

regard to the nations, that have been affected by recent outrages upon the human ideals. Party methods have broken down largely, in such matters as this, long since, time after time. An uncertain note in the trumpet call, will spell disaster. The world has to be built over again, as surely as had Israel, when Zerubbabel erected the Temple, after they had tasted the fruits of their sin, by Captivity. Old and hoary idols are crumbling to dust, ancient fetishes are discredited, well marked landmarks are being rejected, a nation, disgusted though victorious, comes back to work, disillusioned of many theories once thought absolutely reliable. Nothing but a factual religion will catch the wandering fancy of the wearied; and no quarter will be given to jangles, that are born of uncertainties. Will Jehovah once more stand among Israel, and use the plumb-line and the square? Are we not called upon to believe in the use of the method, that in so many ages has proved the only means, by which nations can be rebuilt? So-called Freemasonry, which has lost its faith in the Great Lights of Masonry, by which alone we are warned of the hope that will make Man optimistic again, is helpless for the purpose at hand. They do not believe in anything, beyond the escape from Egypt: the Vision of Horeb speaks not to them: and, the LAW has no authority over them. This does not apply to that, which has never left the testimony, and has never built, but by the square and plummet. Nations have been drawn together, by the determination to secure the victory over the renegades from the Mystery; they will now separate, but not alone. Not the Babel of discord, but the call of the utmost seas will summon, to the new life and the new union, those who have fought together for the

common ideal of universal Masonry. In view of this, let Masonry provide the incentive to the Pilgrimage, the call to the Promised Land of the future, the summons to take the degrees, in the chamber of the new Mysteries of life, that are higher than any we have taken before. It is the Simple Creed that will fire men with the pictures of the future, and will draw them safely through the darkened chambers, through which they must pass to the full realization of what the ages have laid up in store for the Master Mason, who dares to open the Book of Life. By this alone will be healed the schisms of long standing; and, by this will be stirred the dry bones, that made life so hopeless, and the fainting hearts that scarcely dared to believe in the fact of life that never dies.

Far on in the night, we hear a voice crying, "Speak to the Children of Israel, that they go forward." The ark of the Covenant of Life is uplifted, and the people, so lately brought out of the bondage to a nation of oppressors that made them work without eating of the fruits of their labours, follow into the wilderness toward the land flowing with milk and honey. The day is near at hand, when we shall hear this voice again, and it is for us to see to it, that it is answered by another exodus, another pillar of fire, another temple building, another revelation, and another settlement in the conditions which the Head of Israel hath allotted to each man, whom he shall call. Freemasons are not a political assembly, nor a body of wire-pullers. But, we have a spirit, that will be operative in all parties and will speak through all politics and all religions. And, that Simple Creed which we affect, will show us the Promised Land, and will call to us as never before — "Build."

MASONRY, THE TRUE PERSPECTIVE OF GOD AND HIS CREATION

We are apt to separate, in our minds, the Divine Creator and the product of His hands. There is no such separation, warranted either by the Volume of the Sacred Law, or otherwise. If we conceive of the Divine Being, as distinct from Man and the Universe, then there are two authorities, and that assumes the probability of two creations. Either, the Most High is sole and sufficient authority for the genesis of all things, or He is less than we suppose. This we cannot accept. The Most High is not only the Creator of the Universe, but, is *in* His Creation, "reconciling the world unto Himself." There are, then, not a level *and* a perpendicular; but, a level *with* the perpendicular ever incident upon it, ever productive of Life, ever promising a future from the womb of the present. Perhaps, the beginners of Manhood did not realize all that the I AM implies in monotheism, and as a direct and sole authority of the One Holy LORD. Conscious of the operation of the Powers of the Heaven, they acquired the notion of polytheism with many forces, many heads, many designs and policies. They peopled Olympus with gods, many and various, and allowed for the existence of "unknown gods," whom they might conciliate upon occasion. With the advance of the capacity of Man for the acceptance of the Wisdom, and with the organization of phenomena by the mind giants of the primeval ages, a new concept became possible. They separated the Beings above, and regarded them, and

finally came to the conclusion that One was supreme, then that One was master in design, then that One was not only living, but life-giving. This they regarded as the Yahveh. Before Him all things should bow, of things in heaven, of things in earth, and of things in the underworld. The recognition of the subsidiary powers, as but phases of the One, and all that was consequent upon the new outlook, were as yet only in the clouds. But, they were the certain corollary of mind. In the gods, in their powers, in their acts, in their operation upon the plasm of Humanity, they saw the working tools of Masonry, and of Life. And, the three great objects of Masonry were sought after, as essentials of the future—obedience, efficiency, and idealism. The arbitrariness of the monkish mind has created an atmosphere of the extraordinary, which robs the lodge of Humanity, of its functions and of its importance. Opinions, theories, fancies, weakly-based traditions, and the temperament of unhealthy mental conditions have erected a something in the place of the Divine Law, which is out of sympathy with its highest aims, and likely at all times to degrade the ambition of the Creature, to portray an unnatural future, and to kindle passions that are not wholesome in the life of the soul. Hence, we find men throwing down the tools of their calling, disregarding the cries of need about them, and selfishly going away to the desert *Laura*, or the mountain cell, or to the secret prison house of the soul in some monastery, where the chimera takes the place of the revelation, and Man hypnotizes himself into a condition, in which he cannot see the sun rise, nor follow the Ark of the LORD through the wilderness. Nor need we go to these happily discredited methods; for, we have many other similar

sensations, that are substituted in the passions for obedience to the call to service, in the quarries, or in the lodge of Builders. St. Paul gives a picture of the Ideal Society, in the form of a body of many members. A living body, of which the Word is the Head, inspiring, ordaining, formative. This is the position taken by Masonry, whether you examine the system as practised in the days of antiquity, or as accepted by the true Freemason of to-day. This is the only true concept of the relation of God and Man. It is not the bald materialistic monism, that makes God a function of the Universe, and mind a function of matter; but, it is a monism which recognizes the authority that is transcendent in God, falling upon and dwelling in the Divine Product, and becoming daily more immanent in all his inclinations, his methods of work, and his inspirations in the realm of the Spirit. In the Beginning, GOD; throughout the development of Man, GOD; for ever and for ever, GOD. God the Master, because the willing Minister of Man, living in every stroke of the gavel, in every mark of the well-used chisel, and in the selection, from the quarry, of the suitable stones for the Temple of Mankind, in which the Divine Ark of the Covenant shall be the Secret and the Warrant of Faith. Thus, the God of Israel appeared to the true son of Jacob, while he followed the army to Canaan.

And thus, to-day the Mason is found, uniting in every exodus from the darkened evening of one day to the rosy dawn of the brighter time, that is always ahead. With his apparently formal and final arrangement under the ancient banner, he yet is more able to adapt his life to the needs of the age, than the seemingly more elastic systems. He represents, not the

form, but, the spirit of Humanity. He presents himself to the outer circle, not as an ultimatum, but as a vitality, a suggestion of advance and a burning that consumes not. He has no particular idea to work out, but is eternally on his journey, seeking and ever finding new outlets for his energy, new vital activities that never return void of result. What the early form of the assembly was, we cannot tell: we only know, *why* the brethren met, and something of the result of their collaboration upon the plan of Man's temples. What we are to-day we scarcely realize, by reason of the abundant increase in our agencies for Human Progress. We are conscious, that the first English Grand Lodge was a long, long way behind, in importance, what the Grand and Provincial Bodies are to-day; but, we cannot tell what we *shall* be. Yes, we can. For, Freemasonry, in its best form, is the working out of a building plan of the Universe, so far as Man may perform this Herculean task. The weapons of profane polemics we disdain, for we cannot build with that, which is not a tool. The strength that comes from prestige, from the association of the Craft with corporate religion, or corporate political organizations, we seek not, for the "principality" and the wealth of the profane world is not what will help us in our work. Nor, do we take any pains to perfect our organization on profane lines of efficiency, for we work by the Spirit. We would become a conscience, but a conscience void of offence. It is for this reason, that we concentrate upon the teaching of the Ritual and of the study of the principles of the Craft. True Freemasonry never forms a "cave," nor a party, nor anything, that can make us more finite in operation. With the power of the G.A.O.T.U. behind us, we must not, and

