



XXXI.

GRAND INSPECTOR INQUISITOR COMMANDER.

[Inspector Inquisitor.]

To hear patiently, to weigh deliberately and dispassionately, and to decide impartially;—these are the chief duties of a Judge. After the lessons you have received, I need not further enlarge upon them. You will be ever eloquently reminded of them by the furniture upon our Altar, and the decorations of the Tribunal.

The Holy Bible will remind you of your obligation; and that as you judge here below, so you will be yourself judged hereafter, by One who has not to submit, like an earthly judge, to the sad necessity of inferring the motives, intentions, and purposes of men [of which all crime essentially consists] from the uncertain and often unsafe testimony of their acts and words; as men in thick darkness grope their way, with hands outstretched before them: but before Whom every thought, feeling, impulse, and intention of every soul that now is, or ever was, or ever will be on earth, is, and ever will be through the whole infinite duration of eternity, present and visible.

The Square and Compass, the Plumb and Level, are well known to you as a Mason. Upon you as a Judge, they peculiarly inculcate uprightness, impartiality, careful consideration of facts and circumstances, accuracy in judgment, and uniformity in decision. As a Judge, too, you are to bring up square work and square work only. Like a temple erected by the plumb, you are to lean neither to one side nor the other. Like a building well squared and levelled, you are to be firm and steadfast in your convictions of right and justice. Like the circle swept with the compasses, you are to be true. In the scales of justice you are to weigh the facts and the law alone, nor place in either scale personal friendship or personal dislike, neither fear nor favor: and when reformation is no longer to be hoped for, you are to smite relentlessly with the sword of justice.

The peculiar and principal symbol of this Degree is the Tetractys of Pythagoras, suspended in the East, where ordinarily the sacred word or letter glitters, like it, representing the Deity. Its nine external points form the triangle, the chief symbol in Masonry, with many of the meanings of which you are familiar.

To us, its three sides represent the three principal attributes of the Deity, which created, and now, as ever, support, uphold, and guide the Universe in its eternal movement; the three supports of the Masonic Temple, itself an emblem of the Universe:—Wisdom, or the Infinite Divine Intelligence; Strength, or Power, the Infinite Divine Will; and Beauty, or the Infinite Divine Harmony, the Eternal Law, by virtue of which the infinite myriads of suns and worlds flash ever onward in their ceaseless revolutions, without clash or conflict, in the Infinite of space, and change and movement are the law of all created existences.

To us, as Masonic Judges, the triangle figures forth the Pyramids, which, planted firmly as the everlasting hills, and accurately adjusted to the four cardinal points, defiant of all assaults of men and time, teach us to stand firm and unshaken as they, when our feet are planted upon the solid truth.

It includes a multitude of geometrical figures, all having a deep significance to Masons. The triple triangle is peculiarly sacred, having ever been among all nations a symbol of the Deity. Prolonging all the external lines of the Hexagon, which also it includes, we have six smaller triangles, whose bases cut each other in the central point of the Tetractys, itself always the symbol of

the generative power of the Universe, the Sun, Brahma, Osiris, Apollo, Bel, and the Deity Himself. Thus, too, we form twelve still smaller triangles, three times three of which compose the Tetractys itself.

I refrain from enumerating all the figures that you may trace within it: but one may not be passed unnoticed. The Hexagon itself faintly images to us a cube, not visible at the first glance, and therefore the fit emblem of that faith in things invisible, most essential to salvation. The first perfect solid, and reminding you of the cubical stone that sweated blood, and of that deposited by Enoch, it teaches justice, accuracy, and consistency.

The infinite divisibility of the triangle teaches the infinity of the Universe, of time, of space, and of the Deity, as do the lines that, diverging from the common centre, ever increase their distance from each other as they are infinitely prolonged. As they may be infinite in number, so are the attributes of Deity infinite; and as they emanate from one centre and are projected into space, so the whole Universe has emanated from God.

Remember also, my Brother, that you have other duties to perform than those of a judge. You are to inquire into and scrutinize carefully the work of the subordinate Bodies in Masonry. You are to see that recipients of the higher Degrees are not unnecessarily multiplied; that improper persons are carefully excluded from membership, and that in their life and conversation Masons bear testimony to the excellence of our doctrines and the incalculable value of the institution itself. You are to inquire also into your own heart and conduct, and keep careful watch over yourself, that you go not astray. If you harbor ill-will and jealousy, if you are hospitable to intolerance and bigotry, and churlish to gentleness and kind affections, opening wide your heart to one and closing its portals to the other, it is time for you to set in order your own temple, or else you wear in vain the name and insignia of a Mason, while yet uninvested with the Masonic nature.

