

do our readers think of the following sentiments of Bro. Diehl: "On this point we stand and fall with Bro. Robbins; and it is a great question in our mind whether Bro. Robbins believes in 'the resurrection of the body' at all. *We know that we don't—landmark or no landmark—and we don't hold back in telling them either; and we do not think that our Masonic standing will be impaired by our disbelief, at least not in Utah.* We have read and studied, in our early days, too much the works of our great German philosopher, more especially Humboldt's Cosmos, and we will never betray them in our manhood. Humboldt's portrait hangs in our room, and, his eyes look upon us while we write them; and he need not now, nor ever shall he, be ashamed of his humble countryman. Furthermore, we advocate cremation, and do believe that when cremation of the dead body shall become the universal custom—and it will, sooner or later—the belief in the resurrection of the body will fall to the ground as a natural consequence." (The italics are ours.)

We do not know that the editor of the *Masonic Jewel* holds these unmasonic doctrines—we trust not—but in publishing them it would have been better had he signified, in no doubtful terms, his disapproval of such views; and we regret to find that, instead of pursuing such a course, he has admitted into the August number of his journal, without comment, a communication under the heading, "Progressive Masonic Enlightenment," from a correspondent who signs himself "fraternally yours, Jacob Norton," in which the writer declares that these excerpts (which we have quoted) demonstrate the progress of common sense among the hitherto most obdurate sticklers for all kinds of nonsense—by which he means Grand Lodge dignitaries. And this Bro. "Jacob Norton," who evidently should be classed with his brethren in the Grand Orient of France, to whom we have referred, remarks that as long as Ma-

sonic luminaries (the aforesaid G. L. dignitaries) "monopolized the Masonic press with rant and cant about Masonry being Christianity, and *vice versa*, the minister of religion had reason to be jealous of Masonry, as a kind of rival establishment to the church." He thinks moreover that the thanks of the Craft are due to those brethren who have boldly come out with the true and honest Masonic doctrines, and hopes that the example will be followed by others, and thus put an end to all kinds of Masonic inconsistencies by which we have been humbugged.

Now Masonry, we are aware, and quite ready to admit, is not Christianity, nor is it a religious organization: but it should be made, and, is the "handmaid of religion," as it has been called by many better Masons than Bro. Norton—and the more it becomes so, the more will it attract to its ranks the ministers of religion, who will not look upon it as "a rival establishment to the church," but as a means to an end. The principles of Masonry are those of the Christian religion; and an organization which will assist in instilling those principles into the understanding and hearts of men—as the ritual and ceremonies of our Order are calculated to do—cannot but be looked upon with favor by everyone who desires the future and eternal welfare of man; and we believe that it is this opinion which leads so many ministers of all denominations to enrol themselves as members of our great Brotherhood.

Freemasonry has been in the past, and still is, most actively and virulently opposed by those who are ignorant of its aim and principles. It is charged that it is—not a religious body but—an *irreligious* one, and for this reason are to be found, among its opponents, many honest and sincere men, who would be ornaments to the Order, but who, laboring under this delusion, are deterred from joining its ranks.

Now, if we were to allow the utterances of these heretical masons, to