will not, be trammelled by the limitations of the material world, nor by the machinery, which we cannot use to effect. The great motor power of the organization is the motor power of life, throbbing life that takes possession of our imagination and stirs the inner centre of our feeling, until we cannot keep silence. On the one hand, we have the Source of Human energy and idealism; on the other, we have the Man himself facing fearful odds, in his endeavour to build a house from the poor material he has at hand, for the Most High, in which the Most High may work, may dwell, and may light the Shekinah of His presence. We do not attempt to provide new material. The Creator laid the strata of the Quarry. We do not alter the form of the crystal; He drew the plan, by which each geometrical form was shaped. Our work is the Building, the building of the temple in each Man, in each organization of Human life, and in each setting forth of the Human hope. We are not saving Mankind from a verdict that may slay him. We are building him for a resurrection, that will abide as a motive energy, prompting him as to the future, showing him the way to overlast the swelling of Jordan at the time of the harvest. The Creator made not the blades of the same pattern, nor painted the opening buds of the flowers of the field the same colours. He made the forest trees to vary, and he made Man to be of many kinds, though of one blood—of many capacities, though fit for some duty—of many orders though for each there is a corner of the vineyard, in which he may work, a bench upon which he may prove his skill and reveal his obedience and his efficiency. "Let there be Light," said the Master of all workmen; and, we find in Freemasonry a spirit,

that seeks to educate the human soul by light, from what source soever derived, for what purpose soever designed, and to what extent soever diffused. Freemasonry will assist any building enterprise, that is according to the Ancient Charges. Freemasonry will teach by any text-book, that accords with the Everlasting Law. Freemasonry will bring back from any destruction, any victim, whom passion has led astray, and Freemasonry regards no authority as equal to that which is in the East, is from the East, and will call us to the everlasting East, when our hour of labour is over, in Grand Lodge above.

It is not fair to judge ourselves, nor for others to judge us, by the general testimony of some, who bear the name of Freemasonry but have ceased to obey the Law. True Freemasonry aims at a higher attainment, than is possible by the means of the profane method of battle with the foe of the Light. Real Freemasonry will disarm obscurantism and clericalism, more rapidly by the revelation of the Perspective of Life than she could by penal statutes, hostile demonstrations, and bitter and acrimonious discussions. The positive battle is always the most effective. To prove our opponent wrong, does not assure us of the respect and sympathy of the world, and does not prove that we are *right*. There may be two wrongs as well as one. The great object of Truth is not the crushing down of the pretentious castle, that is built upon the sand, and will crumble of itself, when the tide comes in. We destroy the noxious power by building the abiding health of the Community. When we build true Humanity, corruption and ignorance and shame flee away. Hence, we are not quarrelsome, not controversially inclined, go not into the streets to argue our prin-

principles, form no directorates, hate nobody. We are Builders, not pullers down.

Nor can we say, that Masonry has been vindicated, when we have duly brought home to each of us the great principles, that govern in the Creator's Order. These should only be the symbols of the greater and more practical work, in which *each* should be engaged during the whole of his life, in and out of the lodge. Remember, Freemasonry is an Order, THE ORDER of life, but is also the LIFE itself. What should we think of a Mason, who, joining his fellows in the lodge, at the bench, where the stones for some huge temple were being prepared, showed that he knew how to use each one of the working tools, and that he had the ability and was free to act, and then . . . did nothing, but repeat the sign and symbol of his efficiency. We are the new creation of the WORD; but we should be more. What, no denomination, social or religious, can do, we are called to spend all our time in doing—breathe through all, and in all, of the Divine afflatus of strength, hope, courage, ambition, valour, virtue, grace and sacrifice. We can, by the various means that are open to us, lift up the personal banners, that they may become something that will drive men out of the worn grooves of useless roads, to the new foundations, that are from the beginning ordered of the Most High. We may do a great deal to continue the ameliorative work of our fathers, the softening processes that enable each man to speak the truth to his neighbour in love, and without offence.

And, let us realize, more than we have done, the relation of the Creator to His work. Let us put away from us the empty forms, that have hidden the facts of Creation, and let us get down to the underlying

foundations of faith and life. Let our Freemasonry speak through regalia; but, do not let our regalia represent all that Freemasonry stands for. And, there is more in the East than rank, and more in the three Principals than dignity, even. We were proud to have over our great councils a Grandmaster, whom his nation joyed to have as their king. We felt that the Order was well off, when they had to sit upon the supreme earthly throne of Masonic Executive, such a Mason and such a Prince as the late King of England. But, there was a greater reason for our joy, in the fact, that Freemasonry could so fill the eye of such a man, and could so produce, as he showed it could, a governor and a guide and a brother. The letters of title, that are affixed after the names of many of our brethren, we value, as well as the jewels that testify to the respect of the brethren. But, there is something, that should fill us with an infinitely greater happiness than all the jewels and all the letters of ascription in the world, and that is the good that may be done in the East, and is done in so many lodges. There is no more honourable position in the world than that of a Master of Craft, who is able and willing to direct the labour of brethren, who realize, to the full, their opportunity, save one; and that is the position of the "private" member of the lodge or chapter, who will never reach the higher office, but yet attempts the noblest work, in the building of himself and of Humanity—abstract and concrete. In this man is seen, to the highest advantage, the perspective of God in His Creation. He may not be carving the façade, nor preparing the wonderful coping of the Temple. He may not be seen among the busy brethren at all, for, he is below, about the

“great stones” of the foundation. He may be of humble *rank*, but of the highest degree.

“The rank is but the guinea stamp,
The man’s the man for a’ that.”

By his honourable, true and loyal service to the great obedience of the Order of Humanity, he is building that which none can pull down. And, in the work of all, the perspective of God is revealed.

UNITY OR UNION IN UNIVERSAL MASONRY

Unity and Union may co-exist, or they may not. One may be desirable, while the other may be a hindrance. Unity is sometimes most easily attained by the neglect of the outer form of corporate Union. Unity may indeed be prevented by an arbitrary or politic Union, that has no foundation in the essential principle of the oneness of the whole. We should be careful to ascertain, just what we desire, and what will be for the advantage of the Builders of Man. We all long for oneness among those, who are of the Craft in spirit, though some may not adopt *all* the methods we may regard as essential, or at least of the ancient landmarks. The human mind is capable of a great and entrancing dream of a Freemasonry, that shall dominate the whole of the Human Race and control the very ideals of all mankind. We resent the waste, the limitations, the suspicion, and the unpleasantness of separations, which *might* be removed from the horizon. And, the dislike to the restraint of exclusiveness is very plain, in the case of those, who see upon the surface of things a Masonry, that does not exist, and in fact is not Masonry at all. We cannot too firmly assert, that the revival of Freemasonry in modern days was the revival of an ancient *spirit* much more than the restoration of ancient forms and symbols. Modern Masonry, in *all* its branches of utility, can never be taken as representing that, which is from the beginning. The spirit of the Whole Life of

all Mankind cannot be limited by the Constitutions, even if the Constitutions are valid the world over. The *thing* Masonry is a greater matter than its expression can be. We might restore some measure of unanimity, among the alienated branches of the ancient cult, as that is limited by the modern forms of it. But, even then, we should not succeed in reducing the Ancient Craft to Unity, nor even to an effective Union. We should like to do it. The Concept of a Universal College of Masonic workmen, of a Great University of the Craft, of a polyglot assembly with a mighty King in the East, appeals to our sense of the fitness of things. We should dearly like to undo the mischief of Babel, and roll back the clock of Man's separate life. What a united Freemasonry could do, in the solution of the woe problems of Man's pessimism! We could abolish wars, exalt Mankind to the level of opportunity, cast out offence, destroy the idols of the profane world, and rule unseen the destinies of the race. And, our Masonry would *fail*, utterly and shamefully fail. We might become a kingdom, but a kingdom of this world. We should cease from being a LIFE, and become merely a Directory. How far profane ambitions may carry those, who put their trust in the things that appear, has been shown in more than one European system, which tried to carry out the work of the Creator by ignoring His presence at the bench of life. The true Mason sees at once, that there could exist no Masonry at all, were the LAW taken out of our midst, were the Commands of T.G.A.O.T.U. neglected and despised in the assembly of those, who exist to carry them out. We are not builders of a society, but of Man, of Society, of all the forms of which God's Creation is

capable. The LEVEL, even if placed in earth and left there by the Creator, can of itself do nothing. It cannot produce Horus, nor speak the WORD. The foundation of need does not build the Pyramid. Humanity is not, of itself, immanently Divine. When there is no vision, the people perisheth. Let the prophetic be lost from the system of the Arch, and even the lover of beauty will not work out any masterpiece. Upon this rock, Ancient Greece with its culture, was broken. When the "banquet" was laid upon the bench, Rome crumbled to the dust. The Priest may stand waiting for the gifts, that he may offer up, but the offerings will fail; the King may issue decrees, but, the people will fail to answer by action, with no prophet to open the gates of the future.

