

volved in the prime object of the institution. This prompts repeated encroachments, and departures from the original design; always commencing with changed modes of procedure, dereliction in observing "the weightier matters of the law;" and make up for the shortcoming by contentious zeal in tithing "raint, anise and cummin." From this proceeds continual legislation and controversies over countless quibbles and prevarications; and these in turn generate new departures, with their trains of litigations, more perplexing and vexatious as they are more and more worthless, until division and dissolution set in. Those which have survived this stage of degeneracy have been hierarchies backed by dependent and servile civil governments, by which their integrity could be forcibly maintained.

All these troubles come in with the increase of members and influence; as can be seen in the history of institutions founded in aid of moral and religious improvement. The whole process is known by the common term "corruption," and the further it proceeds the more incurable are the evils engendered. All this is the beginning and progress of what is meant by Popery; which flourishes as vigorously under the zealous care of Brahmins, Grand Lamas and Bonzes, as in any of the Christian hierarchies or establishments of untutored barbarians.

It cannot be denied that indications of this universal tendency can be detected in some of the developments taking place in Masonry at this time. It can be seen manifesting itself gradually in various forms—in none perhaps more distinctly than in advanced (?) doctrines in jurisprudence, beginning to grow up, some of them threatening the craft with serious evil.

Passing over some which are more conspicuous, let us take notice of a group of propositions in Masonic law or ethics, as you may please to

term them, which appear to be finding favor in influential circles among the fraternity, and which are allied in their principles, and tend to enhance the mischief of each other in cutting under and subverting the benignant rule of friendship, benevolence and justice. It is true that not all of them have attained a magnitude sufficient to occasion immediate and irreparable injury on a large scale; but this is the very reason why now is the proper time to fix attention on their presence and the consequent danger; for if they pass their incipient stage, they cannot be remedied until they have run their course beyond the verge of disaster.

Among these is, first, the proposed doctrine that a newly-formed Grand Lodge may rightfully call upon the craft to coerce, by pains and penalties, the will of regular and older lodges found within the territory over which it claims jurisdiction—a subject of heated controversy at this time, and portentous of much evil throughout the Masonic world.

In the wake of this proposition (when established) necessarily follows that of the right of a particular lodge to force membership in its own body against all Masons, members of other lodges, who may be found within the metes and bounds of its territorial jurisdiction—this to be done by pains and penalties under Grand Lodge power.

Third, the unnecessary and unjust claim of what is called "perpetual jurisdiction," by which if any person has petitioned a lodge for the degrees, and some member or members have for any reason voted adversely, so that his petition has been rejected, and he afterwards has removed to another region, and lived there it may be twenty years, "under the tongue of good report," no lodge there can receive and act on his petition without a "waiver of jurisdiction" by the lodge which had acted on his former application.

It will be best to mention no other