Everywhere in the world there is a natural law, that is, a constant mode of action, which seems to belong to the nature of things, to the constitution of the Universe. This fact is universal. In different departments we call this mode of action by different names, as the law of Matter, the law of Mind, the law of Morals, and the like. We mean by this, a certain mode of action which belongs to the material, mental, or moral forces, the mode in

which commonly they are found to act, and in which it is their ideal to act always. The ideal laws of matter we know only from the fact that they are always obeyed. To us the actual *obedience* is the only evidence of the ideal rule; for in respect to the conduct of the material world, the *ideal* and the *actual* are the same.

The laws of matter we learn only by observation and experience. Before experience of the fact, no man could foretell that a body, falling toward the earth, would descend sixteen feet the first second, twice that the next, four times the third, and sixteen times the fourth. No mode of action in our consciousness anticipates this rule of action in the outer world. The same is true of all the laws of matter. The ideal law is known because it is a fact. The law is imperative. It must be obeyed without hesitation. Laws of crystallization, laws of proportion in chemical combination,—neither in these nor in any other law of Nature is there any margin left for oscillation of disobedience. Only the primal will of God works in the material world, and no secondary finite will.

There are no exceptions to the great general law of Attraction, which binds atom to atom in the body of a rotifer visible only by aid of a microscope, orb to orb, system to system; gives unity to the world of things, and rounds these worlds of systems to a Universe. At first there seem to be exceptions to this law, as in growth and decomposition, in the repulsions of electricity; but at length all these are found to be special cases of the one great law of attraction acting in various modes.

The variety of effect of this law at first surprises the senses; but in the end the unity of cause astonishes the cultivated mind. Looked at in reference to this globe, an earthquake is no more than a chink that opens in a garden-walk of a dry day in Summer. A sponge is porous, having small spaces between the solid parts: the solar system is only *more* porous, having larger room between the several orbs: the Universe yet more so, with spaces between the systems, as small, compared with *infinite* space, as those between the atoms that compose the bulk of the smallest invisible animalcule, of which millions swim in a drop of salt-water. The same attraction holds together the animalcule, the sponge, the system, and the Universe. Every particle of matter in that Universe is related to each and all the other particles; and attraction is their common bond.

In the spiritual world, the world of human consciousness, there

is also a law, an ideal mode of action for the spiritual forces of man. The law of Justice is as universal an one as the law of Attraction; though we are very far from being able to reconcile all the phenomena of Nature with it. The lark has the same right, in our view, to live, to sing, to dart at pleasure through the ambient atmosphere, as the hawk has to ply his strong wings in the Summer sunshine: and yet the hawk pounces on and devours the harmless lark, as *it* devours the worm, and as the worm devours the animalcule; and, so far as we know, there is nowhere, in any future state of animal existence, any compensation for this apparent injustice. Among the bees, one rules, while the others obey—some work, while others are idle. With the small ants, the soldiers feed on the proceeds of the workmen's labor. The lion lies in wait for and devours the antelope that has apparently as good a right to life as he. Among men, some govern and others serve, capital commands and labor obeys, and one race, superior in intellect, avails itself of the strong muscles of another that is inferior: and yet, for all this, no one impeaches the justice of God.

No doubt all these varied phenomena are consistent with one great law of justice; and the only difficulty is that we do not, and no doubt we cannot, understand that law. It is very easy for some dreaming and visionary theorist to say that it is most evidently unjust for the lion to devour the deer, and for the eagle to tear and eat the wren; but the trouble is, that we know of no other way, according to the frame, the constitution, and the organs which God has given them, in which the lion and the eagle could manage to live at all. Our little measure of justice is not God's measure. His justice does not require us to relieve the hard-working millions of all labor, to emancipate the serf or slave, unfitted to be free, from all control.

No doubt, underneath all the little bubbles, which are the lives, the wishes, the wills, and the plans of the two thousand millions or more of human beings on this earth (for bubbles they are, judging by the space and time they occupy in this great and age-outlasting sea of human-kind),—no doubt, underneath them all resides one and the same eternal force, which they shape into this or the other special form; and over all the same paternal Providence presides, keeping eternal watch over the little and the great, and producing variety of effect from Unity of Force.