We cannot unite on the bases of the present, nor even on the legend of the past. Nor can we be inspired for long by mere phenomena. When Freemasonry ceases from being formative, then her forms will soon become meaningless.

But, union is desirable, and should be longed for, when the means is Masonic. In other words, Union should be accepted with joy, when it is the result of UNITY. When all the bodies, which are either Masonic in character, or "somewhat like to true Masonry," are one in spirit, one in aim, one in their reverence for the Divine revelation, then Union will be a good thing for the world, and a *better* for the Craft all over the world.

But, even while separation has been unfortunately accentuated, there has been possible a measure of *unity*. And, this unity has been apparent in individuals, where it has been impossible in communes. While in some Christian and other denominations of

Mankind, there have been ambitious political priests, who, for a mess of pottage, would sell the birthright of the men, who trust them, and barter a spiritual ascendancy for a miserable tinsel crown of world empire, there have been in the Church of Rome, noble men and women, mighty thinkers, "adepts" in Humanity, who have led Mankind by a path, that is strangely familiar to those, who follow the "widow's son." And, when we look outside the formal Church and examine the character of the life of those, who openly repudiate the authority of the Ancient Charges contained in the Sacred Law, we see men, whom we cannot but regard as brethren of the soul, who have wrought out wonderful schemes for the edification of Mankind, and have brought nearer, the day when human sordid ambitions will give place to the passion of service, and man-building. While we cannot take such action, as would seem to identify Pure Masonry with the denominationalism of political Grand Orientism, or with the theological denominationalism of the Vatican, yet we are compelled to regard their work, as of a piece with that, which is the product of Masonry, and as warranting the belief that the Spirit of the Ages, which is the Spirit of Masonry, may soon bring in a condition, such, that it will be possible to find some more effective unity than that we already are conscious of. *Union*, for obvious reasons, could not come until the *Unity* is complete; but, that *Unity* is increasingly apparent may be seen in the growing restlessness of the people, under the innovations which have rendered the Vatican influence an offence against the world, for so many years of obscurantism and squalor. Nor are we without hope, that those, who in form flout the emblem of all that is truly Masonic, will before long realize how little

they have at issue with the Sacred Law itself, as apart from the long period of persecution they have endured at the hand of the Vatican. We may even hope, that some day the Grand Orient will become more speculative than she is; and, when this does come to pass, it will be practically impossible for the men, who outside orthodox Masonry are seeking Masonic ends, to avoid a return to the Book of the Law.

But, all attempts on the part of would-be unionists to bring in, before the time, any such corporate recognition as would satisfy the "imperialist Masons," are likely to bring in schism rather than Union. Humanity is too anxious about the form, and too eager in the formation of great "Combines." A cursory reference to the history of the development of the Masonic Order in the world, especially since the first Grand Lodge at London was formed, will show us that forms never yet made Freemasonry; and, that all the varyings of regulations of doctrine and of form have, on the contrary, resulted from the operation of the Spirit of Masonry alone. "It is the Spirit that liveth." Even, when the Great Schism shook our constituency to its centre, for a long term of years, and when fabricators wonderful and plentiful tore wider the rift, there was a spirit of Freemasonry at work in all Orders, a spirit that taught and trained the heart of all bodies, concerning the secret thing Masonry, until the re-union became the only possible effect of progress and life.

It is this spirit, that will really bring in the golden day of union, on the lines of an *essential unity*. It is no principal concern of ours, how the corporate union of the progressive force of a developing life will be brought into closer relation. The actual organization

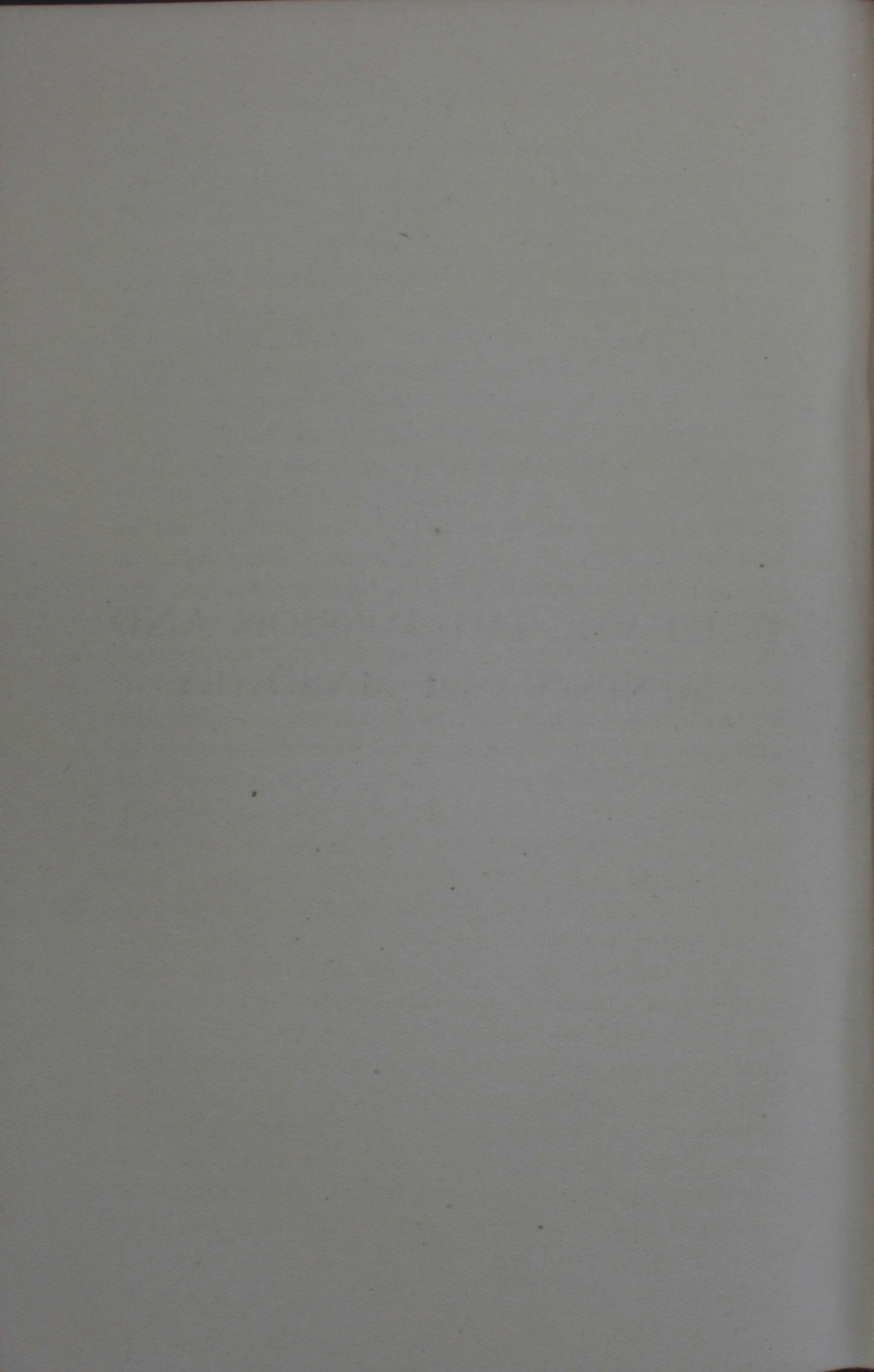
of the forces of good upon earth, strange as such a doctrine may sound, is not our chief business. From the beginning, Masonry was the Life of men, and aimed to build up Mankind on the lines of a progressive life; and, it should still continue to be our main concern. Splendid as may appear in fancy the idea of a united and corporate Freemasonry, there is something greater far; and, that is the progress of the social life on the level, on which alone Man may be built up a "spiritual house." The methods of the Order are not those of parade, and we can survive the fact, that men may not know even what good we do. True Masons never parade their regalia and their actions. Their best work is done at the bench, and round the bench is a curtain of silence, that shields the work of the Master from the folly of the cowan. It must ever be so. As the great Apostle of Christianity said, the "weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds." The grass that withereth, the flower that fadeth, the wondrous palace that, some day, will crumble to dust and be forgotten, are but the outer clothing of the inner soul of Nature and of life. The home and the nurse, the grass cannot dispense with; the sun which colours the bud and blossom, and the fire of the art and science which gathered the rude stones together and dressed them and arranged them into, to-day a palace, to-morrow a cottage, are all mightier and more glorious forces, which clothe themselves in many garments. And, behind all is the energy of the Divine life, which enables us to "live, move, and have being." This it is, which is the great unifier of the world, the vitality of Masonry, the energizer of the hope and expectation of the creature. It is the spiritual force, which looks upon

