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and social manners; to associate men under the banners of voluntary order and virtue. It is from this high origin that we derive our existence as a society; from this source we draw our line, our rule, and our compass; it is from hence, that we adopt the measure of space used as such by the operative Mason, and apply it to ourselves as a measure of time, giving us an orderly routine of duties."

And with this extract I may appropriately, and, I trust, safely conclude the argument, in favor of the moral design of the degrees of Freemasonry.

#### THE TENETS OF FREEMASONRY.

"The Essenes taught that the best temper for man consisted in three affections: love of God; love of the Truth; and love of Man: and that the best employments of man corresponded to these, viz., contemplation and healing the bodies and souls of men."

*Harriet Martineau's Eastern Life, p. 399.*

At a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed, that the great tenets of the Order are, **BROTHERLY LOVE, RELIEF, and TRUTH.** These virtues are illustrated, and their practice recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated, as infallibly to impress upon his mind, their absolute necessity in the constitution of a good Mason.

**BROTHERLY LOVE**, might very well be supposed to be an ingredient in the organization of a society, so peculiarly constituted as that of Freemasonry. But the brotherly love which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate,

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