

lessons may be taught without any of the secrecy and mystery with which we shroud our work, the reply is, that such is undoubtedly the case. Freemasonry is only one of the means instituted for the enlightenment of mankind, but it is, nevertheless, one of the best means yet discovered. There is an element in man's very nature that longs for and will be satisfied with nothing short of just this mystery. It is that element in man to which Freemasonry appeals, and while man continues to have his present nature, Freemasonry will continue to have her mission. The truth or the falsity of the legends we teach is a matter of no consequence whatever; their value as a medium for conveying moral instruction is the only thing to be required of them.

I conceive Freemasonry to be a system of instruction which constantly adapts itself to the ever-varying wants of man. If it were not an institution that kept pace with the intellectual and moral advancement of the race, it would soon become obsolete and would be discarded as useless. It has changed its outward form to suit its changed and ever-changing surroundings, but the one particular feature which has always remained one and the same is its mode of imparting instruction by means of symbols.

Masonry is *not* a religion, yet "it is so far interwoven with religion as to lay us under obligations to pay that rational homage to Deity which at once constitutes our duty and our happiness." Masonry is tolerant of all religions, but partisan of none. She takes men of all nations, of all colors, of all races, and of all religions, and accepts them as her initiates, provided they have this one simple creed: "I believe in God, and in the soul's immortality." She questions her children in no way about their particular religious or political dogmas. With these she has no concern. She only asks that they have good moral characters and profess a belief

in a Supreme Power that rules heaven and earth and in the immortality of the divine part of man. The name by which the initiate designates this Supreme Power is of no moment so long as the name indicates the moral ruler of the universe. And along with his particular name for Deity, he brings with him into the lodge that sacred book which he has been taught to regard as divinely inspired. To the Mohammedan the Koran is as much one of the Great Lights in Freemasonry as to the Christian the New Testament, or to the Israelite the Old Testament. Either of these books and the square and compasses form the three Great Lights to those who devoutly believe in them.

I close with a definition of Freemasonry by our learned Brother Albert Pike. It is no less beautiful than true. "Freemasonry is the subjugation of the human that is in man, by the divine; the conquest of the appetites and passions by the moral sense and the reason; a continual effort, struggle, and warfare of the spiritual against the material and sensual."—*Liberal Freemason*.

EDITORIAL NOTES.

GRAND LODGES, &c. — The true theory of Masonic Grand Lodge existence and interjurisdictional relationship, is exclusive territorial sovereign independence first, and interjurisdictional federation by mutual recognition and the interchange of Grand Representatives, afterwards.

ERRATA.—In the August number of THE CRAFTSMAN, last paragraph of first editorial, change "visits" to *evils*; in that entitled "An Oblong Square," omit the whole of the line next to the last; and in the article on "Masonic Culture," in the last paragraph, omit the words "his body in the unity of." These errors were inexcusable.