

# THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

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## Monthly Masonic Summary.

The lodges in the Metropolis being mostly in recess, we have little to record of interest for our readers.

The Girls and Boys Schools' elections have taken place, in the former twenty girls have been elected out of thirty-one applicants, and in the latter sixteen boys out of forty-five candidates.

On the 18th of September the foundation stone of a new church, at South Shields, was laid by Bro. Sir H. Williamson, Bart., D.P.G.M., for Durham, in the absence of the much respected P.G.M., Bro. J. Fawcett. The Provincial Grand Lodge assembled in great strength and all seems to have passed off most happily and satisfactorily.

ONE of the largest gatherings of the Cheshire Freemasons for many years, took place also on the 18th September, at Altrincham, where about 320 Brethren mustered to support their excellent P.G.M., Lord de Tabley, in the Annual Provincial Grand Lodge. All the addresses and arrangements seem to have been characterized by the best Masonic spirit, we especially commend the P.G.M.'s admirable address, and the great order and happy feeling displayed in so numerous an assemblage, rendered the duties of the Stewards most easy and pleasurable. In the following week our distinguished and noble Brother laid the foundation of a new school at Knutsford, with due Masonic ceremony.

The Lodge of Hope, Bradford, with its wonted liberality and hospitality, entertained such Brethren of our order as were attending the Social Science Congress holden in that town on the 22nd Septem-

ber. The proceedings were marked, as we might well expect, by all that cordiality and kindly feeling which always distinguish that very excellent lodge. Few lodges have done more than the Lodge of Hope, Bradford, to evince their sense of the claims our great Masonic charities have on all the Brethren of our order, whether Metropolitan or Provincial.

In France the lodges seem slowly recovering from the great political changes and commotions of the last few years, but all is not quite clear yet in their Masonic atmosphere, and clouds seem still to be hanging over the pathway of French Freemasonry. Indeed, they seem to be struggling just now with conflicting jurisdictions and divided allegiance, so that the unity of the order, as we have it happily in England, does not really exist for them. We hope soon, to lay before our readers a comprehensive sketch of the present position of Freemasonry in France, and we need hardly say that, like their beautiful country, the French Brotherhood have our heartfelt good wishes.

In Germany the Brethren are following their usual routine course of peaceful and philosophical Freemasonry, but we need not dilate on German Freemasonry, as Bro. Findel has given us a long and clear account this very month both of its wants and working.

In Vienna the Craft seems to be progressing with considerable rapidity and success. The Humanitas Lodge, which is also termed by some, the Grand Lodge of Vienna, though hardly, perhaps, what we call a Grand Lodge, has a large number of members, and works efficiently the three degrees of Craft Masonry. For many years, as is generally known, Freemasonry has been a thing "verboten" or forbidden

in Austria ; but, as now, the objections of the government have become lessened to its assemblies, we may hope that Freemasonry there, acting upon its great and true principles, like as with us, has a future of peaceful success in the great Austrian empire.

IN Portugal, according to the *Boletim Official* of the "Grand Orient Lusitanian United Supreme Council" of Portuguese Freemasonry, there are now eighty-one lodges under the Grand Lodge, and two Masonic journals are published, one at Coimbra, the other at Lisbon. Portuguese Freemasonry is apparently divided into seven degrees, and includes what we term the "high grades."

THE Spanish Grand Lodge seems slowly increasing amidst the sad extensive commotion of its suffering country, and appears now to direct and control ninety-three lodges, of which twenty-six are at Madrid, and the rest in the three provinces of Andalusia, Valencia, and Catalonia.

THE Grand Lodge of Alpina, Switzerland, is apparently remodelling its constitution, and proposes to base henceforth its membership and actual recognition of Freemasonry like ourselves on the three Craft degrees.

IN the United States of America Freemasonry seems to be flourishing and extending itself in wonderful measure, and we hope before very long to give our readers a statistical account of American Freemasonry, which will be deeply interesting to us in England. We propose, in the next Magazine, if possible, to give an account of the opening of the New Masonic Hall in Philadelphia, which is in itself a striking proof of the advance and importance of Freemasonry in America.

