

esoteric, when that truth stands in direct antagonism with a fundamental tenet of Judaism. Whatever we may be able to affirm in regard to the Christian precepts and analogies of Templar Masonry, we certainly cannot claim anything higher in the way of traditional theology so far as Blue Lodge and Capitular Masonry are concerned, than the moral law as set forth and expounded by the great Jewish Lawgiver himself! We therefore grossly misrepresent the Institution when we attempt to equalize it with Christianity, or offer it as a substitute in any sense, for that Divine system of redemption. And yet, alas, how often do we hear Freemasons say, "that they want no better religion than Freemasonry furnishes—no better Church than a Masonic Lodge!"

We shudder as we contemplate the practical results of such a speculative Freemasonry upon the future destiny of our misguided Craftsmen. However true and impressive may be the moral teachings and tendency of our ritual, and however worthy of all acceptance may be the sublime truths which it sets forth, "veiled in allegory and illustrated by symbols," let it never be forgotten by the earnest Craftsman, in quest of that light which "shineth brighter and brighter unto the perfect day," that he must pass on from Mt. Moriah to another hill in Palestine of tenderer interest and higher hope, and be filled with the Divine illumination of the Star of Bethlehem.

We desire not to disparage the noble mission, or to underrate the moral influence of Freemasonry. God forbid! Upon this subject we heartily indorse the sentiments of a distinguished Brother, that "Freemasonry was commissioned as a messenger of light and knowledge, and sent out on a mission of love to the whole family of man, and this was the duty with which she was charged, to carry to remotest lands, and latest ages a copy of the Moral Law—a

knowledge of the God of Israel, the accountability of man, and the immortality of the human soul." These are the great fundamental and distinctive features of Freemasonry—they are written upon her escutcheon, they are interwoven with every fibre of her nature, they enter into the very elements of her being, and wherever Freemasonry goes these vital and important truths must go with her. But while this is true, we must insist that Freemasonry has no power to still the tempest when it blows with its utmost force, it has no power to say to the Ocean, when embroiled with the winds of Heaven, "peace, be still!" Freemasonry has no power to hush the thunder, when it speaks in terror to man, or to darken the lightning when it scathes the vision of its victim. These are the attributes of a higher power. Freemasonry stands not at the door of the sepulchre, to roll away the stone and bid the death-stricken tenant come forth, but she takes the bruised and crushed by the wayside and pours oil into their bleeding wounds, and supplies the means of extending life. In a word, Freemasonry has no atonement to offer in her ritual, no redeeming power to cleanse the soul from the vile pollution of sin, but she loves to linger with the stricken ones of earth, amid the scenes of a dying Saviour's trials and triumph, and, pointing to the symbol of the Christian's faith, exultingly exclaims, *in hoc signo vinces*.—*Our Home.*

New Members.

We have always understood that it was a cardinal principle of Freemasonry not to ask any one to join our Fraternity. We had, until quite lately, supposed that such continued to be both the theory and the practice of our English Order. From one or two facts which have lately come to our knowledge, we are inclined to think that both among Masons and