

SCIENCE OF RIGHT LIVING

Probably there is no better name for Freemasonry than the Science of Right Living. Like every other science, moral and physical, in order to be rightly estimated, it must be studied in its history and philosophy.

It has been well said that history does not furnish its parallel. Its traces are to be found in the remotest ages and in the most varied conditions of human family. It exists where other worthy orders have not successfully penetrated. It has withstood the upheaval of revolution, the devastation of war, the frenzied attacks of fanaticism and the intensity of persecutions.

Splendid as is its historic glory, it is only, however, when we enter the inmost shrine and catch the spirit rather than the letter of Freemasonry, that the compelling power of its merits is fully realized. The external — beautiful and impressive as are the rites and ceremonies, and symbolism is never without great objective value in attracting the senses through which the approach to the soul has to be made — is insignificant as compared with the internal. It is the difference between the temporal and the eternal, the material and spiritual.

Freemasonry justifies its existence not by antiquity, but by principle, which, doubtless, accounts for its antiquity. Its supreme object is to develop character — character strong in spiritual elements — and to bind men together in the everlasting and immutable principles of truth, virtue and love, with a hold that is as strong as right itself and as enduring as humanity: to recognize man only as a man: to teach that true men the world over should unite and contend for the supremacy of good over evil: to teach, not politics, but morals; to foster no partisanship, but the recognition of real merit wherever found; to have no narrower limits in which to work for the elevation of man than the outlines of the world. With such inspiration the outcome could not be less than the embodiment of what is truest and best and noblest in life.

It is not surprising then that wherever Freemasonry has been allowed to exercise its influence, it has been a power in developing a high type of manhood. The most ancient, the most universal, the most moral of all purely human institutions, it appeals resistlessly to the highest sentiments of man and compels his admiration, confidence, support and reverence. — M. W. Bro. Donald A. Stewart, Grand Master of the Grand Lodge of British Columbia.