IN Brazil the Roman Catholic Clergy, and especially the Bishop of Pernambuco, have placed the lodges under almost an Interdict. The Council of State under the Emperor's direction, has desired that

prelate to withdraw his decree of excommunication, and has further publicly declared, that, the society of Freemasons is legally tolerated by the Brazilian Government, and is no respects hostile either to religion or law, or subject to Episcopal jurisdiction. THE EDITOR.

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## MASONIC ARCHÆOLOGY, No. 2.

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The progress of Masonic investigation and archæological enquiry is, like the same movement in other branches, whether of scientific or physical study, necessarily slow, and often somewhat unsatisfactory. There are difficulties attendant on all critical consideration of evidence, and the sifting of ancient documents, just as there are in all severe studies or grave researches, be they what they may. There is no royal road to learning in any sense or any shape, neither is there any to a warrantable deduction or a reasonable conclusion, as obtained from antecedent proof or the special facts of the case. All has, so to say, to be worked out by patient investigation, by careful analogy and calm verification. And in Masonic investigation there seem to be some peculiar difficulties and hindrances to the student, which deserve notice here. Freemasonry rests so much on oral *tradition*, is so much bound up necessarily with the "legends of the guilds," as they are termed, that the task of the critic and the Masonic archæologist is both arduous and delicate. To reduce the lengthened records of Freemasonry, whether traditional or manuscript, as handed down through many generations, to the simpler and shorter annals of authentic history, to separate what is presumptive only from what is purely proveable directly or indirectly, to preserve the wheat and yet shake out the chaff, to be both critical and careful, destructive and conservative, to be zealous for the truth, and not too hastily sceptical as to fact, such is the serious responsibility cast unavoidably on every honest and painstaking Masonic inves-

tigator to-day. For Masonic enquiry and Masonic history, like all other enquiries and histories, seem to be passing through, just now, the somewhat unadvisable and unenviable process of a hasty and destructive criticism.

Because in former days some of our writers accepted too much, as it is said, other modern authorities appear disposed to reject everything; because in olden days our recognized historians exercised, it may be, hardly sufficient caution in the traditions they received and endorsed with their authority, many modern writers would apparently sweep ruthlessly all those traditions away. They forget that in this, as in all other things here, "abusus non tollit usum," and the good old familiar saying, "two blacks don't make one white." So that the Masonic student has to walk very warily amid these contending schools of criticism, and has ever anxiously to endeavour, above all things, to find the "via media" of truth and certainty, not always very easy to find now, amid the extremes of human prejudice on the one hand, or human partiality on the other. But we have as Masonic archæologists, some things to cheer us in our sterner labours and more serious studies. If our progress be necessarily slow, it is, I am inclined to think, notwithstanding, sure; and if it sometimes seems as if we might get on faster, I am always—nay, more and more—disposed to remember the safer axiom, "festina lente." If we have not as yet reached to any very great amount of positive evidence, or approached a general critical agreement on many "vexed questions," yet our advance, if impeded, is undoubted, and we have made some very sensible progress towards harmonizing views of our true and undoubted Masonic history. For instance, there seems to be, I think, a pretty general agreement now amongst our best writers, following in the track of Anderson and Preston, that ours is, after all, an operative origin.

