

so, I thank him most fervently for disregarding the prerogative of a Grand Lodge, and instituting a Lodge without a "charter, warrant or dispensation." Had he been particular to have these before he proceeded to establish his Lodge, I should not have been here now to tell you of the incident."

Is not that a proof of the influence Masonry exerts over the passions and propensities of savage men?

MASONIC REVERENCE FOR GOD.

Every candidate who knocks at the door of the Masonic sanctuary, must bow in humble reverence, and confidently trust in God. The letter G is placed where all can behold it in the Lodge, constantly reminding us of the permanent demands which the principles of this ancient Institution ever requires. And this feeling of reverence, trust and confidence in Him, has, during the lapse of ages, contributed more to direct the minds of the children of men, from time to time, to Him, as the true and living God, than all other ideas combined. And during what is called the dark ages, this organization did more than all others in that direction. The reliance in God was perpetuated as one of the immovable landmarks.

"Blessed be thy name forever,
Thou of life the guide and giver,
Thou canst guard the creatures sleeping,
Heal the heart long broke with weeping
God of stillness and of motion,
God of desert and of ocean,
Of the mountain, rock and river—
Blessed be thy name forever.

"Thou who slumberest not, nor sleepest,
Blessed are they thou kindly keepst,
God of evening's parting ray,
Of midnight's gloom and dawning day,
That rises from the azure sea,
Like breathings of eternity;
God of life! that fade shall never,
Blessed be thy name forever."

It never has been known or allowed, in a true, recognized Lodge of Masons, to ignore a firm faith in God; and not only a firm faith, but a sincere trust, the trust of a child in a kind father.

Therefore, a true Freemason must be a devout worshipper of the one true and living God. This being the foundation upon which the superstructure of Masonry was erected, it must and will permanently stand.

During the dark ages, when the craft were surrounded by so much idolatrous worship, it required a vigilant watch to save the Institution from the vortex of heathen mythology. Among all the altars erected to the heathen gods, to the worship of the sun, and different heavenly bodies, the worship of the brute and reptile, Masonry solemnly dedicated her altars to the great I Am.

The Jews—although they were scattered among the nations of the world—are entitled to much credit in perpetuating this centralized idea of duty, incumbent on the craft, of directing praise and homage to Jehovah. They entertained His name and ever worshipped Him in great solemnity and silence, and held Him in the highest estimation, for they believed that He possessed unbounded and unlimited power. They had that reverence for the Supreme Ruler, by which name they spoke of Him in low breath.

With the ancient Jew it was the unutterable name. They cherished a tradition that David was emphatically a man after God's heart, and who found the name engraved on stone. Consequently, in Jewish history, David is one highly exalted.

ON THE PRINCIPLES OF FREEMASONRY.

BY BRO. SIR ARCHIBALD ALLISON, BART.

Referring to the account, says the *Freemason's Magazine*, in our issue of the 5th inst., of the Masonic Festival at Glasgow, the following is the address delivered upon that occasion by the Prov. G. M., Bro. Sir Archibald Alison, Bart., who prefaced his address by remarking that often as it had been his privilege and great gratification to preside at meetings of this kind, he could safely say that he never rose at them with so much pleasure as he did on the present occasion—seeing before him an assembly unprecedented he might say in Scotland, in point of numbers, respectability, and influence. He was delighted to see such a large gathering of people to testify their adherence to and approbation of the principles of Freemasonry. They could easily see that some cause must have been at work to produce so great an accession to the ranks of Freemasonry as was proved by the assembly before him, and it was not difficult to tell what that cause was. Sir Archibald then adverted to the proceedings in connection with the recent appointment of a Grand Master for Renfrewshire. He rejoiced in what had taken place, because it showed how highly the offices of Freemasonry were regarded in Scotland, when two gentlemen of high character and position and great fortune competed so ardently for the post in question. The result of this had been great additions to the ranks of Freemasonry, and the present festival showed that the Freemasons of Glasgow, if they conducted the contests like men, concluded them like Freemasons. It was good that their quarrels ended, like those of lovers, in the renewal of amity.

The Prov. G. M. then proceeded as follows:—He was sure it was the desire of all present that the principles of Freemasonry should spread widely throughout society, and he could assure them, from a recollection which he was sorry to say extended over sixty years, that the world has seldom, if ever, in the course of his experience been so divided, or the principles of Freemasonry so much set at naught, as at present. Since those re-unions began, wonderful changes had taken place, and most of these changes for the worse had arisen from setting the principles of Freemasonry at naught. The expected reign of peace, justice, and equality in the Republic of America had been broken by a contest of unprecedented vehemence and devastation—a contest which in four years had cost the lives of about 400,000 men and the contraction of 600 millions of debt. If they looked to the other side they saw in Germany nothing but the indulgence of the selfish passions. They saw Denmark spoliated without a vestige of protection. They had likewise seen a great Power conclude a dreadful war in seven days. South of the Alps they saw the Pope about to be driven from his capital, which his predecessors had held for a thousand years. Again, on the other side, westward, he was sorry to say, they found that the demon of war had even infected our own shores. They were every day in expectation of an outbreak, and that very day they had received intelligence of the first serious act of hostility. Where would they find a remedy for this state of society, in which the angry and selfish passions had acquired so great a preponderance? He had no