

Where then is the proof of the indifference, discontent, and distrust that our Illustrious Brethren of Peru perceive, as they say, all over the world.

Until proof to the contrary, we shall remain persuaded that almost all the Allied Bodies have faith in the efficacy of the Association and Congresses.

If Union causes strength in profane enterprises, ought it not with greater reason have the same effect in Freemasonry. By Association only can we obtain great results; and it is not at the end of two years of existence that complaint should be made that the Alliance may not yet have produced all the benefits hoped for by its promoters.

How could there be established a true solidarity and a universal law to insure its application, abuses be repressed, conflicts be appeased, infringements on the jurisdiction of each supreme authority be prevented, and ameliorations demonstrated by experience be introduced, if periodical meetings were proscribed, if each wished to live and labour in isolation?

Is it alienation of independence to enter into a confederacy in order to follow a common law, and impress on our institution a regular and permanent action?

We maintain then that the idea of convoking in Convent all recognized legitimate Supreme Councils was a happy inspiration. And far from weakening the harmony and cordiality of the relations between them, similar periodical meetings, in which the chief dignatories come to exchange their ideas and learn to understand each other, can only strengthen the ties which unite them, and excite the emulation of all, without any great injury to the independence necessary to each Supreme Council to move in the sphere of its own charter. That is why we oppose with all our might the opinion put forth by Peru concerning Congresses.

The Freemason, supported by hope in his trials, ought to distinguish himself by faith in his work and perseverance in his labour.

Let us take example from the associations for profane, political, religious, industrial or benevolent purposes, and admire the fruitful results they arrive at if wisdom direct them.

Let us behold above all to what fabulous power the most redoubtable association, that which has the Syllabus for Gospel, has arrived; and then let each of us, interrogating his conscience and reason, ask himself if renouncing federation and periodical Congresses would not be to sacrifice, with fickle heart, to the secular enemy of Freemasonry one of the most efficacious means for the progress of the Scottish Rite, and for the accomplishment of our task in that struggle engaged in to the utmost, in the old world especially, between reaction and liberty, between liberal thinkers and the advocates of Divine Right of absolutism, under all its forms, to cause humanity to retrograde, and to put it into this new bed of Procrustus, like unto a shirt of violence—the Syllabus?