the dark shadows of the early dawning, and rushes upon the gloom with golden wings, and pierces the mists with light, and nerves the student Fellow Craft, with the hope, that whispers to him of the masterpiece, of the soaring towers, of the burden-bearing vaults on high, of the Great White Throne, of the laughter joy of Mother Earth bearing the childlife of the future, in which there is no sin, no lawlessness, no weeping, no unread mystery, no dark plumed death. In Church and in State, upon the thrones of earth and in the cottage of the poor, in the exchange and in the field, in the gardens of society and in the desert place that springs into life in the morning, the Spirit of the Mystery, the Spirit of the Pilgrimage, the Spirit of the Workshop, the Spirit of the Temple, are everywhere in evidence; and, the day is not far off, when once more and as never before, Man will arise, newborn into yet brighter life, and chastened by discipline into yet nobler sacrifices, to climb to the points of the clearer vision, and even from Nero's Pisgah to see the coming of the ends of time and the dawning of Eternity in the Human consciousness. All men may not meet in the tyled lodge, all may not have entered the sacred enclosure of the Catenarian Arch, all may not have realized what Church and Craft, what King and People fully stand for. But, for all that, with the Unity of the common aim, and the Masonic Spirit among even those, who cannot speak the language of the sign, a union of the strength of race will be possible, and all shall be one.

But, this will come by no politic compromise, and could not be assured by any formal reunion. It is the growth, Masonically, of every Mason that assures the strength of the Pillars; and, it is the training of

the hand of each worker, that makes it possible for the whole Craft to demonstrate the power of the G.A.O.T.U., in the effect of the Testimony, and in the search for the unwritten NAME, which is the Secret of them, that believe in the Life that is not withheld from those, who would know the mystery of the Burning Bush. Varieties of workings will not keep us apart from all that is best in others; and variety in manifestations will not separate us longer from those, who like the forest trees in difference of form, are like the forests in the harmony of differences and in the majesty of living green. In the lodge we labour symbolically; but in the greater lodge outside, that labour is translated into the language of the common understanding, and is arranged by Him that made us, into a building of God, not made with hands, eternal in the heavens. Herein is the Unity in diversity, the union of varieties, which will transform the world of the schooldays of human life into the Life, in which each is a temple, each is a builder, and each builds better than he knows.

**PART VII.—THE MISSION AND
MINISTRY OF MASONRY**



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THE MISSION

I SPEAK of the Mission and Ministry of Masonry, because I believe that Freemasonry has both a mission and a ministry, and that the extent, the splendour, and the authority of that mission and ministry transcend the authority, upon which is based all the ephemeral movements of the age, as the eternal transcends the temporal. None can contemplate the greatness of the Masonic work, without becoming confident that it is not "of man," and is indeed of the very will of the Eternal. Theologies may change, the very incidence of faith may change, and the opinions of men may alter, about what they were once taught were of the essentials and the constants of life, and the world goes on just the same. But, there is underlying all these changes and all these opinions a stream of religious import, which stands amid the ruins of human constructions, even of the best, and still builds the temple which the wear and tear of life may have undermined, yea, even when the foundation seemed to be of hewn stone. There is ever a swelling of Jordan, and there is ever the cataclysm, as there is the constant and unobserved elision of factors going on in the heart of Humanity.

There is the dissolving view, in the midst of which, men say, "God is dying," and "Faith is become a thing of the past." But, from the view that fades from sight, when the mind is prepared for the better and the brighter, the new thing that is the old comes again to view, and the wonders of the Faith of God are revealed in brighter and more dazzling colour, and men become aware that "within all shadows God standeth," and without the "WORD, there is nothing made, that is made."

It is seen that God is the Eternal, and that God eternally SENDS the light and the darkness. His missionaries may pass out of ken, His servants may be lost to memory, even the greatest of them; but, He lasts, and He sends still: He prepares a place for the wind, and He has a secret place, too, for the wonder, which in due time He will reveal. The Path of God is a mystery, which none has yet followed to the autopsy. In that wonderful drama, given in the Volume of the Sacred Law, we find Job amazed at the thought of this. "Where shall Wisdom be found? And where is the place of understanding?" "It cannot be gotten for gold. . . ." "It cannot be valued . . ." "Whence then cometh Wisdom, and where is the place of understanding?" "God understandeth the way thereof, and He knoweth the place thereof." "Unto Man He said, Behold the fear of the LORD, that is Wisdom, and to depart from evil is Understanding."

The word "mission" implies a sender, and an authority, and the word "ministry" equally carries with it the idea of responsibility. Freemasonry takes up her work as her duty, for which she is responsible to her SENDER, and does her work, too, in the atmosphere of the knowledge, that she is her brother's

keeper, and must render an account of the use she has made of the talents, with which she has been entrusted by the G.A.O.T.U. It is absurd to decline to account for the past, in the terms of Masonry, because there have been times, when the light in the Holy Place has been for a time extinguished by the unfaith of mankind. There may be historic continuity, that is independent of all connection with the forms, which exist at the time of development or revival. The early type of species cannot be hidden, even if the present-day forms are altered from what they were in pre-historic ages. You will still find the stripe of the zebra in the domestic horse, and the feather of the jungle fowl in the heavy Brahma bird. There is a something in creatural life, that is unchangeable and unchanging. Even the Christian festival has of the nature of the pagan age, in some of its features. The light of God has never gone out, though man has sought out many inventions. Once we said, these are of the nature of idolatrous practices, and we set ourselves to evolve a forced Puritan religion and habit that could not last. Now we see that God has not been dead in all the ages, nor even asleep, and that He has not left Himself without witness, even in the isolated abode of the South Seas and in the mountain home of the Incas.

The priest of Isis may not have changed to the newer Orders, before he ceased to be: and the "fire worshipper" may not have glided into the modern religion; indeed, he has not, as we know. But, right through all the series, and amid all heathen darkness, the Wisdom of God has been at the root of all, that has been true and abiding and suggestive. And, when the forms of human superstition have proved unable to inspire, the Wisdom of God, AND THAT

ALONE, has not so much reformed and rejuvenated as inspired the mystery, that should guide men and fill them with the Light of the Eternal.

The term "study of Wisdom" was another form of that of the Search for God. The Egyptian Book of the Dead, and the Book of Job, and others of the ancient products of Man's intelligent reading of the Will of God, display the method, by which men sought and found the Eternal. What we call Religion, the fathers of the race called Wisdom. And, the time is rapidly coming, when men will put away the apologetic method of to-day, and openly use again the term Wisdom. The Wisdom religion was but the search of the creature for his Maker and the understanding of His will, in the doing thereof. The ancient mysteries aimed at this, and just this. All were alike, in the main features of the search, and all sought to find the secret of the Almighty. According to their light, they sought to obey the Mighty One, and, in their best form they did obey Him wondrous well, or we could not have had such a revelation of the grandest type of God-given humanity, as even pagan ages make plain to us. When men began to localize the worship of gods, and to limit the operation of the Almighty, then denominationalism crept in. So the life of humanity has been, through all the ages, the search for God, and for His greatness. And, whether it took the form of the Osirian Mystery, or of that of Serapis, or Mitras, or Eleusis, or any other, it was the same quest, and the same God that was above all and in all that men sought to find. Masonry was the method, by which the cultured in every age, according to the extent of their knowledge, taught of the mystery of God and the duty of men. It is well to express

Freemasonry, as a system of morals. It is; but it is much more. It is a system of morals, that could not exist and could not bind men for a moment, were they not backed by the knowledge of the rights of God and of the power of the Most High. Morality without religion, as its authority becomes, in a few years, little more than a superstition, has no binding effect upon even the opportunist. Morality is the outer revelation of the effect of religion. And, when Masonry sets out to create a human morality, it assumes the Divine Authority, and cannot exist for a moment without such an assumption.