It is entirely true to say that justice is the constitution or funda-

mental law of the moral Universe, the law of right, a rule of conduct for man (as it is for every other living creature), in all his moral relations. No doubt all human affairs (like all other affairs), must be subject to that as the law paramount; and what is *right* agrees therewith and stands, while what is *wrong* conflicts with it and falls. The difficulty is that we ever erect *our* notions of what is right and just into the *law* of justice, and insist that God shall adopt that as His law; instead of striving to learn by observation and reflection what His law *is*, and then believing that law to be consistent with *His* infinite justice, whether it corresponds with *our* limited notion of justice, or does not so correspond. We are too wise in our own conceit, and ever strive to enact our own little notions into the Universal Laws of God.

It might be difficult for man to prove, even to his own satisfaction, how it is right or just for him to subjugate the horse and ox to his service, giving them in return only their daily food, which God has spread out for them on all the green meadows and savannas of the world: or how it is just that we should slay and eat the harmless deer that only crops the green herbage, the buds, and the young leaves, and drinks the free-running water that God made common to all; or the gentle dove, the innocent kid, the many other living things that so confidently trust to our protection;—quite as difficult, perhaps, as to prove it just for one man's intellect or even his wealth to make another's strong arms his servants, for daily wages or for a bare subsistence.

To find out this universal law of justice is one thing—to undertake to measure off something with our own little tape-line, and call *that* God's law of justice, is another. The great general plan and system, and the great general laws enacted by God, continually produce what to our limited notions is wrong and injustice, which hitherto men have been able to explain to their own satisfaction only by the hypothesis of another existence in which all inequalities and injustices in this life will be remedied and compensated for. To our ideas of justice, it is very unjust that the child is made miserable for life by deformity or organic disease, in consequence of the vices of its father; and yet that is part of the universal law. The ancients said that the child was *punished* for the sins of its father. *We* say that this its deformity or disease is the *consequence* of its father's vices; but so far as concerns the question of justice or injustice, that is merely the change of a word.

It is very easy to lay down a broad, general principle, embodying our own idea of what is absolute justice, and to insist that everything shall conform to that: to say, "all human affairs must be subject to that as the law paramount; what is right agrees therewith and stands, what is wrong conflicts and falls. Private cohesions of self-love, of friendship, or of patriotism, must all be subordinate to this universal gravitation toward the eternal right." The difficulty is that this Universe of necessities God-created, of sequences of cause and effect, and of life evolved from death, this interminable succession and aggregate of cruelties, will not conform to any such absolute principle or arbitrary theory, no matter in what sounding words and glittering phrases it may be embodied.

Impracticable rules in morals are always injurious; for as all men fall short of compliance with them, they turn real virtues into imaginary offences against a forged law. Justice as between man and man and as between man and the animals below him, is that which, under and according to the God-created relations existing between them, and the whole aggregate of circumstances surrounding them, is fit and right and proper to be done, with a view to the general as well as to the individual interest. It is not a theoretical principle by which the very relations that God has created and imposed on us are to be tried, and approved or condemned.

God has made this great system of the Universe, and enacted general laws for its government. Those laws environ everything that lives with a mighty network of necessity. He chose to create the tiger with such organs that he cannot crop the grass, but must eat other flesh or starve. He has made man carnivorous also; and some of the smallest birds are as much so as the tiger. In every step we take, in every breadth we draw, is involved the destruction of a multitude of animate existences, each, no matter how minute, as much a living creature as ourself. He has made necessary among mankind a division of labor, intellectual and moral. He has made necessary the varied relations of society and dependence, of obedience and control.

What is thus made necessary cannot be unjust; for if it be, then God the great Lawgiver is Himself unjust. The evil to be avoided is, the legalization of injustice and wrong under the *false* plea of necessity. Out of all the relations of life grow duties,—

as naturally grow and as undeniably, as the leaves grow upon the trees. If we have the right, created by God's law of necessity, to slay the lamb that we may eat and live, we have no right to torture it in doing so, because that is in no wise necessary. We have the right to live, if we fairly can, by the legitimate exercise of our intellect, and hire or buy the labor of the strong arms of others, to till our grounds, to dig in our mines, to toil in our manufactories; but we have no right to overwork or underpay them.