I need not now allude to that theory, started of late years, which would limit

the origin of Freemasonry to 1717, as I do not for one moment believe that either any such proposition is tenable in itself, or is likely to be accepted by Freemasons generally. But I will assume, rather, that the operative origin of Freemasonry is conceded; and I may be asked, How do you trace alike the developement of those ancient guilds of Craftsmen and the connexion of our present speculative order with these operative sodalities? Bro. Findel has suggested that in order to get over the difficulties which belong to such an investigation, we should accept his idea of the guild of German operative Masons—the *Steinmetzen*—in the 12th century as the actual foundation of our order. But so many patent objections exist to such a theory, however ingenious in itself, that, as I have often before said, I have always been of opinion, that, it is wiser and safer to accept the far wider view of our history, which finds many supporters at home and abroad, and which would link our speculative Freemasonry to the operative assemblies of earlier times, and through them to the Roman *Collegia*. No doubt such a view of our history requires a great amount of careful study and authentic evidence. I am not prepared to say that we shall ever be in a position to prove the fact conclusively according to the demands of sifting scrutiny or exhaustive criticism, but, at any rate, all that we have now before us so far leads to the conclusion, that, the fair presumption is on our side, who cling to this old and straightforward view of our true Masonic history and existence.

In the course of this enquiry, as was but natural and to be expected, some controversy has cropped up in respect of the antiquity of our Masonic Ritual, and this question has been revived by the recent publication of Bro. D. M. Lyon's most interesting history of the Edinburgh Lodge. In Scotland I think that we must accept as a fact, on Bro. D. M. Lyon's assurance, that no evidence, so far, is forthcoming of degrees

quâ degrees before the 18th century. That they did not exist before then, I do not think, as I before said, that Bro. Lyon's able work by any means incontestably proves; on the contrary, as I ventured to suggest in my first essay on this subject, the verdict we ought at present to arrive at as regards the non-existence of the 2nd and 3rd degrees in Scotland is, that the fact is as yet "non proven." For though it may be true, that, Bro. D. M. Lyon has found no traces of them in the minute books of the 17th century, it is not necessarily a case of "sequitur" that those degrees did not exist, but all it proves, I think, is, that the scribes of those days only recorded the meetings and the minutes of the 1st degree. Indeed, one or two minutes quoted by Bro. Lyon seem to show that, as each Mason must be "Fallow of Craft" before he became "Master Mason," some ceremony did exist, and that the degrees were different in themselves and distinct, and as such well known to be so to the Craft.

My view on the subject generally I ventured to submit to the Craft in a previous article under this heading, and I need not, therefore, here repeat it; but that view has been greatly strengthened by Bro. Hughan's interesting and well-timed publication of the statutes and ordinances of the lodge of Brechin in the October number of the Magazine.

Those very striking minutes which date back to December 27, 1714, declare "that none are to be entered unless either the master of the lodge, warden, and treasurer, with two free masters and two entered 'prentices," were present, and if admitted "said admission to be null." There is no mention in this minute, we see, of "Fallow of Craft;" but in an ordinance which follows almost immediately after, it is forbidden, under a penalty of 10s., for any member of the lodge "to witness the entry or passing of any person into any other lodge unless the dues of entry and passing be paid into this lodge." But further on we read as follows: "It is hereby statute and ordained that every

member of this lodge shall at his passing pay into the box the sum of 2s.," and "that none be passed except in the presence of the master and wardens and seven members."

Thus, then, we have in 1714 a clear declaration of "passing" and a distinct ceremony, distinct even in the number of "admittors;" for whereas at the "entry" *seven* had to be present as a "minimum," at the passing *nine* were always to be the requisite number. Now this is a most striking fact in itself, and shows the great need of caution, before we decide too hastily on assumed irrefragable "data" that "passing" was unknown in Scotland before the 18th century. For it is not "à priori" likely nor is it in truth, as it appears to me, to all arguable, that, if the custom existed in 1714 it was then first introduced, and had been altogether unknown previously. On the contrary, if we only take what is termed the "legal memory" that would bring us in to the 17th century easily, and this record of the Brechin minutes appears to me to settle the question as to the existence of the "passing" ceremony in Scotland, before the 18th century. What that "passing" ceremony was, I admit, is matter of much doubt and more controversy. In 1734 there is a minute of a brother "passed and made Free Master Mason.