The MISSION OF MASONRY is to-day, what it was in the days of Abraham. It is the same, as when the Pyramid (some still think) Cheops built, was set up, many, many thousands of years ago. It is taught in the story of the Garden of Eden, and it is found in the doctrine of the Christian faith and in all others of those, which can be recognized by Freemasonry. It comes to man to tell him of his responsibility, of his power, and of the source of that power, of his duty, and of his power to perform his duty, of the wonders of the bright world in which he lives and the mysteries of the stars, upon which he gazes in the silent and clear night. It comes to lift his eyes to the hills, from which he expects his salvation, and to find in the greatness of God an inspiration to live and to work and to aim at the best things of being. It is not hostile to the particular opinions of any person, who bows before the Sacred Name. It is not Christian, in the sense of being exclusive of all other faiths, but is, in the sense that it aims at the same life, by the same means as do all true followers of the Nazarene. Its method is the same in all cults. There is the same mystery, whether you find it in the

Cross of the Christian, or in that of the Ancient Egyptian, or in that of the most ancient of religions that still persist in these days of clearer light. There is for all the dark room of life, in which we are developed, according to the way in which the light of God has fallen upon our nature. There are the same dark galleries, the same weeping for Tammuz, the same Calvary path, the same burden bearing, the same legend of Hiram, the same founding in the darkness and the sorrow of sacrifice, and the same pilgrimage. The way of life is always the way of the night and of the cross, and the way to God is always by the valley of humiliation. *But it is always sure.* The Mason comes to tell Man that. That he can, by fighting the battle, win the crown. He may, by overcoming, sit down at the right hand of the Splendour on High. He may also know, even as he is known. Masonry comes to make Man optimistic, to teach him that he is born of God and called and elected for the work of the Divine. It teaches that we do not exist for our own purposes, but for the WILL of God, the Maker and Friend of Man.

In the beginning men separated, and the people who at Babel scattered over the surface of the earth and became separative in tendency, in national ideal, and in animal growth and development, are found by Masonry, as they are found by us, as they were found by the early Masons, wide apart in interest, in character, and in religious aims. But, Masonry has ever aimed at the unifying of Humanity, the deletion of all that separates the heart of mankind in any way from his God, and from the light of wisdom. It aims at the creation of a finer type of Humanity and the ennobling of the character of all. It cannot be hostile to religion, because it is of the

nature of religion. It cannot become denominational, because it accentuates the central principle of all true religions, whatever their type and whatever their aim, so long as they are in subjection to the LORD OF LIFE. It is not national, for it aims at the deletion of the national limitation, and ever seeks to bring in the age of *Humanity Free, Humanity Victorious, and Humanity Progressive*.

THE MINISTRY

The word involves the idea of service, for all ministers are servants. And, when we consider the ideal of ministry we are just considering, how we may serve, whom we may serve, and the end of our service. A Great One once said: "He who would be great among you, let him be your minister" (servant). This is a great distinction, and marks out for our Craft, its religion and its area of service. Masonry was sent to do a certain work; and, the ministry of Masonry is to do that work. We have no right to try to escape from our duty. It is there, and we are the means, chosen by the Maker of all, for the doing of that work. But, there is a limitation as to the whole subject. We are not to do the work, as in any way pleasing ourselves, or even acting for ourselves. It is not we, but God, who is doing the work by our means. We are the channels of His grace. Our calling is not a command, but an inspiration. It is God who worketh within us, willing and doing as it shall please Him. If that does not make our Freemasonry a religion, then I do not know what does. It does not separate us into denominational camps, nor set upon our labours the seal of a theology; but it sets us apart to do the will of the Supreme King of all. And, it enables us to do it. We must and will be an inspiration, since we have the ministering authority. We have the mission before us, and we have to carry out all, which that mission implies. "We are a building of God," and

we are the builders. The aims of our Craft are to build up, and not to destroy. We see what desolations, war and jealousy and suspicion have wrought. We are now to believe, and we shall in the ministry of our life see "what desolations the Lord shall work." We are not a "peace society"; we are to be more than that. We are to be "Peacemakers." We do not engage in crusades, that may themselves be as bloody as those of war. We are to make crusades unnecessary. War will not be brought to an end by intrigues nor by anything, but the education of the human heart. And, this not to set against war, so much as to usher in the blessings of a constructive peace. Peace is more than the negation of war. It has an identity of its own, and is a positive quantity. Peace is more than the absence of struggle. The negation of life is death, and Peace is life that is unimpeded. As the harmony of humanity, so is peace, for, when we are able to feel alike, we are easily able to work alike, even when we do not all see alike. When the hand of Azrael is heavy upon industry, and even in the uttermost parts of the world there is a heavy roll of the destitute or the suffering, we do not ask many questions; but, at once, Jew and Gentile, Greek and Barbarian, puts his hand into his purse and seeks to help those, who have need to cry out to the Lord God of Sabaoth. But, although such action is not so patent to the eye of the world, there is another help that is even more creditable, and that is the help that does not wait for the urgent cry, but anticipates, or makes it unnecessary. Hence, we are able to see, though not quite so quickly, the advantage of education or the equipment of the young for the struggle of life, the preparation of the hospital and

the infirmary, and of the Retreat, where they, who are soon to lay down the tools of the worker, must rest from some of the burdens, which they have borne so long. It has been insisted upon, that Humanity is by nature "benevolent," and that is true. But, benevolence is more than the goodwill, that is created by the stress of circumstances, since it provides a way to escape the ill of life, as well as to get over it, when we are overtaken. The true workman does not wait to improve his methods at the bench, until the stone, misshapen and unshapely, is actually deforming the wall and exciting the pity, or even more, of the multitude who pass by. He prepares his plan, so that he may not be open to the objection, that he is an unfit Master Mason. The ideal of Freemasonry is, or should be, to create for Man a brightness of life, a joy of being, and a success in effort that now is only found to fall to the lot of the few. And, this we minister to Man, by the means of a spirit that is characteristic of Masonry. Legislation, of itself, is often rendered nugatory by the very effort to bring into life a change, for which Life is not crying. On the other hand, without a law, Law becomes operative in a higher ideal, by more joyous appreciation of the powers, with which Man is endowed by a GOOD CREATOR. If we once can get men to look to the hills of life, there will be fewer that will live, or attempt to live, in the slum. What Man requires to-day is a higher optimism. There is conceit enough in his expectation; but, we need to have a nobler ideal and a more worthy aspiration, if Man is to rise. History tells us, that from the captivity has ever come the free people, and from the hardship has come the strong character. There is a lust for ease that is pitiable in its effects upon life and character. It is

the duty of Freemasonry to show that men are only completed by suffering. The intoxicating yearning of greed is destroying the life of Society and setting up gods of brass, where the ONE should be worshipped and obeyed. And, men are suffering poverty of soul, though they know it not. Freemasonry has to set to work, to expel the conception of life that is dominant in the world. And, she can only do this by the ministry of strength and brotherhood. As recruits become strong in the face of the foe, by the consciousness that the veterans are beside them, and that the help they can render will be available, so, the aim of Freemasonry is, that Men may be lifted out of their normal surroundings, by the thought of the interest we take in their life, and by the feeling we have, that their effort is worth the while.

When we think of the hundreds of thousands, who are under the spell of the Masonic life, all over the world, and are bending to the oar in the voyage of life to the higher ideal, to the golden fleece, to the ultimate of being, it becomes more possible to believe that the work of the world is in our hands, and that the victory is within our reach by the avenue of human and brotherly service. Nations, peoples, religions, and social ideals do not occupy quite the ground of irreconcilability, that they did twenty years ago. There is, insensibly going on, a process of flux that was not perceptible at that period. The impossible doctrinal dogmas of the past are being examined with a more open mind, the political aims of a race are no longer the creatures of a passion for mere brute conquest, and the social separative influences, that made life so hard in the past, are yielding to the solvent of a truer appreciation of each other, on the part of men of differing views, so that

there is at the present moment a readiness to listen to reasons, which, for a long time in the past, seemed to be, without question, unreasoning. Now that the differential influence is uncertain, the hope of man is readier to be spoken to, by the straight and Masonic means, than ever before. The stones are gathered in a heap, and the tools lie to hand, with men who are willing to work them, if they have but the heart given to attempt the masterpiece. What is needed is a strong lead; and, that cannot be given by those, who are revising their theological and philosophical position and bases. It must come from those, who are constant amid the flux, and who know in what they believe, while so many are uncertain as to the very facts of their life. This unifying of influences and of power is to be sought in Freemasonry. We are religious, but base our understanding upon the immutable that is in all creeds, and upon the constant amid the variations of others. Consequently, we can stand, while others are moving about in search of solid ground. Have you not noticed, that it is not the deep ideal of the philosopher that captivates the imagination of the world? One said: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Only, when the ideal is grasped in the terms of the simple life and the simple capacity, can we expect that the world will be turned upside down by the reformers. It is just this simple, unvarying, constant stream of tendency and of faith, on the part of Freemasons, that will work the wonder of Man's social redemption.