It is not only true that we may learn the moral law of justice, the law of right, by experience and observation; but that God has given us a moral faculty, our conscience, which is able to perceive this law directly and immediately, by intuitive perception of it; and it is true that man has in his nature a rule of conduct higher than what he has ever yet come up to,—an ideal of nature that shames his actual of history: because man has ever been prone to make necessity, his own necessity, the necessities of society, a plea for injustice. But this notion must not be pushed too far—for if we substitute this ideality for actuality, then it is equally true that we have within us an ideal rule of right and wrong, to which God Himself in His government of the world has never come, and against which He (we say it reverentially) every day offends. We detest the tiger and the wolf for the rapacity and love of blood which are their nature; we revolt against the law by which the crooked limbs and diseased organism of the child are the fruits of the father's vices; we even think that a God Omnipotent and Omniscient ought to have permitted no pain, no poverty, no servitude; our ideal of justice is more lofty than the actualities of God. It is well, as all else is well. He has given us that moral sense for wise and beneficent purposes. We accept it as a significant proof of the inherent loftiness of human nature, that it can entertain an ideal so exalted; and should strive to attain it, as far as we can do so consistently with the relations which He has created, and the circumstances which surround us and hold us captive.

If we faithfully use this faculty of conscience; if, applying it to the existing relations and circumstances, we develop it and all its kindred powers, and so deduce the duties that out of these relations and those circumstances, and limited and qualified by them, arise and become obligatory upon us, then we learn justice, the law of right, the divine rule of conduct for human life. But if we undertake to define and settle "the mode of action that belongs

to the infinitely perfect nature of God," and so set up any ideal rule, beyond all human reach, we soon come to judge and condemn His work and the relations which it has pleased Him in His infinite wisdom to create.

A sense of justice belongs to human nature, and is a part of it. Men find a deep, permanent, and instinctive delight in justice, not only in the outward effects, but in the inward cause, and by their nature love this law of right, this reasonable rule of conduct, this justice, with a deep and abiding love. Justice is the object of the conscience, and fits it as light fits the eye and truth the mind.

Justice keeps just relations between men. It holds the balance between nation and nation, between a man and his family, tribe, nation, and race, so that his *absolute* rights and theirs do not interfere, nor their *ultimate* interests ever clash, nor the eternal interests of the one prove antagonistic to those of all or of any other one. This we must believe, if we believe that God is just. We must do justice to all, and demand it of all; it is a universal human debt, a universal human claim. But we may err greatly in defining what that justice is. The *temporary* interests, and what to human view are the rights, of men, do often interfere and clash. The life-interests of the individual often conflict with the permanent interests and welfare of society; and what may seem to be the natural rights of one class or race, with those of another.

It is not true to say that "one man, however little, must not be sacrificed to another, however great, to a majority, or to all men." That is not only a fallacy, but a most dangerous one. Often one man and many men must be sacrificed, in the ordinary sense of the term, to the interest of the many. It is a comfortable fallacy to the selfish; for if they cannot, by the law of justice, be sacrificed for the common good, then their country has no right to demand of them *self-sacrifice*; and he is a fool who lays down his life, or sacrifices his estate, or even his luxuries, to insure the safety or prosperity of his country. According to that doctrine, Curtius was a fool, and Leonidas an idiot; and to die for one's country is no longer beautiful and glorious, but a mere absurdity. Then it is no longer to be asked that the common soldier shall receive in his bosom the sword or bayonet-thrust which otherwise would let out the life of the great commander on whose fate hang the liberties of his country, and the welfare of millions yet unborn.

On the contrary, it is certain that necessity rules in all the affairs

of men, and that the interest and even the life of one man must often be sacrificed to the interest and welfare of his country. Some must ever lead the forlorn hope: the missionary must go among savages, bearing his life in his hand; the physician must expose himself to pestilence for the sake of others; the sailor, in the frail boat upon the wide ocean, escaped from the foundering or burning ship, must step calmly into the hungry waters, if the lives of the passengers can be saved only by the sacrifice of his own; the pilot must stand firm at the wheel, and let the flames scorch away his own life to insure the common safety of those whom the doomed vessel bears.

