

THE PRINCIPLES OF MASONRY.

Our Rev. Brother J. S. Brownrigg, as Chaplain of the St. Pancras Lodge, London, lately closed an able and eloquent address with the following words:—

In the busy race of life there is unfortunately so much which is ever coming between us, and our fellow men, that anything which does its good work in softening down the many points on which we differ must be hailed as a factor for usefulness. Brethren, we must not shut our eyes to the fact that self interest and party feeling are in these days stronger perhaps than they ever were before. How bitterly, how uncourteously, do we treat the man who differs from us in politics or religion. How incapable we seem to be of giving credit to our opponents for any honesty of purpose or any uprightness in action. We single out greedily isolated deeds and works. We clothe them with our own interpretations, and deduce from them results wholly unfair and untrue. The power of judgment which was given us to use upon our own shortcomings is diverted from its proper use and applied to functions it is quite incapable of discharging. How eloquently even the dullest amongst us gives sentence upon a brother's life. It has been well said that an evil, uncharitable speaker hurts three persons. First, the one he attacks; secondly, the one to whom he speaks; thirdly, and most of all, himself. He hurts the object of his attack, because if you throw mud some is sure to stick. He hurts the listener because he sets him an evil example, which he will probably follow, and he hurts himself because he injures that grace of Charity in his soul which is a tender plant and cannot bear rough usage. The key which lies and does not hang will never open truly our mysteries. The tongue of every Freemason should hang in a brother's defence and never lie to his prejudice. If it cannot speak well of him in his absence as in his presence it should adopt that excellent virtue of the Craft, which is silence. So, my brethren, I come back to my point, we welcome your lodge because we believe that it will open its doors to men who, in business, in politics, in religion, do not see or feel alike, and will teach all the duty of seeking that which is fair and not that which is foul in his brother's life. The true Mason is not a collector of filth and garbage. There are plenty without us to do that unsavoury work. We seek rather the fair flowers which are from God

in every life. Our object is to develop them. Meet anyone in this spirit and you strengthen within him all that is good and noble. He feels and realises that you want to see the best and not the worst side of his character, and he will show you the best side. Oh, how many a life which might be useful is by us idle. How many a faculty which might be employed for man's good and God's glory is being wasted, simply for want of sympathy. If our Craft, without pretending to those higher duties which must remain with religion and with religion alone, accepts the great, the unostentatious work of cultivating brotherly love and mutual forbearance, it will have discharged an office most needful in our present times, and be one of the many instruments which the G.A.O.T.U. condescends to use for the perfecting of His creatures, and fashioning them like unto Himself.

How many a wife would like to have just one peep into the lodge which her husband goes to, and see what he is really "up to" there. How many a woman wonders why she cannot be let into all the secrets of the Craft. Her husband promised her to be a comrade for life, and he has kept his word in every other particular but this. When he has been worried he has let her share his cares; when he has lost money he has allowed her to go without new hats and sea-skin jackets; when he has been lucky he has made himself happy for her sake: when he has felt that he would worry her by stopping at home, he has gone to his club. She has opened his letters, and he has only complained formally. He has confided to her all his plans, when he has felt she ought to know them, but this secret of Freemasonry he keeps to himself. Why?—*Exchange.*

There is not published in all Ireland a journal devoted exclusively to Masonry. The reason given for this is said to be the aversion of the Grand Lodge to giving publicity to its proceedings. It could be better stated that this aversion originated in a laudable desire to prevent members of the Craft from being vexed or hampered in their social and business relations by bigots inimical to the Fraternity. There is in existence in Dublin a pretended revelation of the secrets of Masonry as hostile to the Romish Church, to which publication is appended the names of all Masons in that city. The intent is self-evident.—*New Zealand Mail.*