

"By this time the strange vessel was within musket shot, when a voice hailed us, ordering us to heave to, which was obeyed, and then from the side of the pirate craft a boat was lowered, filled with armed men, and started towards us. I watched that boat with the feelings that a doomed man watches the approach to the scaffold. Nearer and nearer it came. There were no prayers now, no sobs. On our ship all was still and silent, and every eye was fixed upon the approaching boat, when suddenly Capt. Roberts, who was standing apart from the men, gave a shout, and then burst into a hysteric laugh. I thought, as the men did, that his mind had left him. But no! Raising himself, he spoke with a voice and look I shall never forget.

"We are saved! We are saved! That captain in the boat is a Mason."

"And so it proved true. The boat came alongside; only one man—the pirate captain—came on deck, and he unarmed. He shook hands with Capt. Roberts, spoke a few words in Spanish to him, and together they went into the cabin. What passed between those men I never knew, but when they came on deck again, both were in tears. The pirate captain again shook hands with our old captain, sprang over the side of the vessel into his boat, and was rowed back to his craft. I watched her as she bore steadily away—watched her until darkness closed around her; but the last thing I saw was the black flag floating at the masthead.

"I often think of that event in my life, and wonder what power there is in Masonry that will still keep a man true to it, when he has cast aside every other obligation, both human and divine, and abandoned a virtuous for a sinful life. But, whatever it is, there, on that silent sea, the influence of Masonry, and the memories that cluster round it, once moved the heart of even a pirate, and saved my life."—*Racine (Wis.) Journal.*"

THE SPIRIT OF FREEMASONRY.

THE following lecture was delivered in Pembroke, P. Q., on the occasion of the festival of St. John the Baptist, by Bro. Rev. E. H. Jenkins:—

This subject must be interesting as a historical subject, and is well calculated to furnish us with practical lessons of wisdom for the present. However unworthily we may treat such a subject, it cannot fail to interest us to investigate into the effects and impressions produced by a system which has ever counted the most refined, cultured, and scientific minds of the world as its most enthusiastic disciples. It must be something worth while to search into the principles of a system which has played so conspicuous a part in the grand march of civilization; which so nobly put forth its might to rescue Europe and the East from the tomb of a dark and dreary superstition; which nobly maintained its character for liberty, intelligence, judicial and comprehensiveness of views, when the night of ignorance brooded over the nations of Europe; and which, when the divine rights of man were almost obliterated, yet presented a broad, clear platform upon which man should meet and deal with his fellow-men. Such a subject cannot be without its lessons, and we trust our survey of it may not be without profit.

It is a customary expression with us, when a man is of a very bad character or disposition, that his mind is essentially bad; and so, on the contrary, we say of a good man that his mind is essentially good. In the same sense we speak of the spirit of Masonry as the grand controlling principle or soul, which reveals its active operations, and which connects it with every good word and work. There is a disposition amongst men to overlook, disregard, or forget even the noblest principles and to fall below the requirements of acknowledged standards, and instead of moving according to the exact square or plumb, they move in a zig zag or shuffling manner. And it is no disrespect to the brethren present, to say that in many respects we fail to come up to the requirements of Masonic standards. And as we glance at the fundamental principles of Freemasonry, as these have been from time to time laid down in the ancient charges, this fact will appear still more apparent.

It is to be regretted that some Masons see nothing in Masonry but certain forms and ceremonies, and that it presents opportunities for social gatherings of the brethren. The very language of the Masonic Ritual ought to convince such brethren that Freemasonry teaches by symbols. When Freemasonry became a speculative rather than an operative fraternity, the temple of Solomon, in its construction, completion, and dedication became the grand symbol of the Brotherhood. That building was not remarkable for its size, for we find that the temples of Isis and Osir were of much larger dimensions; but the surpassing excellence of that building over all others consisted in its cost, and in the magnificence of its decorations. Built of enormous blocks of white marble, put together with all the architectural symmetry and harmony which the most ingenious workmen could devise, it was a monument of skill and ingenuity. In the superb glory of that temple; the order manifest at its creation, and the gorgeous