It is not to be supposed, that Masonry is careless in the matter of religious faith, nor that Freemasons attend very little to the deep things of theological study. Far from this is the case. We are not willing

to gather for each, all that comes to us in the particular denominational religion of our brethren. And, this is abundantly proved by the fact, that of the many who join with Masons in their work outside, as well as of the multitudes, who are members of our world-embracing Order, a very large proportion of the leading minds are strong denominationalists, and yet find no difficulty in being loyal, tolerant, and consistent Masons. To the pure all things are pure, and we only see that which our eyes look upon. But, in the many rills of the mountain side we find water, and in the many houses, erected on Masonic lines, we see temples. There is nothing of the latitudinarian about the Mason. It is not so long ago, since we had to exclude from our Order (for that is what we did) brethren, with whom we had no quarrel, excepting that they made Masonry a narrow thing in politics and in religion, and set up a standard, which was not the indispensable standard of the Divine Will. But, while we are strict as to the crown rights of the Maker and Lover of Man, we are disposed to be tender, in regard to lights we do not appreciate for ourselves, when these lights enable a brother to live the Masonic life, and to carry out the will of the Creator. Hence, we have room in our Lodge for the labour of the Hindoo, although, few among us can find in our hearts any sympathy for his particular cult of religion, *per se*. And, while only a very few of us are followers of Islam, we can respect the religion, however imperfect we think it, of our brother who is a Mahomedan. And, however the Hebrew may believe with regard to the religion of the Christians, he finds in the common factor of the Divine Father, God, the Great I AM, a reason why he can work alongside his Christian brother.

Nor does the Christian ask the Jew, what his view is, concerning those points, upon which the two differ, for they are children of the same Father, and worship, according to their respective lights and revelations, the One God, Who is, now and for ever, at the root of the need and the fullness of Masonry. We all lay our stress upon the spiritual verities of the I AM, and let other things adjust themselves. Together we are found at the Pool Bethesda, and together we seek the widow and children of those, who have borne the burden and heat of the day and are now called to the Great Assize. No lisp of doctrine shuts up our bowels of mercy, and no question as to opinion closes our Lodge of Help. Some time ago, a prominent newspaper suggested, that nowadays the Anglican Church seemed to have adopted the Freemasons. How silly the statement was, I need not say to you; but, had this ignoramus of an article writer said, that it looked as if the Masonic idea had grasped the leaders among all the movements for social amelioration, in all the religions, he would not have been so far wrong. While men still cling very tenaciously to their old creeds and to the creeds of their fathers, the meaning of which is difficult to comprehend sometimes, to-day, in new conditions, they do it with their eyes open upon the work of others, and to the great light that streams *past every cloud*, and through every glade in the most thicket-like wood.

And, this is just what Freemasonry aimed at, from the first. The mystery drama of the ancients was not a schism shop, nor a school of a limited theological outlook. This was based upon a Wisdom, which was vitalized for them by faith—not necessarily the faith doctrines of all, but some faith in some doctrine that could be squared by the Volume of the Sacred

Law, that God had given to THEM. Men met, from all over the world, there to study the mystery, and to learn of the wisdom of the land of Egypt, or of Greece, or of Persia, or of some other land. The Fire-worshipper, the Hebrew, the Greek, the Barbarian, ceased, for the moment, to be limited by the creed, that his fathers had taught him, and yet, all felt that nothing had been sacrificed, since the root and skeleton of all was in that, which was common to all theists. So, the wild men warred and took castles: the sages communed and held the reins of power. The bigots engaged in polemics, too; the seers, the illumined, the disciples, the Masters of Craft learned the things that mattered in the light, by which all could read Nature; and they found in that the DESIRE OF THE NATIONS.

And, to Freemasons, in this day of grace, there comes the call to do likewise. The lesson of the Lodge tells us, that this is the only way, in which Man shall be built up "a spiritual temple." Our own experience abounds with instances, in which it has been demonstrated, that concentration on the things that be true for all, is the one successful way, by which Man attains to unity of spirit, and anything like community of interest. And, as I said before, the world is ready for our testimony. It is sick of the half truth, and of the limited vision. The man in the street is willing to leave the wrangling, about details of revelation, to the wranglers. He needs a light to live by, to see the world by, to know his fellow by, and by which to behold his God. He is crying out for an altar, to which any may approach, who are properly prepared. There has, in his estimation, been enough talk for ages to come; it is time, men began to "get busy." The world teems with

problems that must be faced, regarding the sick and the infirm, concerning the conditions of life and the realm of religion, concerning the waste that comes from preventible causes. And, when he would put things right, Man finds that all is awry in character. Men do not see clearly, what are the ultimates of their struggle, and they lack the impetus, by which alone they can overcome the obstacle, that stands in their way. Something is wanting, that should give to the young, zest and vigour and optimism and hope, that will bestow upon the worn-out veteran among the social reformers the power to rejuvenate himself (not the self which was, and is now done with), but the new self that Light will give to his soul, that he may see things as they have become, rather than as they were, and know what is to be done better, than what has been done. The fewer prejudices he may have, the better, and the less the bias of his tendency, the wiser. Something is called for, that will, more than ever in the past, dare to weigh ancient ideals of religion in the balances and correct them, to make them weigh according to the clear Law of the Eternal. Public taste is not so bad, as it is often made out to be by the pessimist; but, there is a certain something, that is vile there, and a bowing down in the house of Rimmon, which has to be apologized for. The narrow and limited outlook of man-patched creeds has warped men's power to enjoy life, and to find happiness, where God placed it.

There is a general unhealthy tone about most conditions of human soul, and this is the case, even where the religionist has bestowed most of his labour. Man is crying out for the place of the TRUE and the REAL; and, the cult that can satisfy Man will dominate his future. We have had enough of

tinkering in morals, enough of maxims and of laws, that men have made and called them wisdom. Man is ready to brush away the limitation of the past; and, there is a danger that, with the faulty, he may make short work of the good, and abiding, and spiritual.

We are not out, to destroy the Law and the Prophets. Far from this. But, Freemasonry is called upon to fulfil all things. The veiled sneer, that passes current among some for wit, has told us that, because, in the differing cults, there is not to be found in any one system the whole of wisdom, that therefore we must make a clean sweep of all and start afresh. We cannot spare one of these cults. None gives the whole truth, but the truth is in all, in its totality. The medical man might just as well limit his list of useful drugs to the plants and minerals that are only found in his own country, as Freemasonry exclude, as some do, all the truth that is not in its own constellation. But, nationalism and clannishness must go. Some of the greatest chemical effects are produced, not by the action of elements acting alone, but by the merger of elements in combinations. Dynamite and gunpowder, and nearly everything that is of value to civilization, comes to man in the form of a compound. The English race, which in our conceit we believe to be the superior of all others, and, as the late Cardinal Manning said, "imperial," is not of one source, nor of one stream alone. There are few races that are not represented in our composition, and we cannot spare one of these sister influences, that are a part of us. And, that can be pushed further with effect. Nationalism must go, for that sets up a camp and a fortress and a prison everywhere. But, nations must join in the grand total of our human expression. National characteristics will always find

expression, best in the place and in the conditions, for which He prepared it, Who fixed the bounds of human habitation. But, in the ultimate, there will be a harmony, where now there is suspicion, and where there are conflicting ideals. At the present, the nations of the earth are, most of them, in the darkness of a poor jealous parochialism. We ourselves were so, once; and, the upshot of this was, that we lost the fellowship of the United States, a loss, to which a long period of separation cannot reconcile either of the sister nations. The arts of peace, civilization, and travel, as well as the cordial intents of recent years, are doing a great deal to open our eyes to our brother man's point of view. But, more than all concerted efforts, the fact of Freemasonry is bringing this to pass. In a striking manner, and to a surprising extent the change has taken place, during the great advance of Freemasonry, in our country. Even campaigns could not set back the civilization of the world, hopelessly. The international compact, the international exposition, the international concert, have been the expressions of what was the mind of Freemasonry from the earliest ages, and we may trace the influence of the Craft in this ministry of peace.

