

heard had been handed down from generation to generation, from the time of King Solomon to the present, and that too, without change of word or sentence. Oh! ye shades of a Preston, Webb, Cross and Barney, where are you? Come from your graves and tell us of the new features that you introduced! Explain to us why your fertile brain added to and took from the work of 1740, or thereabouts. Tell us why you separated the Royal Arch from the Masonry as practiced at that time. Tell us why you added the intervening degrees between the Master Mason and the Royal Arch. Tell us why you kept up the connecting link, which culminated in the perils incident to the pilgrim and penitent at the Temple of Zerrubbabel. Tell us why that great difference between the work, as practiced in England and her colonies, and that of the United States; and while you are about it, tell us which is the genuine Simon-pure Preston-Webb work.

Now these good but ignorant brothers would have every seeker after light believe, with themselves, that every tradition (and Masonry is full of them), was an actual, *bona fide*, uncolored fact. Ah! my brothers, it is you that need more light, as much, if not more, than the candidate.

Now every tradition and ceremony of Masonry has its lesson; every allegorical expression or illustration has a significant meaning attached to it, every one of them tend to teach morality, truth, benevolence, and everything that pertains to the good; while there is not one word that upholds the bad in any way, manner or form. Dispel, therefore, the clouds that hang over you, and view Masonry as it is, one of the noblest, grandest and magnificent institutions ever promulgated by human agency.

The brethren alone, however, must not receive all the censure; the officers, more especially the Worshipful Master, must come in for their share, for they have much to account for.

“As the Master, so the lodge,” proves true in the majority of instances. On the Master rests a grave responsibility; on him devolves the governing power of the lodge; there is no appeal from his decision to the lodge itself; the appeal, if any, must go to the Grand Lodge. While in his station in open lodge his power amounts to an almost monarchical one; yet he must remember not to abuse that power; he must remember that he has laws that are plainly laid down which he must obey; his whole line of conduct as far as the governing power of his lodge is concerned is plainly given him in his Grand Lodge Constitution and By-laws, and in the by-laws of his own lodge; therefore, it stands him well in hand to be perfectly conversant with these laws, as well as the decisions which the Grand Masters of his Grand Lodge have rendered. An erroneous decision oftentimes is the cause of discord; discord produces envy, and envy a violation of the laws of brotherly love, the fundamental principles of Masonry. Do not be egotistical enough to think that you know it all, or that your judgment is superior to that of your Grand Lodge or Grand Master. Do not think that you are wise and they ignorant. If such an erroneous idea should prevail in your mind, and you should knowingly render a decision contrary to the rulings of your Grand Lodge, you might, perhaps, suddenly find yourself “shorn of your glory and power.”

Remember that the Grand Master is the Grand Lodge during the recess of the Grand Lodge. The Grand Lodge may confirm, or disapprove of his decisions, as in their judgment seems best; but during the recess of the Grand Lodge he must enforce the laws of his Grand Lodge. Should it come to his knowledge that you are acting contrary to Masonic law, or that your conduct is such as brings discredit to our institution, he may cite you to appear before the Grand Lodge to show cause why you should not be