

it was no inconsiderable degree of pleasure that was associated with the proceedings of the last Quarterly Communication of Grand Lodge, in that an important announcement was made by the M. W. the Grand Master of his having received by a recent mail from home the gratifying assurance of full fraternal recognition on the part of the Grand Lodge of Scotland. * * * * *

"This recognition is especially opportune at the present junction, inasmuch as before many months will have elapsed we shall have welcomed to the colony a brother of high social position, and equally high status, Masonically. We refer to the R. W. Bro. the Earl of Kintore, who will come to us as colonists charged with the high functions of vice regal commission, but to us as Masous will prove equally welcome in his name and repute as Substitute Grand Master Mason of Scotland. As Governor we shall tender him the loyalty of ultra loyal colonists; as Masons we shall hope to welcome him as a brother who, from his social status and his known Masonic rank and career, will forthwith on his arrival seek to renew his vows of fraternity by at once taking an active part in all Masonic work and enterprise; and if the interest in Masonry taken by him in the past, as evidenced by the position which he has acquired in the side and assumed higher (?) degrees of Cryptic Masonry, be an indicator of the measure of his Masonic zeal, we may reasonably expect his warm-hearted and enthusiastic support."

SINCERITY.

Sincerity is pre-eminently a Masonic virtue; and if it is *not in a person to be sincere*, all the ritual and work of symbolic Masonry can never make up a Mason. The virtue of a "rough ashler" consists in its susceptibility of being a "perfect ashler." But if a man is insincere in himself, he is never safely to be trusted in any important enterprise, and he should not be permitted to take the vows of Masonry upon

his lips. He will break away from them and trample them under his feet if his personal ambitions so prompt him. Sincerity, therefore, is pre-eminently a Masonic virtue. To the man who is to be made a Mason—"by being a MAN"—there is applied the plumb, the level, and the square. If he be an insincere person, he cannot stand the application of these tests. True, for a time he may dissimulate and deceive, but, sooner or later, his true character will be discerned, and he will be shunned by all good Masons, because he is not to be trusted. Archbishop Tillottson, in his *great* sermon on "Truth and Sincerity," opens with this passage, which we quote from memory:

"Truth and sincerity have all the advantages of appearance, and many more. For if the *show* of anything be good for anything, I am sure the *reality* must be better. For why does a man *seem* to be that which *he is not*, but because it is better to be *really that* which *he seems* to be."

In the same connection, the Archbishop says: "A liar hath need of a good memory, lest he contradict at one time what he said at another, while truth sits on the lips, and is ready to drop out at any moment." Truth is simple and pure, upon any subject or question; while falsehood is manifold. Hence, he who is false and insincere in his utterances, should note them down in a book, and observe them frequently and carefully, lest he contradict himself to the very next person he meets. The Scripture speaks of the "*Refuge of lies*." Nothing but misery and remorse await the conscience which seeks after shelter in the "refuge of lies." "Be sure your sin will find you out," is another Scripture. Days, months and even years may pass, but the wrong and the sin will turn up most unexpectedly and in impressive places, and say; "*I belong to you!*" Time and conscience are allies as remorseless avengers. While, on the other hand, sweet sleep blesses the man whose heart is sincere; and happy contentment, in