Human progress is a development, and not a finality yet, by a long way. We may even arrange, in a system of degrees, the progress of the human race and its power and characteristic.

We begin with the family, with its patriarchal government and its paternal instruction, limited by the wisdom of one man, however good and great. The fine type of manhood, that sprang into being as the effect of Adam's, of Abraham's, and of Israel's labours, was marred in all cases by the faults of the system.

Then, we have the clan, with its local, parochial, and selfish ideals, growing towards a hegemony, but very slowly, very cumbersomely, and often very hurtfully.

Then, this became the tribe, of family nation. Here, we have the development of the idiosyncrasy of each people, and the conflict of ideals that was inevitable, though we have, through all, a desire for national expression, which eventually drew the people together in the wilderness to One God, One Tabernacle, and One Great I AM.

Then, the "peculiar people" were called to defend the testimony, and that drew them, still more closely, against the other nations. Around one King they went forth to war, and around one leader they assembled to worship and to cultivate the life that was in them.

Then, came in the call for the higher ideal, the nobler concept of service. And, the Temple, where ALL might be drawn to worship the ONE GOD, was the expression, so that from the utmost part of the earth Man might remember, that all are one in ONE COMMON CREATOR, and in one common obedience. From this sprang many denominational ideals, and many nations and many factions. A Babel came upon the earth for the second time, and the learned again brought the nations to see what is the true wisdom. Shall I say, that Freemasonry was the true saviour, humanly speaking, of the race, which was drifting into a mere worship of might? Need we go through the system of degrees, which were taught the world by the Mysteries, by the Masons and Artificers, by the Guilds, by the Religions of the last 2,000 years? We have seen emperors, who made the heathen tremble while they expressed the light the people had;

we have seen them fall, when they forgot that they were but the instruments of the Divine Will. We have seen constitutional government come into existence, and have found that there have been kings, who could rule in equity, even with a limited dispensation. We have seen the dogma of religion and of science explained, without shame or loss of prestige. We have seen war, still—but wars, in which the sanguinary aims of the baser have had to give way before the meaning of life. The Masonic Body had been but a small one, numerically, but, when the cry of the envenomed *amour propre* of the populace had called for men, made in the image of their Creator, to fight to a finish, as though they were but on a level with the famous Kilkenny cats, the sane demand of the power that the Craft so wisely used, backed by the whole force of the educated and illumined religious forces of the world, has intervened to stay death, that life might have place. We have seen the conqueror giving terms, that might have well satisfied the vanquished, had the palm been in *their* hands. The bad old slave trade has come to an end, practically speaking, because the demand for the lives of the weak was too loud to be disregarded by those, who would have robbed them of their birthright.

We have seen, also, the classes taking a far greater part in the solution of the problems, that affect humanity, than ever before, and have seen the masses banded together with others, in the setting up of a high ideal of service, and a greater call of duty than our fathers knew. We have seen the emphasis of religion laid, more than ever, upon the ethical side and the practical work of the revelation of life and light. We have passed through a great many contested elections, and have become conscious, that

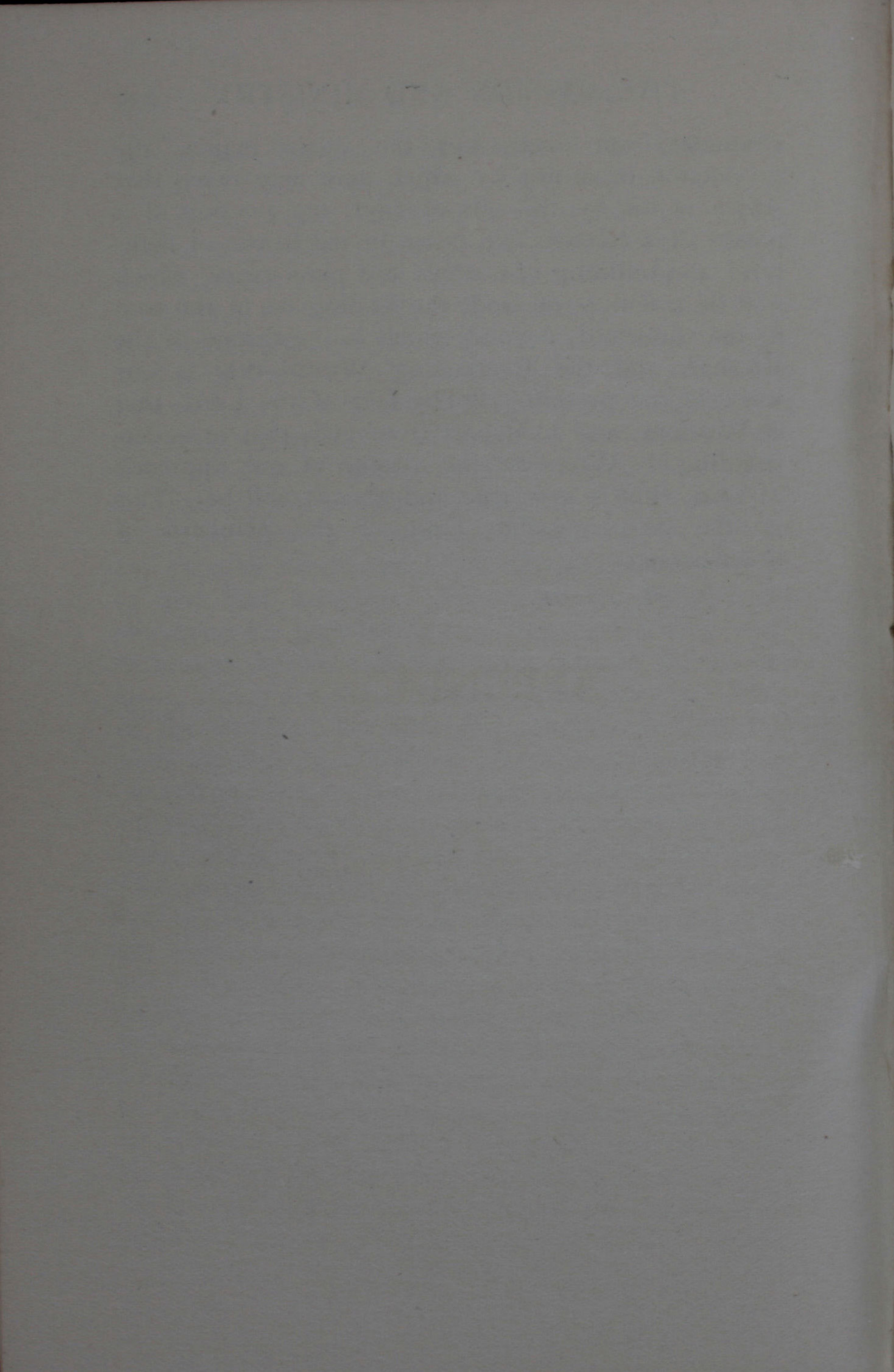
the demands of the public for a true life and character are more urgent, than in the past. No party dares to bring out now a man, that is not clean, that cannot be trusted to appeal to a higher tribunal than used to sit upon candidates. And, in the Church it is the same. Men, who can appeal in eloquence, are at a discount, where there comes upon the scene the man, who can *do* something, can make others want to do something, and can make men dissatisfied with the poor dying state, in which so many used to live, in the days of mere academalism.

And, that this should be the case is a proof, that Freemasonry is not living in vain, and that our ministry is known of us, and patent to all the world.