In 1735, April 5th, in the Glasgow Kilwinning Lodge held at Irvine, "Cunninghame or Collenan and Forbes, of Watertown, were received and admitted fellows of craft and Masters." This extract taken from Bro. D. M. Lyon's historical notes on Scotch lodges (page 620 of the *Freemason*) though later than the first minutes of the Brechin Lodge, proves that the usage was similar in Scotland, and we also read in the same page from the same authority, of a visitor "somewhat boastful of his being a Master Mason," who "after examination," was "declared to be a very weak entered prentice."

Nothing can prove more forcibly as it appears to me, the line of demar-

cation existing between the three degrees, and it is not, "à priori," probable, that, all this had grown up within the first three decades of the 18th century, the more so as the Brechin minutes acknowledge "passing" in 1714.

In 1738, according to their most interesting records, "John Stevenson," an operative Mason, "after due examination," was "found to be ane sufficient brother, and was and hereby is passed ane Free Master Mason of this Lodge." In 1739, "Harry Galloway," a speculative Mason, "was admitted a Free Master Mason of this Lodge after due examination."

Whether these minutes mean that "passing and being made a Free Master Mason" were identical, I cannot pretend to say.

I am inclined to think that these minutes point to a Scottish custom still existing, of giving more than one degree the same night. But all these records and minutes make me feel more strongly than ever, how much we should still hesitate before we dogmatize on that wide question of the antiquity of our "degrees," and that we must still wait for fuller "light" on the subject, before we can really venture to speak positively on what is still enveloped in difficulty and doubt. There is one remark I also feel bound to make here.

Minute books are very interesting in themselves and good collateral evidence as far as they go, but we must not rely upon them too much. Some of our earlier minute books in this century are very carelessly kept, very few even are forthcoming, and some future Bro. D. M. Lyon, or Bro. Hughan, in all the ability of their criticisms, may argue for the non-existence of some portion of our present well-known degrees or ritual, owing to the "lâches" of some lodge Secretary of the 19th century. Collateral evidence, all such minute books are interesting and important in themselves, but they require, as everything else, to be considered carefully, critically, dispassionately, and in

their general bearing on all the known and established facts of the case.

So far Scotland is far ahead of us in England as regards the minute books of our lodges; but I do not by any means yet despair of finding early English minute books, to throw considerable light on the part of our English Freemasonry. But until we find them we have, let us not forget the Sloane MS. 3329—which to my mind is incontestable evidence of the three degrees amongst us in the 17th century. It is sometimes overlooked that Dr. Plot, in the latter part of the 17th century, had evidently seen this very MS. or a transcript of it, and we have, therefore, independent evidence of its existence in the 17th century. With these remarks I close this humble contribution of mine to day.

One of the attacks made on our earlier Masonic historians is, that, they were too credulous, let us not learn to be too incredulous; but while we sift away the rubbish which, in the lapse of time, has accumulated around our Masonic building, let us treat that building itself with tender and reverent hands, and let us not sacrifice too hastily, traditions not "à priori" impossible or improbable, to gratify the tendencies of the age, which undoubtedly lean to a hasty and destructive criticism. I have read my able Bro. Hughan's remarks on the same subject, with the greatest interest and attention, as I always do all that emanates from his pen, and though we differ a little on the value and importance of special points of historical evidence, we are agreed on the main question, the operative origin of Freemasonry, and are equally anxious to promote, by our studies and endeavours the cause of Masonic Archæology, and the interests of Masonic truth.

A. F. A. WOODFORD.

It is reported that while the importation of Australian meat in 1866 was only £300 last year it amounted to £890,000.

## A MONOLOGUE.

How strange is Life, we must confess!  
It wears for us a fancy dress,  
And 'mid its glittering masquerade,  
The gifts which fail, the hopes which fade,  
We find full oft how in this scene,  
All is—as if it ne'er had been.

The dreams of Youth, the fears of Age;  
The fleeting tales of Life's quaint page;  
Soft visions and our fancies dear;  
Warm friends, who droop and disappear;  
The colder face, the changing hour,  
The faded leaves, the withered bower;  
Those memories which linger still  
Amid our passing good and ill;—  
All these like shadows on our way,  
Greet us in altered mien each day.

