

service, and over which time has shed a radiant charm and a most fascinating significance.

From no unworthy objects has Masonry chosen its emblems. Into no low and common associations is the Brother brought by any symbol of his brotherhood. But recognizing the necessity still resting upon minds to receive their teachings in the most inspiring and impressive manner, the Master of our Craft holds up before us the visible speech prepared by man in his work of erecting temples worthy of his aspirations, and irradiating his path with deeds of heroism and chivalry. It was indeed a sublime design when from the Temple of Solomon man selected his emblems of deep religion, high morality and well organized and well rewarded toil—of faithful labor and just compensation—of strength of purpose, rectitude, equality, brotherly love—the keystone of the arch, the plumb, the trowel—the pot of incense as the emblem of a pure heart. And where, in all history, could have been found an incident more illustrative of untiring devotion to moral and religious truth, and more radiant with a mystical halo of oriental fervor and exaltation and high purpose, than the return of the Jews from their captivity for the purpose of rebuilding the Temple, led by the wise and pious Zerubbabel, to commemorate which was instituted the Order of the Knights of the Red Cross! To inspire man's reverence, to fill his mind with knowledge of the accomplishments of his race in its most fervid and exalted age, to rouse his imagination, to warm his thoughts with striking imagery, to strengthen his power of memory, to cultivate his modes of expression, to guide his thoughts along a lofty plane, to fill him with courage, to traverse the rough and rugged path of life, Freemasonry has supplied itself and him with symbols and emblems of the highest import, and has adopted those legends which are expressive of the sublimest truth. To the language of symbols and the recognition of signs, moreover, has associated man always resorted to strengthen the bonds and vitalize the force of his association.

*Cedo signum, si harum Bacchantarum es*, says the poet Placetus in one of his plays. "If any one happens to be present who has initiated into the same rites as myself he will give me the sign," says Apuleius. And so, the world over, the Brother who is in distress, or surrounded by danger, or pining for fellowship, or dumb amidst strange and unknown tongues, can resort to his emblems and signs with the assurance that he has an universal language, which will give strength to his heart and will introduce him in joy and in sorrow to the great brotherhood of man.

I have said "associated man" and in this I mean to include all man's power, success, and accomplishment in the world. Isolation is not man's law. It is not good to live alone. Not in solitary confinement, not in withdrawal from his fellows, not in lonely paths, does man accomplish his best work in the world. The sanctity of the closet, the holy light of the cloister, have indeed their joy and beauty and inspiration; but they derive their charm from the wisdom which man brings from the outer world into the dreamy atmosphere of their sacred solitudes. The student retires to his work, I know; the great creative genius of man pursues his way amidst a loneliness as touching as the loneliness of sorrow; but the student and the genius would faint and fall by the way did they not feel that around them stood their fellow-men, and that from their associates they were to receive an encouraging and responsive word. A healthy mind seeks society; a finite mind requires it. And when men gather together for a common object, they do it in obedience to that instinct and necessity which run through all nature and divide all living things, not into individuals but into all the various forms of association. For common defence, for help in times of trial, for sympathy in sorrow, for companionship in joy, for enlarging the humanities, for removing inhumanities, for reform and progress, for entertainment and culture, for discipline, and for great accomplishment, man creates and cherishes his social combinations. It is true that, when the Divine Teacher and Master sought inspiration and strength from communion with his father and his God, then, indeed,

Cold mountains and the midnight air

Witnessed the fervor of his prayer;

but when he applied his powers to enlighten and redeem the world, He summoned around Him His chosen twelve, and as the great drama drew to a close He called them around Him at the table and united with them as a band of associated brethren in establishing the great symbol of Christianity. It is by association that man learns to live, and from its softening and harmonizing influences that he may learn to die. And nowhere more truly than in the Lodge can he receive the full benefit of companionship—in the Lodge, where he is compelled by rigid rule to be courteous and civil, to address his superiors with propriety, to lay aside all rudeness, to recognize his proper relations, to bury his jealousies and passions, to treat every man as a brother, to apply the best powers of his mind to the comprehension of the ritual to which he listens, and where he is enjoined to observe the best rules of life. Where better than in an organization like this can he learn the true value of association and companionship with his fellows?