

elements are included in the great and blessed truths which St. Andrew believed and taught. Freemasonry is not a system or creed of religion; but in my judgment it is essentially religious; and, more than this, it is charged with the spirit and purposes of the Christian religion. It seems every way fitting that St. John the Baptist and St. John the Evangelist should be regarded as "patrons" of Freemasonry, although there is no historic evidence of their connection with a Fraternity from which the Masonic Society can trace its descent. It quickens the moral pulse of the average Craftsman to have these eminent apostles of truth and righteousness brought to mind in the enforcement of Masonic lessons. For something of the same reasons and to the same end the name of St. Andrew may be properly associated with Masonic organizations as a reminder of religious obligations—of that true service which is required both toward God and toward men.

St. Andrew was the loyal disciple of Him who said: "I am the way, and the truth, and the life." Mindful of the Apostle's faith, and, also, of the service which he rendered for truth's sake, and righteousness' sake, we shall be prepared all the more to appreciate the power and the scope of the Christian Revelation which points out to man his duty to God, his neighbor and himself. For myself, I may say that I cannot think of Freemasonry in its highest and broadest range of moral unfolding except as an institution pervaded by Christian principles; which, indeed, would be narrowed and dwarfed, disfigured beyond recognition, were it to disown the distinctive teaching of Christianity as related to the law of love and the law of duty. As an eminent author justly remarks: "Freemasonry shows the touch of religion—the Christian religion—on its entire system." He further states: "And while Freemasonry delights in opening its portals to all who hold the great fundamental truths of religion,

yet as it has prevailed chiefly amongst Christian nations, its teachings have been very largely imbued with Christianity, and very many symbols now in general use admit of no explanation apart from that religion, and from the HOLY BIBLE which in Christian lands is placed upon the altar of every lodge, read at every meeting, carried in every Masonic procession, and acknowledged to be the great light of Freemasonry."

It seems to me that a Christian element pervades the Masonic system and institution—that in a large way it may be said: "The precepts of the Gospel are universally the principles of Freemasonry."

While I stand upon this ground I am a firm believer in the universality of Freemasonry. I hold that "the Christian School and the Universal School can co exist in Freemasonry." Most certainly we have no right—we ought to have no inclination—to shut the doors of the Masonic institution against worthy men of any nation or creed, Hebrews, Mahomedans, Parsees, etc., if they can but meet the essential tests of faith respecting a SUPREME BEING.

But this wideness of thought and fellowship does not require any elimination of the great principles of religious life and duty from the Masonic system. We may rejoice that as Christians and as Masons we hold much of truth in common! And we may rejoice, I think, that in both relations we are most securely established and most greatly blessed, as we build upon "the Prophets and Apostles, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."—*Voice of Masonry*.

MASONRY'S HUMANITY.

We search for light and truth. In form and ceremony we display the emblem and symbol. We do not forsake the active ways of life. We journey with the human kind. Justice, equality, temperance, prudence, fortitude, fraternity, are the tenets of Masonry. I want the environment of the body, the appetites, passions, de-