The mass of men are always looking for what is just. All the vast machinery which makes up a State, a world of States, is, on the part of the people, an attempt to organize, not that ideal justice which finds fault with God's ordinances, but that practical justice which may be attained in the actual organization of the world. The minute and wide-extending civil machinery which makes up the law and the courts, with all their officers and implements, on the part of mankind, is chiefly an effort to reduce to practice the theory of right. Constitutions are made to establish justice; the decisions of courts are reported to help us judge more wisely in time to come. The nation aims to get together the most nearly just men in the State, that they may incorporate into statutes their aggregate sense of what is right. The people wish law to be embodied justice, administered without passion. Even in the wildest ages there has been a wild popular justice, but always mixed with passion and administered in hate; for justice takes a rude form with rude men, and becomes less mixed with hate and passion in more civilized communities. Every progressive State revises its statutes and revolutionizes its constitution from time to time, seeking to come closer to the utmost possible practical justice and right; and sometimes, following theorists and dreamers in their adoration for the ideal, by erecting into law positive principles of theoretical right, works practical injustice, and then has to retrace its steps.

In literature men always look for practical justice, and desire that virtue should have its own reward, and vice its appropriate punishment. They are ever on the side of justice and humanity; and the majority of them have an ideal justice, better than the things about them, juster than the law: for the law is ever imper-

fect, not attaining even to the utmost *practicable* degree of perfection; and no man is as just as his own idea of possible and practicable justice. His passions and his necessities ever cause him to sink below his own ideal. The ideal justice which men ever look up to and strive to rise toward, is true; but it will not be realized in this world. Yet we must approach as near to it as practicable, as we should do toward that ideal democracy that "now floats before the eyes of earnest and religious men,—fairer than the Republic of Plato, or More's Utopia, or the Golden Age of fabled memory," only taking care that we do not, in striving to reach and ascend to the impossible ideal, neglect to seize upon and hold fast to the possible actual. To aim at the best, but be content with the best possible, is the only true wisdom. To insist on the absolute right, and throw out of the calculation the important and all-controlling element of necessity, is the folly of a mere dreamer.

In a world inhabited by men with bodies, and necessarily with bodily wants and animal passions, the time will never come when there will be no want, no oppression, no servitude, no fear of man, no fear of God, but only Love. That can never be while there are inferior intellect, indulgence in low vice, improvidence, indolence, awful visitations of pestilence and war and famine, earthquake and volcano, that must of necessity cause men to want, and serve, and suffer, and fear.

But still the ploughshare of justice is ever drawn through and through the field of the world, uprooting the savage plants. Ever we see a continual and progressive triumph of the right. The injustice of England lost her America, the fairest jewel of her crown. The injustice of Napoleon bore him to the ground more than the snows of Russia did, and exiled him to a barren rock, there to pine away and die, his life a warning to bid mankind be just.

We intuitively understand what justice is, better than we can depict it. What it is in a given case depends so much on circumstances, that definitions of it are wholly deceitful. Often it would be unjust to society to do what would, in the absence of that consideration, be pronounced just to the individual. General propositions of man's right to this or that are ever fallacious: and not infrequently it would be most unjust to the individual himself to do for him what the theorist, as a general proposition, would say was right and his due.

We should ever do unto others what, under the same circumstances, we *ought* to wish, and should have *the right* to wish they should do unto us. There are many cases, cases constantly occurring, where one man must take care of himself, in preference to another, as where two struggle for the possession of a plank that will save one, but cannot uphold both; or where, assailed, he can save his own life only by slaying his adversary. So one must prefer the safety of his country to the lives of her enemies; and sometimes, to insure it, to those of her own innocent citizens. The retreating general may cut away a bridge behind him, to delay pursuit and save the main body of his army, though he thereby surrenders a detachment, a battalion, or even a corps of his own force to certain destruction.

These are not departures from justice; though, like other instances where the injury or death of the individual is the safety of the many, where the interest of one individual, class, or race is postponed to that of the public, or of the superior race, they may infringe some dreamer's ideal rule of justice. But every departure from real, practical justice is no doubt attended with loss to the unjust man, though the loss is not reported to the public. Injustice, public or private, like every other sin and wrong, is inevitably followed by its consequences. The selfish, the grasping, the inhuman, the fraudulently unjust, the ungenerous employer, and the cruel master, are detested by the great popular heart; while the kind master, the liberal employer, the generous, the humane, and the just have the good opinion of all men, and even envy is a tribute to their virtues. Men honor all who stand up for truth and right, and never shrink. The world builds monuments to its patriots. Four great statesmen, organizers of the right, embalmed in stone, look down upon the lawgivers of France as they pass to their hall of legislation, silent orators to tell how nations love the just. How we revere the marble lineaments of those just judges, Jay and Marshall, that look so calmly toward the living Bench of the Supreme Court of the United States! What a monument Washington has built in the heart of America and all the world, not because he dreamed of an impracticable ideal justice, but by his constant effort to be practically just!

