

been truly "brought to light." No, self-satisfied and self-sent Mr. Arnold, you may be grieved in "Literature and Dogma," your poetry may be pure and cold, your criticism incisive and overturning, but we suspect your faith to be unfaith, and we fear your work is correspondent thereto. At all events, you are not the apostle, *par excellence*, of sweetness and light; while every true Freemason is.

The conflict between darkness and light began, who can say when? It was prior to the birth of man, but how long prior none can tell. At first it was a battle of the elements; but doubtless spirits of good and evil dominated them. What says our First Great Light? "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light: and there was light." The first recorded triumph was for light: darkness was dethroned and light achieved the mastery. Ever since the vanquished has been scheming to conquer the conqueror, and many forces have aided him. Infidelity has been his cannon, ignorance his sword, falsehood his rifle, intemperance his revolver. These, and others of the minions of darkness, have fought a stubborn fight for evil; but it has been a losing fight. The supremacy has never been attained. Every discovery of science has lessened the chances of darkness to recover the mastery. Every geographical discovery has widened the field for the spread of truth. Had Arnold and Wilde been able to visit America four hundred years ago, they might have been hailed as prophets of truth and beauty by the untutored aborigines; but now truth, that is light, covers the land as the waters cover the sea, and these self-appointed missionaries cannot be regarded as its chief apostles.

Sweetness is ever lovable, and what

is sweeter, or nobler, than the sentiment of brotherly love, which is the very essence of Freemasonry? It sweetens life, it is the charm of home, it is the spirit of heaven. Brotherly love banishes envy and enthrones unselfishness. It is the secret of happiness. He who loves his brethren is beloved of God, for "God is love."

Light is as lovable as sweetness; but what does light symbolize but truth? And what are the highest truths known to man? Those twin-truths, often denied, often in secret taught by our craft, in its elder days, but now openly avowed—the Unity of God and the Immortality of the Soul. The civilized world has sentimentally accepted these truths; but sentiment goes for nothing unless it is authenticated by the life, and made a working, pervading force. Even the Freemason may be only a sentimentalist. If so, he sins against light; and some of us are aware that there are such self-deluded brethren. Alas, how pitiful it is to be conscious that one knows the truth and follows error, sees the light and loves darkness. It were better for him had he never been "brought to light."

Traditionally we are taught that Freemasons came of a race of temple builders. History endorses tradition. We know that the middle age Freemasons were the builders of the magnificent fanes which glorify Europe. How faith, hope and charity are inscribed in indelible character on their walls. Gothic architecture is embodied sweetness and light. Every arch and spire points to heaven, and is a reminder of the Grand Architect of the Universe. On the lectern rests that Great Light of the craft, the Truth of Revelation. The three-fold division of the cathedral into chancel, choir and nave, represent the sacred triad, the three-in-one. The architects of these temples were Operative Masons, our progenitors in the craft. What Freemason is not