

refused to give a brother a masonic burial, who had been killed in a duel, simply on the ground that, in fighting a duel, he violated the law. These are strong cases, illustrating very clearly the position which Masonry occupies on this question.

While a Mason deports himself with circumspection, and keeps himself within the bonds of fraternal propriety, he justly claims the respect and love of his fellow craftsmen. All that is lawful and right may, and will, be done, which can contribute to his happiness and prosperity. No slanderous report can be indulged or propagated to his prejudice or injury, particularly if the effect is to deprive him of a situation, or impair his business. On the contrary, the brethren are to cherish his good name and guard his reputation, and, *all things being equal*, are to give him the preference over a profane, in appointment to office of honor and emolument. On this latter point, there may be some difficulty in the minds of brethren who are members of a church which inculcates the principle of preferring one another in secular pursuits. Many hold their membership to the church as more binding upon them, in this regard, than do the duties imposed upon them by the fraternal admonitions of Freemasonry. Every one more or less, concludes the superiority of the Church of God, in all matters connected with the eternal interests of the human race, over all other institutions, it matters not how pure and elevated the mortal prospects of such societies may be. The spiritual ties which knit together the hearts of its members, where the religion exists, can never be severed by time, nor weakened in the countless ages of eternity. The love of God, which cements the soul to beautified bliss, cannot be circumscribed in eternal comprehensiveness by a limit surrounding the most favorable system of others, however perfect they may be. Masonry, however, in its moral teachings, differing materially in many essential particulars, from other institutions can scarcely be classed as among the ordinary societies of the day. Although Masonry cannot claim a divine origin, it, nevertheless, propagates every principle of the church militant, except that it is not the medium of spiritual life; but, in every other respect, it is what the church is. Hence, there should be no surprise felt when its devotees hesitate as to which of these two great engines of benevolence, devoted as they are to the moral advancements of mankind, possesses a prepondering influence in considering the claim of their respective membership,

Therefore, between those two institutions "let every one be persuaded in his own mind," uninfluenced entirely by the conscientious impulses of his own heart; but between all other institutions, Masonry can justly claim the preference. It is happy reflection that, in either case, there is no restraint upon benevolent action. The sacred admonitions of one of our patron saints should stimulate all to love one another, whether in the church, or in Masonry. It is with the greatest veneration we behold the honored old man, bowed down with age, his snow-white locks floating in the breeze as he stands with his hands stretched in benediction, animated now with the same spirit of love which led him to a life of peril and sacrifice in his youth, with his physical energies fast declining, counseling the brethren from the warmth of his benevolent heart: "My little children, let us not love in word, neither in tongue, but in deed and truth."—*Freemason's Monthly Magazine*.