washington." The Minister smiled, but without another word granted what must have been to the poor wanderer most welcome relief. Congress has made a good choice in the appointment to this post. Mr. Morgan has already done more to cement the good feeling between the two nations than Mr. Foster would have done had he held the position for fifty years. The late Minister was not the person to represent the United States in Mexico. He cultivated no friendship, but indulged in bitter recriminations against the very people whom he should have tried to conciliate, even going so far as to publish a pamphlet in which he derided their want of civilization, and dubbed all Mexicans little less than murderers. It is an ignorant prejudice which expects every other nation to be on a par with the civilization of the leading people of the earth. The Mexicans naturally despised Mr. Foster for his ill-advised attitude towards them, and he was recalled by his Government, but not before the name of the United States had commenced to be offensive to those who knew its representative. It requires the most consummate tact and genuine sympathetic feeling to counteract all the bad feeling which has been aroused, but if any one can accomplish the desired result, it is Mr. Morgan. He is of undoubted integrity, affable and highly educated,—reminding me of a typical English gentleman, although in reality an out-and-out American.

I should like to say a word for much-abused and long-despised Mexico. The elements of progress, and the wish for progress exist in the hearts and minds of the people, and in due course of time she will emerge from her obscurity and take her proper place among the nations. But circumstances have been against her—"Give a dog a bad name, and hang him." Set a man on his legs, give him encouragement, and you may make a real man of him. With the development of railways, telegraphs, and the application of scientific improvements, Mexico may yet turn the laugh against some of those who now belittle her hitherto somewhat spasmodic efforts. Gonzalez, the new President is the right man in the right place. He will certainly do all in his power to cultivate a good feeling with England. He is a man of great spirit and undaunted resolution, equally able to put down any attempt at revolution or to organize an extension of the railway system. In Parliament there are some very clever, good men. If only members like Mr. J. Hemmeken, a good English scholar and a firm Liberal, will co-operate with Conservatives of the stamp of Mr. O'Gorman, and aim at some mutual understanding on religious matters, and others of a like unsettled nature, a great stride will have been taken towards the development of order out of chaos.

I must close with a word or two about the capital that has so profoundly impressed me by its singular and magnificent appearance. In the City of Mexico the traveller is safe, guarded by an efficient force of four hundred policemen. At night his way is lighted by gas,—made, however, from rosin, in the absence of native coal—and he can spend as happy and comfortable a month or more here as in any city of Europe or America. The romantic mind can revel in the memories of a past studded with deeply interesting historic monuments, while the comfort-loving citizen, who lives essentially in the enjoyment of the present age, will find no fault with the *cuisine* and general management of the hotel "Iterbide." And now, with a feeling of regret at leaving what has been to me a pleasant subject,—the simple narration of a spring tour,—I must apologize for any defects in my endeavour to amuse and instruct my readers, and for the present bid them farewell.

D. A. Ansell.

DOES IT MATTER WHAT A MAN BELIEVES?

A Sermon preached in Zion Church, Montreal, by the Rev. Alfred J. Bray.

I spoke last Sunday evening to the question: Does it matter what a man believes? Taking up the subject as you and I often hear it mooted on the streets and in society, I tried to convince you, and I hope I succeeded, that the theory—it doesn't matter what a man believes, so long as he carefully acts up to it—is not only absurd, but impossible out in the world of practical life. In applying this to religious matters, I spoke of the general likeness between certain groups of churches. But the Unitarian Church differs in a very radical manner from all other Protestant churches. The question between the Trinitarian and the Unitarian is one of profound gravity—it involves a tremendous mistake on the one side or the other. I spoke also of the Roman Catholic Church, that great organization for the emasculation of mankind. But since last Sunday I have been reminded that in our Protestant churches there is just as much of intellectual sluggishness, just as much leaving things to the clergy, just as much submission to circumstances and tradition as