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### LESSONS IN FREEMASONRY.

There is a power, as of the everlasting Gospel, in the life of every man whose heart is fixed in the truth. He who is, in his own heart, good and true will be a help to somebody. It is the nature of righteousness to flow out of the soul that has it, and strengthen, and bless and encourage the world. The brook that runs down through the landscape waters the valley and the meadow through which it goes, and everywhere the grasses grow green along its banks. It cannot be otherwise. So, too, in the life of a man. Give him something that has value in itself, and it will touch other hearts than his own. The world is blest, and the community is glorified by every honest hope, and pure desire and manly impulse that takes root in the life of man. How can he help being a benefactor? He has that within him which will not abide in darkness. As one of old did say, "He that is of the truth cometh to the light." But in addition to this, the genius of Freemasonry inculcates fraternity. It binds men by the sacred ties of friendship, it teaches them to consider a brother's welfare as their own; it pleads for mutual remembrances, and by the pledge of a five-fold tie, it bids one think of the forces that are able to raise humanity from the "dead level" of ignorance and sin, to the "living perpendicular" of integrity

and truth. It can do none of these things alone. It asks men to join in hearty accord that its word of assistance may be given in the name of "peace and love and unity." It may be said in objection to this plan of Brotherhood, that the Institution is narrow in its application of the principle, that it does not reach the broad ideal of humanity, that it leaves many a man outside of the gate, and gives no assistance to those who have not received the benefits of initiation. But am I not increasing the sum total of good in the world when I join hands with one I love, and with mutual pledges I with him agree to defend the truth, to oppose error, to aid the helpless, to comfort the sorrowing, and promote as best we may the cause of righteousness? Suppose I do not claim to regenerate the world, am I not doing something towards it when I strive with loyal heart to strengthen and educate the man who stands next to me? Sometimes theories of benevolence overreach themselves. Love to all mankind is a commendable feature in any theory of living, but when a mortal man begins to apply it, he will find that the field of action is necessarily limited. We must begin somewhere, he must continue his work along definite lines of labor. He can not touch all souls. Let him do the best he can for those who stand be-