

The Grand Master's earnest pleadings with the Brethren to stretch forth their hands to save a falling Brother—to whisper into his ear words of counsel and admonition—to labor earnestly to promote his reformation, breathe the true spirit of Freemasonry. It is time, as he well says, to vindicate the reputation of our institution by resort to trial and punishment, when a Brother declines to heed kindly admonitions, and still pursues his downward course, after every effort has been made to reclaim him.

The conclusion of Bro. Littlejohn's address is devoted to an eloquent pen picture of the horrors of war, leading up to the suggestion that the Masons of the entire world, led off by the Grand Lodge of Wisconsin, should unitedly exert their influence for the adoption of some plan for the settlement of national questions, without resort to war. While a warm admirer of the Grand Master's earnest aspiration for the establishment of universal peace on earth, we believe that Masonry had better leave to modern and enlightened statesmanship "the adoption of some plan for the settlement of national questions." "What Masonry needs to-day," he says, in advocacy of his proposition, "is some grand object for which the Masons of the world can unitedly labor." Is it possible that we read aright? Can it be that Masonry *has* no "grand object for which the Masons of the world can unitedly labor?" Cannot the Masons of the world unitedly labor for the promotion of the principles of Brotherly Love, Relief and Truth, for the extension of an active and practical faith in the Fatherhood of God and Brotherhood of man? These constitute the grand object of Freemasonry, —the grandest object of any purely human agency of this or any other time. Is it not a grand enough object for Bro. Littlejohn, or can he possibly desire a grander one? He would add the adoption of some plan for the settlement of national questions without resort to war! But this is the province of statesmanship. Freemasonry, we presume Bro. Littlejohn would argue, may influence statesmanship. Sometimes it might. In some countries, and under certain conditions, any direct representations it might urge upon politicians, would be vigorously resented and be most likely to injure the very cause it seeks to promote. The influence of Masonry upon statesmanship must be indirect. It can profess no political policy. It can aspire to promote no special scheme of international politics,

13,89
C
of thi
and e
V
affairs
unques
measu