But, we must not be found resting upon our oars, when we have brought all into line with what we regard as the finest life possible in our day and generation. The old architects succeeded in producing work, that ever transcended all that had gone before, because they were ever aiming at advance, at the evolution of a nobler flight into the mystery of beauty, and at a stronger effort than what they had made in the days of their fellow-crafthood. It is not enough that Freemasonry has done, what Freemasons in the past could do. We must aim, to do what we are not now able to accomplish. And to that end, we must be filled ourselves, and fill others, with a restless eagerness of expectation. The thing that shall be revealed, is the goal of our life, and to bring this into the ken of men, is the ministry of Freemasonry. Our life must not only be clean—it must also be vigorous, all reaching, all embracing, all hoping, all expecting. Numbers do not count, where character is at stake. A few men have usually done more than many, when they

have had the power of character behind them. There is more beyond the international ideal; and that is the racial. There is more beyond the racial, and that is the human, and the Divine. Freemasons count, as one of their chief assets, their conception of a certain immortality; and, it is this, which should spur us to an attitude and a work, which shall accord with that undying life, which we all can lead. Away with the limitations of place and of present condition. Whatever a man is now, he may be one of those, who, at the feet of God in Heaven, will receive the cheering "Well done!" There are grades between, but no barriers. There are steps we must climb; but, all things are possible to him that believeth. When we are tempted to temporize for popularity, or to organize with a view to disarm hostile criticism, look around us, at the stars, which are the creatures of our Master. Tell, in the terms of the Heavens, the bounds that can bind our soaring ambition. And, beyond what the keenest eye can see, are millions of heavenly bodies, probably far more brilliant, and certainly far more numerous, than all we can see at the present time. This is the outlook of Freemasonry, and to reach this is the ministry of the Craft and Arch degrees. Our universe is boundless, as the Creator is boundless in all He doeth. We know a little of what man is capable of being and doing: but, what will the fullness of revelation bring before our raptured eye? Neither Job, nor his friends, knew the limits of Creation, nor comprehended the nature and extent of Wisdom. But, this is before us, and the work involved will tax the resources of the Freemason of the future, as what we see prepares our soul for the fuller revelation. The creation of a fine faithful

character, our own and the other man's, the production of means by which man may reach that which is his by the gift of God, the erection of a palace of a constructive peace in the hearts of mankind, the building of a noble and pure society which will be a temple of God, the leading on of the soul to the threshold, beyond which is the throne of the Eternal, and the Everlasting WORD—this is our work of the present. “The fear of the Lord, that is Wisdom, and to depart from evil, that is understanding.” Whatever the avenue of our approach to God, this is ever true and always will be. This is the only possible limit of the Ministry of Freemasonry.



APPENDICES

1847

THE FULLNESS OF TIME

Time has a fullness, if it lives, that passeth thought—
A fullness of that life that grows and gives its best,
And giving gains, enriched by every heavy cross it bears,
And, crowned with sacrifices made, sits ever throned on high.
'Tis like the rolling landscape of a varied world, that holds
The hidden cave beneath the towering, frowning mountain
peak,
The wooded dell, the climbing slope, the laughing babbling
brook,
Primeval mystery, and secrets of both life and death,
In endless writhing, constant battle, yet with sweet content,
Resolving, from a seeming chaos, order, strength, and life,
Chameleon-like in colouring, and yearning for each change,
Yet under changeless law and bounds, that cannot be
contemned.
'Tis like the arch of night around the clustering of the stars,
The spangled blue of the spreading arch above earth's altar
fires,
That humbles and encourages the celebrant below,
Yet e'er obeys the "cable tow" that guides the Universe.
The fashion of all Time, that lives, unfolds and then evolves:
From ancient death there springs to birth the stronger sweet
life:
The Guide rejected once, and slain, is raised on glittering
throne,
And sepulchres of Hope yield forth a newborn, urgent power.
Through gloomy portals, stream the rays of fierce aggressive
light:
And from the debris heap, is drawn the key, the arch of life.
Earth's babel sounds are stilled and lost, and sounds of
foolish strife.
No sound of hammer now is heard, but clear bright harmony
Rings forth from those, who wrought in faith and master
light obeyed.

And as we wonder at the miracle that built Mankind,
And scarce dare think, the temple filled, though hearing
angels' wings,

The orient glows with rosy golden splendour, and the sky
Reflects the conquering dawn on arch and mystic chapter:
The WORD long hid in gloom of secret, awful, deathly vault,
Doth blaze in living flame, before the astonished fearful
world.

The cross of shame, so long by hasty Man declared accursed,
Is symbol sceptre, speaking power to live through boasting
grave.

Beshamed, the standards of base lust lie prostrate on the
ground,

The tortuous scheme, the lewd desire, ambitions sordid die,
The hidden talent, now no longer fruitless, useless, lies
Wrong, backed by the serried lines of brutish force, no more
affrights;

The bitterness of narrow view is now no longer known,
On the scrap heap of failure now are cast the war cries of
the past,

The partial vision of a darkling's past no more doth mar
our world,

The party-cry is no longer heard; for all have learned to see
The one true life, in a million forms that bears the earth
of Time.

Yet list to the Voice, that ruleth mankind, in the coming
fullness of time.

"Welcome, thrice welcome, ye good men and true, who
meet upon the square,

Welcome, ye masters that builded so well the House of
Eternal joy!

Great is he that buildeth best, and greatest he that serves."

Right hid in the breast of timid dove, no more amazed, is
dumb;

Nor King, nor peasant, by earth's might, the throne may
now ascend.

The wise are silent, while great Wisdom's still small voice
is heard,

Breathes through the air, o'er land, and through the secret
human heart

The will to be, to do, to know, that God Himself imparts.
And, with the shadows of the hills, the mists of Man do fly.

At last, the Sacred Volume breathes the true prophetic fire;
 And Man before the Altar kneels, by light of flaming star.
 The ancient symbols glow and burn, translated into life;
 And the Fullness of Time is the fullness of Him of the awful
 Sacred Name.

The wailing of women for warriors slain, no longer wrings
 the heart;

The cry of weakness wronged, destroyed, no longer fills the
 air;

The idols of brutish madness lie on a thousand rubbish
 heaps;

The plough of Hope the desert breaks, which dragons once
 did haunt;

The walls of Babel broken down, are used in Love's great
 cause;

The rifts in the trust of men are closed by cement of a
 common toil;

The savage that once destroyed the House, has learned to
 build again;

The bounds long fixed by Force are gone; and the old
 landmarks are seen;

The mighty seas no more divide, but join the human race;
 Armies no more parade their strength, for Force no longer
 rules;

And Law dwells in the secret heart, obeying Heaven's will;
 And filial love breeds brother love; and Love brings ever
 Peace.

.
 For men have wrought by the Plumb and Square, for many
 a thousand years;

And the Temple is grown from Earth to Heaven, as Masons
 toiled and built:

'Mid smoke of battle and reeking blood, they builded, from
 day to day;

And Man, the Temple, opens wide the door to God the King.

.
 Masters, we stand at the waiting bench, and build to God's
 great plan!

Brothers, we join in the mighty task, and build thē coming
 home.

Companions surround the mystic place, where God's great
 Secret lies;

And o'er His Altar raise the Arch, of which He is the Key.

So Time is filled with Human Love that speaks in human
deed;
And the WORD, once lost, is found again in the Great Grand
Lodge of Life;
On the wondrous landscape of varied form, shines the Light
of eternal TRUTH;
And the World is filled with the mind of God, in the endless
Fullness of Time.

John George Gibson.

“Sior Ebgaer.”
Ebchester.

THE BUILDERS

(By the author of "Poems of The Temple")

When I was a king and a mason—
A mason proved and skilled,
I cleared me ground for a palace
Such as a king should build.
I decreed and dug down to my levels;
Presently, under the silt,
I came on the wreck of a palace
Such as a king had built.

Kipling.

A part of a builder's profession
Is digging in ruins of old,
And his findings, in rapid succession,
Equip him with merits untold,
For the builder who never uncovers
The work of the centuries past,
Is the builder who never discovers
Construction most certain to last.

Far back, before history's pages
Did ever their stories relate
Or the sayings of eminent sages
Their quota of learning donate,
We find over lands without number
Where human achievements were felt,
Their ruins profusely encumber
The sites where the race had long dwelt.

And the study of long hidden symbols
Induces the mind to concede
That their mystical system resembles
Our own very closely indeed.
And, the builders of old laid foundations
Of ethical value so rare,
That their teaching of mystic creations
With Masonry closely compare.

BUILDERS OF MAN

And we find them in cities long buried,
When civilization's decay,
O'er the work of the builder fast hurried
With ruthless demolishing sway.
In the temples of Indian ages
And far on the banks of the Nile
Where the work and the study of sages
Their wonderful stories compile.

And remote from all eastern persuasions
Of all known connection devoid,
In old Mexico's ancient creations
They find the same symbols employed.
'Tis the soul of the Master revolving
All lands in the universe through,
With His children of nature evolving
From light of the old to the new.

Lewis A. McConnell.

