

hand is against every one and every one's hand is against him, whose life has been a selfish one and who would sacrifice a friend at a moment's thought in order to gratify personal ambition or ends. What effect think you, will it have on a candidate to have the Bible, that great light of Masonry, placed in his hand as a guide for his conduct in life and to have it forcibly impressed on him that the name of his Maker must never be pronounced but with awe and reverence, when he knows that the Master who is thus exhorting him is a great blasphemer, who cannot express himself without the use of an oath to embellish, as he thinks, his conversation. Well I think you will agree with me that the candidate's idea of Freemasonry is none of the brightest and that he will never have an attachment for the Order.

Do you not now observe worshipful brethren, that if you are guilty of above sins, you are scuttling the ship and that you are not entitled to the name "Worshipful." Consider this matter, take it home with you and think and dream over it; and may the Most High give you that wisdom which you so greatly require in order to properly rule over your lodge, so that when your term of office expires, you can say, "I have fought a good fight."

I cannot dwell long enough on this sin of profanity, but time will not permit me to do otherwise than to quote from an American Grand Master on the subject and then leave it to your own good sense, to say whether or not a change is necessary.

"Profanity is wrong in any man, but in a Mason it is a crime. The lodge that tolerates such conduct is at variance with the fundamental principles and doctrines of our Order; it is a vice so mean and low, without temptation, that every man of sense and character despises it. Pure and chaste language elevates and refines, it gives dignity to manhood and tone to character, without it the Masonic life is a fraud and Masonic character a deception."

I would also impress on the Master

that he should rule his lodge not only firmly, but judiciously; he has great power reposed in him, his decisions should be respected and accepted by the lodge without murmuring, so that peace and harmony be preserved. If you are dissatisfied with his ruling, you have a Court of Appeal in which the humblest will be heard and which will either approve or disapprove of such rulings, but in the lodge it is your duty to submit and obey.

The Master should however bear in mind that there are limits to his powers, which he should never overstep, as thereby he may encroach on the rights of his brethren. He has prerogatives, we as his subordinates have rights which must not be trampled on or disregarded, and we will find that the brethren are very jealous of these rights. They are to us what the Magna Charta is to the English people, and all appeals to the Grand Master or his representatives will be rewarded with an admonition to the Master which will be invaluable for his future guidance.

If he falls short of what is expected of him, if he infringes on the privileges and rights of his subjects, if he is overbearing in his conduct and exhibits partiality and ignorance in his rulings, he will lose his grip on the lodge. The members knowing the unskilful and unsteady hands which hold the reins will drift hither and thither, deal with one another at arms length and introduce discord and unhappiness in the lodge, until ultimately it goes to pieces. You have heard the story of Phaeton told in mythology. He was presumptuous and ambitious enough to request his father Helios to allow him for one day only to drive the chariot of the sun across the heavens. The father was induced to yield, and Phaeton took his place in the chariot, but not being strong enough to check the horses, they rushed out of their usual track and came so near the earth as almost to set it on fire, therefore Jupiter killed him with a flash of lightning and again placed the horses under skilful hands.