

will than by any other means. It is to rule and govern our faith, while with the well-known symbols of Freemasonry, the Square and Compasses, it is to regulate our lives and actions.

The grand principles on which Masonry is founded, are Brotherly Love, Relief and Truth. By the exercise of Brotherly Love we are taught to regard the whole human species as one family; the high, the low, the rich, and the poor, are created and sent into the world for the mutual aid, support, and protection of each other, and thus men of every country, sect, and opinion are united. To relieve the distressed is a duty incumbent on every man, and we should ever be ready to soothe the unhappy and sympathize with their misfortune, while Truth is a Divine attribute and the foundation of every Masonic virtue.

In the government of the fraternity I have quoted Preston. He states:—"Three classes are established among Masons, under different appellations. The privileges of each class are distinct; and particular means are adopted to preserve those privileges to the just and meritorious. Honor and probity are recommendations to the first-class, in which the practice of virtue is enforced, and the duties of morality are inculcated, while the mind is prepared for a regular progress in the principles of knowledge and philosophy. Diligence, assiduity and application are qualifications for the Second Class; in which is given an accurate elucidation of science, both in theory and practice. Here, human reason is cultivated by a due exertion of the intellectual powers and faculties; nice and different theories are explained; new discoveries are produced, and those already known beautifully embellished. The Third Class is restricted to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of

the Order are preserved; and from them we learn the necessary instructive lessons which dignify the art and qualify the professors to illustrate its excellence and utility. Such is the established plan of the Masonic system. By this judicious arrangement, true Friendship is cultivated among different ranks of men, Hospitality promoted, Industry rewarded, and Ingenuity encouraged."

The members of this noble Order should exemplify the teachings of it by a regular course of life, by being ever willing to act up to its principles, and merit the distinguishing characteristics of every true Mason, viz., Virtue, Honor and Mercy.

Having thus, in a cursory manner, shown that our Order possesses a perfect government, has grand principles, is founded on a religious and moral basis, and is the most ancient institution existing, and that its members are represented to be men of virtue, honor and mercy, I ask, is this all true? I fully believe it is as to the principles of the Order, but from observation I must state that I do not think the majority of the members come up to what is expected of them, or fulfil the vows they have taken upon themselves. The Order demands that men who are admitted shall be of strict religious principles, of mature age, of good moral character, temperate, industrious and capable of earning an honest livelihood. Shall be able to read and write, having no mental defect or physical deformity. Do we find our Masonic brethren, as we meet them in the journey of life, answering the above description? Of some, I am afraid we must reply in the negative. We should be very careful in the selection of men applying for admission. There is a great responsibility resting with our examining committee. It should be very careful when enquiring into the history of an applicant to find out everything about him, and if it find some fault in him, to name the same to the lodge, even if it consider the