

and the Strasburg Brotherhood required five years'), wrote on the Wednesday after St. Valentine's Day, 1519, that the former abuse of four years' service had been put an end to by *His Holiness the Pope and His Majesty the Emperor*. We also find that the quarrel came to an end after the Strasburg Master had forwarded to the Duke of Saxony attested copies of the papal and imperial privileges which they possessed, and that the original documents had been produced for the inspection of Saxon deputed Masons at Strasburg. Now all this is very remarkable. The dates of the supposed bulls are given as 1502 and 1517. The quarrel took place 1518-1521, and the strife is healed by the production of papal bulls and imperial charters; and all these transactions are recorded in writing and legal documents. The only rational element of doubt which remains is that the bulls themselves are not forthcoming. The probable place to find them is in the archives of the Strasburg Lodge, or perhaps in the maniment room of the Cathedral, access to which is, however, denied. Under the circumstances, if asked whether the Pope ever granted bulls, I should resort to the Scotch verdict of 'not proven.' But what is established beyond doubt is the fact that the German Stonemasons in 1519 believed in these bulls, and there we must rest for the moment. Another question is, did the writers of the "Partentalia" know of this train of circumstances—or is the allusion to the papal bulls attributed to Wren derived from some other and independent source?

I must apologize to the editor for so far exceeding the limits of a "note," but in the absence of a magazine, we must occasionally encroach on his valuable space.—G. WM. SPETH.—*Keystone*.

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## FREEMASONRY IN ACTION.

There are two sides to Masonry, the theoretical and the practical, and the two should never be divorced. Both are excellent, and each is indispensable to the rounded excellence of the other. The one we may denominate Masonry in idea, the other Masonry in action, and while it is true that ideas rule the world, it is only such ideas as are translated into action by fiery men of endeavor.

There was a time when certain classes of men devoted to the study, if not to the propagation, of truth, advocated and exemplified the theory that to attain the highest excellence, and most profoundly understand the mysteries hidden from the common mind, one must completely seclude himself from the world, and continually contemplate and study the truth. We said there *was* a time—there *always* was, and still is, such a time. In the remotest ages of the world to which either history or tradition bears record, there were anchorites, monks, philosophers in the wilderness, solitary students; and there are still, and we therefore infer there ever will be. All of these made the radical mistake that truth is valuable in and for itself, aside from the lessons of humanity, justice and mercy which it teaches. Inactive truth is as cold as an iceberg, while truth in action is God dwelling in man. Indeed, truth is not truth unless it be a missionary. It dwells not apart from men; its habitation is not a cell, but the wide, wide world, where men may be enlightened, elevated, materially aided, and both presently and ultimately blessed.

One reason why the Popes of Rome have so often antagonized the Craft of Masonry is, because it assumes to be an organ of truth in action. Romanism will not admit that there can be any other custodian of truth than the Church, and it alleges that it is *the* Church, the *only* true Church. Freemasonry has no controversy with Ro-