

souls to God. If you ever get into this mood of contemplation and recognize what little you have done in aiding the Order in its great work—you will at once awaken from your lethargy and cast out from the Temple and the high seats thereof, any you may find therein whose names are only a by word and reproach to the Order.

You are men of mature minds and quickened understandings, it is therefore time for you to consider that the object of attending lodge meetings is not solely for the purpose of having a good time, and that therefore the qualifications required by you in your Master and Instructor is not that he is a jolly good fellow, and can tell a good story or sing a good song, but whose mind is a blank as far as the history and literature of the Order is concerned, and is as incapable of giving instruction on the moral tracing boards as the Emperor of Russia is of considering that his peasant subjects have feelings and wishes that he should respect.

Hear what the Grand Master of the Indian Territory in the United States says on this point:—

“It does not always follow that to hold office will command respect for all are not competent, and it very often happens that the most competent on account of their modesty are kept in the back ground. Select your Officers with a view to morals as well as to ritual, then give them your hearty support and assistance and I will guarantee perfect harmony in all your lodges.”

“Again I find another Grand Master saying:—

“A candidate for the chair requires experience, judgment, decision of character, a kindly and courteous manner. It is useless to elect one who is unacquainted with the Ritual whose knowledge of the Jurisprudence of the Craft is limited and whose every day life is not such as to reflect credit and honour upon the fraternity. The whole life, the very existence of the lodge, its name, honour, dignity and position, all depend upon the Brother who rules it. If he is a dissipated man, of reckless

dissolute habits, he disgraces not only himself but brings his lodge into contempt. On the other hand the Lodge that elects a first-class man attracts to its portals men possessed of integrity, principles and honour.”

Let us take a glance at the Installation Ceremony as to the qualifications of the Master elect, and also note therein the guarantee which he gives to the brethren before he is installed. “That he is of good report, true and trusty and held in high estimation by his brethren and fellows. That he is exemplary of conduct, courteous in manner, easy in address, but steady and firm in principle, able and willing to undertake the management of the work, and well skilled in the ancient charges, regulations and landmarks.”

I trust the Brother is sincere and honest when he giving us this guarantee. We are going to place great responsibilities in his charge, and if he is honorable in giving us above promise, we are safe in his keeping. If a brother makes the promise unblushingly and proves to be an incompetent then I brand him as a perjured man and not fitted for the society of honourable men: he obtains his position by perjury and false pretences, and should be punished as a criminal.

I find it said that Masons to-day “like other men are decidedly practical, one hour spent in plain, honest consideration of our faults and failings does more good than volumes of platitudes and weak lamentations.” If this be true let us go into the question solely for the purpose of benefitting the Order, of impressing on some the importance of the duties they have engaged in, and believe me as far as I am concerned, not for the purpose of finding fault. I did not write this paper for the purpose of pointing out the faults of any particular individual, neither do I point out faults for the purpose of gratifying or pleasing you or any other person. If the slaps should warm your cheeks; you are not obliged to cry out, keep quiet and resolve mentally to improve on your former mode of life. If the