

whom we have referred, to pass unchallenged and unrefuted; we would tacitly admit that the charge of irreligion is not made without good cause. And as it would be unfair to condemn the doctrines of the Christian religion, because so many of its professors are living wicked lives, so would we ask those of our readers who have any doubt as to the orthodoxy of the Masonic faith, not to judge hastily nor uncharitably, and condemn our general principles, because the utterances or actions of some of our members are inconsistent with, and opposed to that which, as a body, we profess.

In the excerpts to which we have referred, we find "dignitaries" of two of the American Grand Lodges openly calling in question, and one denying, two of the foundation principles of Masonry—the divine authenticity of the Bible—the great light of Masonry—and the doctrine of the resurrection of the body.

With regard to this latter doctrine, we will, for the present, pass it over by observing that the third degree is based upon this truth; without a belief in this, the invocation is a mockery, and the ritual, which is in many parts symbolical of the resurrection, is meaningless.

And how does Masonry—apart from these miserable unbelievers—regard the Bible. Before we can even be prepared to enter her portals, she requires us to express our belief in the existence of a Supreme Being, and the revelation by that Being, of His will to man. Masonry lays the volume of the sacred law upon her Altar; its position is in the centre of the lodge, so situated that all must face it; on it, the obligations are taken; to it, the candidate is directed as the first of the great lights in Masonry, and by which his faith is to be ruled and governed; and in the lecture to the candidate in the first degree, in describing the furniture of the lodge, the Worshipful Master informs the candidate that the Sacred writings are to govern his faith, and that the Sacred volume is derived

from God to man in general. And the language in the American ritual is still more definite, for there it is declared that, the "*Holy Bible is the inestimable gift of God to man.*" And in opposition to all this plain teaching, we have a Grand Master of one of the Grand Lodges of the United States questioning the authenticity of the Bible, and insinuating that the Grand Master of a sister Grand Lodge was a fanatic, a bigot, a sectarian, because he had suspended from office a Master who was false to his professions, and denied the authenticity of the Bible. We ask, and reasonably too, how could a brother, who denied the origin of the great Light of Masonry, conscientiously perform the duties of Master of a Lodge; how could he dare to assume the position of Grand Master. All honor then, we say, to the Grand Master of Texas for his faithfulness to the Craft, in at once suspending a Master who was *unfaithful*, and a betrayer of the principles which he was sworn to defend. And we sincerely trust that the brethren under the jurisdiction of the Grand Lodge of the State of Delaware will call their Grand Master to account, and endeavor by prompt action to remove the stigma which must attach to them, owing to his infidelity.

It is indeed to be feared that God is not *confessed* as He should be by many in our Order; but an *open* denial of Him and His revelation to man should be treated as heresy—and Masonic heretics should be expelled from the Craft. We call upon our American brethren then to purge the Order of such unworthy Masons, lest the evil leaven do its work, and true Masons have to deplore, in some of their Grand Lodges, a similar fate to that which is now overhanging the Grand Orient of France.

♦♦♦♦♦ The Grand Orient of France.

Since writing the article "*The Craft in Danger*," we have received our European exchanges, from which