But necessity alone, and the greatest good of the greatest number, can legitimately interfere with the dominion of absolute and ideal justice. Government should not foster the strong at the ex-

pense of the weak, nor protect the capitalist and tax the laborer. The powerful should not seek a monopoly of development and enjoyment; not prudence only and the expedient for to-day should be appealed to by statesmen, but conscience and the right: justice should not be forgotten in looking at interest, nor political morality neglected for political economy: we should not have national housekeeping instead of national organization on the basis of right.

We may well differ as to the abstract right of many things; for every such question has many sides, and few men look at all of them, many only at one. But we all readily recognize cruelty, unfairness, inhumanity, partiality, over-reaching, hard-dealing, by their ugly and familiar lineaments, and in order to know and to hate and despise *them*, we do not need to sit as a Court of Errors and Appeals to revise and reverse God's Providences.

There are certainly great evils of civilization at this day, and many questions of humanity long adjourned and put off. The hideous aspect of pauperism, the debasement and vice in our cities, tell us by their eloquent silence or in inarticulate mutterings, that the rich and the powerful and the intellectual do not do their duty by the poor, the feeble, and the ignorant; and every wretched woman who lives, Heaven scarce knows how, by making shirts at sixpence each, attests the injustice and inhumanity of man. There are cruelties to slaves, and worse cruelties to animals, each disgraceful to their perpetrators, and equally unwarranted by the lawful relation of control and dependence which it has pleased God to create.

A sentence is written against all that is unjust, written by God in the nature of man and in the nature of the Universe, because it is in the nature of the Infinite God. Fidelity to your faculties, trust in their convictions, that is justice to yourself; a life in obedience thereto, that is justice toward men. No wrong is really successful. The gain of injustice is a loss, its pleasure suffering. Iniquity often seems to prosper, but its success is its defeat and shame. After a long while, the day of reckoning ever comes, to nation as to individual. The knave deceives himself. The miser, starving his brother's body, starves also his own soul, and at death shall creep out of his great estate of injustice, poor and naked and miserable. Whoso escapes a duty avoids a gain. Outward judgment often fails, inward justice never. Let a man try to love the

wrong and to do the wrong, it is eating stones and not bread, the swift feet of justice are upon him, following with woollen tread, and her iron hands are round his neck. No man can escape from this, any more than from himself. Justice is the angel of God that flies from East to West; and where she stoops her broad wings, it is to bring the counsel of God, and feed mankind with angels' bread.

We cannot understand the moral Universe. The arc is a long one, and our eyes reach but a little way; we cannot calculate the curve and complete the figure by the experience of sight; but we can divine it by conscience, and we surely know that it bends toward justice. Justice will not fail, though wickedness appears strong, and has on its side the armies and thrones of power, the riches and the glory of the world, and though poor men crouch down in despair. Justice will not fail and perish out from the world of men, nor will what is really wrong and contrary to God's real law of justice continually endure. The Power, the Wisdom, and the Justice of God are on the side of every just thought, and it cannot fail, any more than God Himself can perish.

In human affairs, the justice of God must work by human means. Men are the instruments of God's principles; our morality is the instrument of His justice, which, incomprehensible to us, seems to our short vision often to work injustice, but will at some time still the oppressor's brutal laugh. Justice is the rule of conduct written in the nature of mankind. We may, in our daily life, in house or field or shop, in the office or in the court, help to prepare the way for the commonwealth of justice which is slowly, but, we would fain hope, surely approaching. All the justice we mature will bless us here and hereafter, and at our death we shall leave it added to the common store of human-kind. And every Mason who, content to do that which is possible and practicable, does and enforces justice, may help deepen the channel of human morality in which God's justice runs; and so the wrecks of evil that now check and obstruct the stream may the sooner be swept out and borne away by the resistless tide of Omnipotent Right. Let us, my Brother, in this, as in all else, endeavor always to perform the duties of a good Mason and a good man.