

ing and suffering and dying on the plains of South Africa, and the mother country was, as she thought, straining every nerve—the ordinary Englishman, Scotsman, Irishman had not his usual routine of business study or pleasure dislocated. He paid a little more taxes, was a little less luxurious perhaps, but that was all.

In the face of the present peril, Britain knows her very life is at stake. It is not whether she will have an increase or decrease in her commerce, it is not whether her splendid career in Africa and elsewhere is to be checked, whether she, the greatest secular agency for good the world ever saw, is to be hampered in her beneficent work, but whether she is to live as a free nation. She is, then, awakened to the tremendous fact that now it is not a question of placing the bank account of the citizen at the command of the State, the man and woman must place themselves at its disposal with all their powers, physical and mental as well as financial.

But this is in time of war and in order "to fight the devil with fire." It is recognized that this is not the normal state, that it will not continue in its entirety when peace is confirmed as it must be some day. Britain may never again be the easygoing, trustful, complaisant nation, generous to competitors for the world's trade, thinking no evil of others, which she was—but so long as Britain is Britain, her subjects will be free, free to live their own lives without State compulsion or State supervision. Her subjects will insist that she exists for them, not they for her. It is not for the State but for the individual to work out salvation for individual and State.

So, too, our King owes his throne not to the grace of God (the official title to the contrary notwithstanding), but to an Act of Parliament—and that Act of Parliament might

be repealed at any time. In other words the power of the King comes from the people: the power of the Kaiser does not.

In Freemasonry, there are Masters and Grand Masters. None of these derives his position from God (except as we all are in the place God intends us to occupy). Every one of them is chosen by his fellows, he owes his position to his fellows and he is responsible to his fellows. He is not above the law, he is under the law and his acts have validity only if they are in accordance with the law.

Freemasonry does not make Freemasonry an end in itself. It recognizes that it exists for Freemasons and through Freemasons for the good of the world: and, recognizing that the State has its true place, a most important place, Freemasonry does not and never did acknowledge that the State has the right to the implicit and servile obedience of citizens, and certainly it never recognized and never will recognize that any mere man has been, is, or can be commissioned by God to impose obedience upon the world or any part of it or to govern it without its free and willing consent.

Masonry admits none superior to her own members; but at the same time she claims no superiority to others; nor does she antagonize, at least intentionally, any who are doing the right.

I have always thought it a calamity that fraternal relations were ever severed with the Grand Orient of France. I am not sure that the alleged reason was the real and only reason for the breaking of the brotherly tie—I think it was not. But however that may be, it is not too much to hope—and certainly it is not too much to wish—that the heroic valor of men of the Grand Orient on the bloody fields of France and Flanders may show that a French Freemason is a man—and