

Green, Isle of Dogs, and Seven Dials; go where the unemployed commence to cry in vain for bread, where hunger begins to leave its dead in the open streets, and try to find out why so many starve. Don corduroy and fustian, and ramble through the ploughed fields of Norfolk, Suffolk, Northamptonshire, Wiltshire, and other counties, where thirteen shillings per week are high wages, out of which the earner has to feed and clothe the man, wife, and family, and pay rent. Brother, before you die you will hear cries for a Republic in England, cries that will require the brains of a grand man to answer, cries which are gathering now, cries from the overtaxed, who pay, without thought and without inquiry, many more pounds in unearned pensions, for yourself and brother princes, than they will by-and-by pay shillings, unless, indeed, you all work miracles, and make yourselves worth your money to the nation. Yet even this you might do; you might—you and your fellow princes in Europe—if you would disband your standing armies, get rid of the tinselled drones and gaudy court caterpillars, the State Church, leeches, and hereditary corruption, tax-eaters, and then there would be a renewed lease of power for you, and higher happiness for the people. But whatever you determine to do, do quickly, or it will be too late. The *Vive la Republique* now heard from some lips in Paris, Lyons, Marseilles, Bordeaux, will soon be the voice of France, and there is an electric force in the echo of that cry—a force which evokes the lightning-like flash of popular indignation with such directness against princes who mock peoples, against kings who rule for themselves, and against peers who govern for their own class, that, as in a moment the oak which has stood for centuries is stripped of its brown bark and left bleached and blasted to wither, so is royalty stripped of its tinselled gilding and left naked and defenceless to the cold scorn of a just-

ly indignant nation. As a Freemason you are bound to promote peace, but peace makes the strength of peoples, and discovers the weaknesses of princes. As a Freemason you are bound to succor the oppressed of the world, but then it will be against your fellow-princes. As a Freemason you are bound to aid in educating the ignorant, but if you do this you teach them that the sole authority kings can wield they derive from the people; that a nation may elect a chief magistrate to administer its laws, but cannot give away their liberties to a master who shall have the right to bequeath his authority over their children to his child. As a Freemason you are bound to encourage the development of Free thought, but Free thought is at war with the Church, and between Church and Crown there has ever been most unholy alliance against peoples. You were a prince by birth, it was your misfortune. You have enrolled yourself a Freemason by choice, it shall either be your virtue or your crime,—your virtue if you are true to its manly dutifulness; your crime if you dream that your blood royalty is of richer quality than the poorest drop in the veins of

A FREE AND ACCEPTED MASON.

### CARDINAL VIRTUES.

The ethical element in Masonry justly claims a large share of attention. An appeal is made to the moral nature in the first presentation of the system, while all along the way of its unfolding a like call is repeated. Masonry aims to develop the best quality of life, and to this end it inculcates pure and exalted sentiments, and makes use of varied forms and symbols to represent what is worthiest in character. It presents the graces which most adorn our race—the virtues that ennoble and bless—and asks its followers to be attentive to these things. Thus we find one section of the Entered Apprentice degree devoted to