Old Time has come in measur'd pace,  
With faltering limbs and wrinkled face,  
To bring its tale of joy and woe,  
The smiles and tears of "long ago;"  
To drown our laughter in its sighs,  
To fill fond faith with sad surprise;  
For by its spell how changed appears  
The picture of these passing years.

The brighter tints are gone—no more  
They charm us, as they did of yore;  
Nor can our fancy e'en retouch  
Those faded hues we loved so much.  
The picture we once thought so fair,  
Whose warmth and grace we deem'd so rare,  
Seems clouded with a darker hue,  
And all confus'd to the view.

And yet for us who mourn to-day,  
As wending slowly on our way,  
The present seems to disappear  
With the calm flow of each new year,  
For all that Time has rent or riven,  
For all that Life has lent or given,  
Why should we ever here complain  
For all that now seems pass'd or vain?  
Such is our life—and this to be!  
We know is its Epitômé.

In vain are then our long regrets,  
The grief which daily, hourly frets;  
In vain are tears, in vain are sighs,  
In vain is doubt, in vain surprise,  
For all we deem so sad and sore  
Has so befallen evermore,  
And as the world in ages long  
Goes on its way, the same sad song  
Of mingled doubt and startled fear  
Is chanted by each waning year.

How idle then for us to trust  
In aught of human hope or dust!  
On all the Destroyer's hand is seen,  
On what is now, on what has been,  
And naught here we can hope to save  
From the dim secret of the grave.

Yet let us not in idle strain  
Or mourning words, in doubt arraign  
That wondrous rule of Love below  
Man's life can ever truly show;

For tho' to us 'tis sad to part  
With much we prize, and in our heart  
We mourn with many silent tears  
Thro' lengthen'd hours, weary years,  
Some old dear hope, some fond, fond dream,  
Which like a star upon Life's stream,  
Could lead us, with its pleasant ray,  
In hope and trust along our way;  
And tho' on our sad pathway now,  
With weakened frame and colder brow,  
We know no more the happy reign  
Of those bright and fairy days again,  
For the sovereign of our heart and will  
Is no longer here to rule us still,  
Nor underneath that gentle sway  
We learn all loving to obey;

Yet still we feel that such must be  
The sight we all must hourly see,  
And we leave our doubt and calm our fears,  
Impassioned cries and falling tears,  
To share in faith's untroubled trust  
"Such is the way of all our dust,"  
And in that loving hope to rest—  
"Whatever is, is for the best."

W.

## FREEMASONRY IN GERMANY.

BY BRO. J. G. FINDEL,

Author of the "*History of Freemasonry*," and  
Honorary Grand Master of Prince Hall Grand  
Lodge of Boston, &c.

The fraternity in general, and that of Germany in particular, has sustained a deplorable loss in the demise of Bro. Dr. Th. Schletter, Professor in Leipsic, editor of the *Freemasons' Gazette* and of *Latomia*; for in him the craft loses one of the most accomplished and best informed brethren. Bro. Dr. O. Henne-Am-Rhyn, author of a *History of Civilization*, has succeeded him in the editorship of the *Freemasons' Gazette*.

The number of German lodges has within the last few months increased in a gratifying manner by the foundation and opening of new lodges at Strasburg, Kehl, Gollnow, Naples, Augsburg and Munich, of which the last three are especially deserving of notice. On the lodges "zur Kette" at Munich, and "Augusta" at Augsburg devolves the difficult, but honourable task, in the very camp of Jesuitism and intellectual blindness, to lift the torch of Masonic light, and by faithful work gradually to repulse the implacable enemy of progress, enlightenment and toleration;

while the German lodge "Pestalozzi," at Naples, is on the one hand distinguished by the unusual efficiency of its zealous and cultivated members, and on the other, like the German lodge at Milan forms a new link between the now closely allied Italian and German nations, leagued as they are in their struggle against Rome and in their efforts to preserve the peace of the world.

