

tions, yet these brothers profess the belief that from the youngest Entered Apprentice to the Master who presides in the East, it is the duty of all to bow in lowly and adoring worship before that God in whom they have put their trust.

My brothers, let us urge upon you to guard this foundation principle of Freemasonry; for it is only in the exercise of the spirit of Charity that we can hope for the perpetuation of our Order in a Christian land. If that sad day should ever come—which God forbid—when all reference to the Christian religion is eliminated from our work and ritual, and Christian prayers are no longer allowed in our lodges, then genuine Freemasonry will disappear from among the institutions of every Christian country; or if perchance it remain for a time, it will only be as a dead and putrifying body, alike offensive in the sight of God and man.

THE OVERPRODUCTION OF MASONS.

We do not assume to be skilled political economists, nor to have the power to untangle knotty questions of national finance; but we know something about Masonry; and there are analogies between certain plain aspects of political economy and Freemasonry, which are eminently suggestive. A certain famous French economist, Jean Baptiste Say, maintained that there could not be a "universal glut;" that "we cannot have too much of everything" and that "supply is demand." We are not prepared to admit this in political economy, but we are prepared to deny it in Masonic economy. Masonry deals only in Masons, and Masons may be produced so rapidly as to cause a "universal glut" in Masons.

Let it be understood that Masons are made not for the profane world, but exclusively for Masonry. We have, or should have, an eye single

in this matter. The world is Masonically nothing to us, and Masonry everything. When we appear before the world, it is of necessity, not choice. When we bury our dead, we must go to the house of mourning, and thence to the resting-place of the departed. When we lay a cornerstone, we must go to the site of the building to be erected, and exercise the ancient prerogative of our craft in the presence of whoever is in the vicinity. If we are celebrating some notable Masonic event, such as the centennial of a Masonic body, and require a place of meeting which will accommodate thousands of brethren instead of hundreds, we must have a procession of the craft from our Masonic Temple to the public hall which has been selected as the place where the craft universal shall congregate, and the public may see us as we proceed from Temple to hall. But unless we unwisely, and in violation of the manifest teachings of Freemasonry, invite the public to come and join us in a distinctly craft ceremonial in the lodge-room, we are guilty of no indiscretion in appearing before the public in the manners above mentioned. We do not make Masons, therefore, for the world, nor do we ever appear in public "to be seen of men;" nor can the profane world charge us with the overproduction of Masons, simply because they have nothing to do with it, and no right either to approve or condemn. But Freemasonry itself has a right to complain of the overproduction of Masons, and it does often complain, in the language of its wisest thinkers and writers.

Which are the periods when the Fraternity is most in danger from this peril? From experience, we should say, first, in time of war. We recently quoted an extract from the announcement of a Scottish recruiting officer, that enlistment carried with it the "freedom of Masonry." This has never, to our knowledge, been the case in our country, and