

do not recognize that law, yet even if they do not, that gives them no legal right to infringe upon, or set aside, the laws of Grand Bodies that do recognize that law within their own jurisdiction.

Again, there is seldom a sentence in the exoteric or esoteric work of Masonry but what has a meaning attached to it, that is well worth any brother's serious reflection.

There is no act performed but what has its signification. Now, he who can reasonably explain them all, can well say that he has learned that part of Masonry. The forms and ceremonies of Masonry are not senseless and meaningless ones; on the contrary, they are full of meaning; and he that knows all of Masonry must have the minds of our wisest men combined in one.

Dr. A. G. Mackey, who was one of the most diligent and learned of Masonic students, was ten years in writing his *Encyclopædia of Freemasonry*, and spent more than twenty years in study and research, in order to give the results of his labors to the world.

Now would he, with all of his learning, have ever claimed, while living, that he knew it all? Most assuredly not, yet we occasionally find a brother who egotistically claims that he knows it all. In his folly he would have his brethren think that because he has taken all the degrees of York Masonry—arrived at the dignity of a 33<sup>o</sup> in the A. & A. S. Rite, a 96<sup>o</sup> of the Egyptian farce; that he has arrived at the acme of Masonic knowledge, and that he is a learned Mason, setting himself up as a teacher to those of us who are unlearned.

When I come in contact with a brother that has learned the whole, I feel like turning from him in disgust and sorrow; disgust at his egotism, sorrow at his ignorance. Should this meet the eye of any brother who has the idea that he has learned all that there is to learn of Masonry, let him read the writings of Mackey, Hagan, Fort, Morris, and many other "lesser

lights," and he will soon find out how very ignorant he is. Let him study the ritualistic work of Masonry, both esoteric and exoteric, and then compare his limited knowledge with that of Preston, Webb, Cross, Barney, or Morris, and again see his ignorance. Let him apply the principles of brotherly love, relief, truth and charity to the transactions of his every day life, and he will soon discover that instead of knowing the whole, that he knows nothing at all about Masonry.

In my younger days in Masonry, after I had learned the ritual of this jurisdiction, I was vain enough to think that I was a learned Mason, but after a few years' experience and some study, I made the discovery that I was a complete ignomus in everything pertaining to Masonry, except, perhaps, the bare ritualistic work. I woke up to the fact that there was everything to learn. I set myself about the task of learning what I could, and I am free to acknowledge that as yet I am an ignorant Mason. The more that I read and study Masonry the more do I find in it to claim my attention; and, when the "grim tyrant, Death," claims me as his own, I expect to be yet an ignorant Mason. It is almost an impossibility for one in a single lifetime to master Masonry in all of its branches. One may have the impression that he is learned, but study will soon convince him that he is unlearned.

"Masonry has many features." It is not the product of one mind, but of many. The lessons which it teaches are fraught with good. As a philanthropical organization it stands without a peer; yet, it is by no means an insurance society. It bestows its charity without stint to those who are worthy, yet that charity is bestowed voluntarily, and not by compulsion. It lays no claim toward being a religious organization, yet it is a co-worker with religion. Its universality covers the whole world, and its influences for good are felt