

course of three months after this, not fewer than a hundred persons, chiefly men of fortune, Officers of the Army and Navy, and members of the learned professions, had been received into my mother Commandery, the Edinburgh Priory Canongate Kilwinning alone. In 1846, the Duke of Athole was crowned Grand Master, with great pomp, and since his day, and chiefly owing to the wise administration of himself and his successor, John Whyte-Melville, Esq., of Bennoch, the Order in Scotland has assumed the proud position it to-day hold in the eyes of the world.

To pursue this theme further would be tiresome to my indulgent auditors, and therefore I take this as a stopping-place in my historical sketch, having, I would fain hope, satisfied you that the Order of Knights Templar, which we represent here in the middle of the Mississippi Valley, had existed in the kingdom of Scotland, almost from the year of its inception in the Holy Land, to that in which we are now assembled.

OUGHT A MASON TO SHIELD A BROTHER WHO HAS COMMITTED A CRIME?

There is some diversity of opinion as to the duties and responsibilities assumed by gentlemen on becoming members of the masonic fraternity. It is true that there are very many branches emanating from the same stem of Masonry, important in themselves as leading to a knowledge of its principles and theories, and of special interest to the brethren in defining the true character of their relationship to the institution and to their fellow-members, yet there are but few of the principal attributes of Freemasonry necessary to be understood, in giving direction to a Mason's course of action, in the absence of any applicable regulation. Very many persons associating themselves with the institution, pass its threshold without comprehending fully its privileges, and do not see how safely they are guarded from any act of overstrained or misapplied philanthropy. Indeed, many, partially indifferent to the study of its science, pass from the theater of life, ignorant of its characteristics, and without having acquired any practical knowledge of its countless virtues. The constitutions of Freemasonry have their source in principles resting in the bosom of Deity himself; an existence without origin, incapable of modification or restraint. Love, virtue, and beneficence find there an abiding home; an incentive to every motive, and vitality to every moral suggestion of the heart. Love is Masonry; Virtue is Masonry; that which is right, proper, and noble, is Masonry. Follow any path in benevolence and honor, and you are within the circle which circumscribes the Mason's sentiments and governs his course of action.

Persons stimulated in their conduct by impulses from a source so pure and potent, knitted together by the strongest ties of brotherhood, and feeling that by the mystic tie there is a common interest of identification in pain, suffering, and pleasure, imagine a difficulty in answering the question heading this article; viz: "Ought a Mason to shield a brother who has committed a crime?" But this is no intricate interrogatory. Taking the above mentioned characteristics of the order as a guide, the response of virtue, honor, and justice will be promptly