

censured, or your jewel of office taken from you. Have a care, then, that your decisions conform to the Masonic law, and your conduct to the moral law, or suffer the consequences, whatever they may be.

Perform your whole duty without fear or favor; obey the laws and regulations laid down for you to follow; perform your work in a workmanlike manner; be a true and model Master, such a one as your brethren can look up to for advice, and you will not only merit the commendation of your superior officers, but that of every Mason in the land.

While on that point, let me ask of the Masters elect, do you perform your work in a workmanlike manner? Do you, "while leading the blind in the way that they know not of" do it in such a manner that they fully comprehend what is being said or done? Do you not hurry through it, mumble over it as if your mouth was full of hot potatoes, or deliver it like a school boy delivering his first declamation, with fear and trembling? Just imagine how he looks, and then ask yourself, Do I look and act like that? If you do, the brethren, and especially the candidate, if he be a man of intellect and refinement, will be very apt to say, What a dunce that fellow is—he is making a farce of the whole affair.

To avoid that you must study and study hard, too; it is no holiday affair to confer a degree, and confer it well. If you do your part poorly the balance of the officers will do theirs as poorly; but do your part well and you will infuse the same spirit, not only into your officers, but the whole lodge.

There are other points, too, which are worthy of attention. You teach the candidate "to be just and upright before God and man,"—you teach him temperance; and "never to mention His name but with that reverential awe which is due from a creature to his Creator." Now, if that candidate knows that in your own life you disregard the teachings which your tongue so glibly speaks to him, he is

not only disgusted at the farce but says, you preach but do not practice what you preach.

You may be able to go through the solemn ceremonies of the degrees with all the grace imaginable,—you may have the whole work at your tongue's end,—but unless you practice those virtues that you teach to others, the words that you utter sound full of mockery as they fall from your lips. To those that know you as you are, they lose their full weight and importance. The sublime teachings of our ritual are shorn of their beauty when they fall from the lips of an intemperate, profane, immoral Master. It may not be the fault of such a Master, that he is placed in the East to govern the craft; perhaps it might not have been his fault if he had been elected to have remained in the ranks; but he is there, clothed with the full powers of a Master; then do your duty well, or step down and out, as soon as you legitimately can, and leave the place for some one that will make a true Master. The eyes of the outside world closely watch your actions outside of the lodge-room. The whole lodge is, in a manner, judged by the actions of its Master; therefore, let every Master have a care what he does, else he will bring discredit, rather than credit, to our whole institution.

You teach temperance,—then be temperate in all things. You teach others "to subdue their passions,"—then be careful that you subdue your own. You teach morality,—then let your life conform to the rules of morality; you inculcate in your ritualistic words brotherly love, then be sure that you act brotherly love towards all. You teach the importance of truth,—then be sure that you are truthful in all your transactions with your fellow-men.

Remember the motto, "*Magna est veritas, et prevalebit.*" Live up to that motto. There is the sign given you; then conquer by that sign. You