

studied it, having reflected upon it, he further says that he strictly followed his obligations and the rules and principles, and best of all, he states: "And if I have been of any use to society at large, it must be attributed to Masonry."

Masonry, it is wisely said, is but intended for the few, the select few, not those whom wealth has suddenly elevated. No! not those whose wealth and infamy are balanced. No! none but honorable men; those who can say like the distinguished writer, Brother Wm. Shakespear:

"He who steals my purse steals trash,
But he who robs me of my good name
Steals that which does not enrich him,
But leaves me poor indeed."

Honor and worth, though associated with *poverty* are better claims than wealth with blemished name for entrance into our precincts, and such have always been our tenets and established landmarks. Our society has often been termed the ancient and honorable society of Masons. Such was its ancient name.

Morality, the hand-maid of religion, yet in itself devoid of certain attributes, belonging in many points to the higher conceptions attributed to the truly spiritual life, is an object worthy of our zeal and attainment, and as such, is rigidly taught.

Righteousness also in the sense of doing to others as you would be done by, and especially as is enjoined in our teachings, is another object of special interest. Our obligations are binding and necessarily so, but so weak and irresolute is man that the solemnity of an oath is in some instances lightly heeded and in too many cases regarded with want of veneration. Perjury is certainly a breaking of one's conscience between man and the deity; it implies disbelief or contempt of God's knowledge, power and wisdom.

"Show me a Mason and I will show you a perjured man" said a reverend brother; such was not said to cast reproach on Masonry, but to illustrate

that few knew and kept before their eyes their oaths. Is such true? Too true! we must admit. Masonry was designed for honorable and truthful men; in fact for man as the Great Architect formed him, and not for these.

Righteousness tends to virtue and teaches temperance, produces justice and fortitude. Such are the *tassels*, which ornament the angles of our lodge.

Fraternity, is an object; it is that social union among kindred spirits. This attribute or landmark is next in order to that of the belief in the Great Architect, and were this subject more thoroughly studied by those who vouch for candidates, greater harmony would more noticeably prevail.

It is well to ask oneself the question, viz:—"Will one hundred candidates such as the one under consideration be an ornament to Masonry, or will I or my brethren be benefitted socially or intellectually by this brotherhood? Let your consideration be first that of Masonry; if the candidate will be an honor to the Craft, do not let the memory of some petty and unsatisfactory dealing, in which you lost and were sad because of it and which you worked hard to have been the gainer, deter or blind you in an honorable duty to aid the candidate if worthy. Do not play the assassin and stab your adversary when unarmed and not suspicious. Let Masonry stand first; your selfish feelings last of all considerations should bear on the question. Yet in some cases it were better by far that one be rejected than our society polluted. Brutus stabbed Cæsar, not that he loved him less, but that he loved Rome more. Let your fraternal views towards our honorable name coincide metaphorically with those of the Brutus who was the liberator of Rome's oppression."

In conclusion if such be our principles, our antiquity, our learned and devoted adherents, it becomes us, however exalted we may consider ourselves, to reflect that Masonry gave