It may not be uninteresting to our English brethren to learn that for some time past the society of Odd Fellows, hitherto unknown in Germany, has been introduced here. Odd Fellows' lodges have been founded in Berlin, Dresden, Hanover and Stuttgart, consisting as in America, chiefly of members of the lower classes. This fact has no influence on the condition of the Masonic brotherhood, the two being strictly separated, nay, the Grand Lodge at Dresden even forbids its members to belong simultaneously to the Odd Fellows' lodges.

The Grand Lodge league, consisting of the German Grand Masters and some freely chosen deputies, held its annual meeting last Whitsuntide.

The order of business being settled, it was resolved to acknowledge the Grand Lodge of Hungary (symbolical rite) and that of British Columbia; in addition to this, the meeting of Grand Masters declared that race or colour of the skin should form no barrier to reception, and that the (coloured) Prince Hall Grand Lodge at Boston should be acknowledged next year, provided its constitution and increasing efficiency shall have been ascertained. The mother lodge of all coloured Masons of America—the African lodge at Boston—has, as is well known, received a warrant from the Grand Lodge of England, and for a long time maintained a brotherly connection with it, until a number of foreign lodges, which had meanwhile made themselves independent, were struck from the list.

The Prince Hall Grand Lodge, that of Ohio, under the excellent presidency of

the grand master, Bro. Boyd, and the rest of the coloured lodges, work according to ancient usages and the universal principles of Masonry, and should be acknowledged as just and perfect corporations wherever Freemasons are at work. Nevertheless, injustice, unworthy prejudice, hatred of race, and unbrotherly sentiment, reject this link from the chain which is to encircle the whole globe in brotherly love, and testify that within the sacred square of the Temple of Solomon there reigns a loftier and nobler spirit than in profane life, in opposition to whose divisions, prejudices, and acerbities, our Craft, as an asylum of peace, amity, and universal philanthropy, is established. May the Grand Lodge of England remember that the African lodge was its offspring, and that, above all, it should act according to the five points of a master mason, and take the grand lodges of coloured brethren under its powerful protection. To the German Grand Lodge League a petition for acknowledgment has again been addressed, and it is expected to be granted with certainty in the year 1874.

What kind of spirit pervades the Masonic workshops of Germany, and what are the aspirations of the brotherhood, may be most accurately gathered from the proceedings of the "Society of German Freemasons," which, at the end of July last, held its annual meeting at Carlsruhe (Baden). The *Bauhütte* reports on it as follows:—"The chairman, Bro. Dr. C. van Dalen, opened the meeting by welcoming the brethren and the representatives of foreign lodges who were present on the occasion, and who by their attendance, notwithstanding the tropical heat of the weather, had manifested their interest in Masonry. Bro. Findel, of Leipsic, then read a missive from the members of the German lodge "Pestalozzi," at Naples, and stated that the lodge "Humanitas," in Neudörfel-Vienna (in case of its deputy being prevented) had appointed Bro. Patzig, of Lancy, near Geneva, to be its official representative, and that this appointment continued in force although Bro. F. J.

Schneeberger (of Vienna) attended the meeting himself. He next reported on the condition of the society and its finances. The motion of the secretary to print the annual report and the list of members and the other usual documents was then agreed to. The meeting, likewise, again voted a grant of 300 thalers (to be placed at the disposal of the committee) in aid of lodges and brethren, it having previously been briefly shown that such aid was needed, and that the sum granted last year had not been fully spent.

The meeting then proceeded to deliberate on the motion of Bro. Dr. Kravs, of Bensheim, to the effect that the society of Masons would vote the Dresden Education Society a contribution of 50 thalers, and the Berlin Society for Popular Education one of 100 thalers, and transfer the right of life membership to be acquired thereby to the lodge at Wiesbaden and that at Karlsruhe respectively; the said lodges to give a report from time to time of their activity in the respective societies.

Bro. Kravs, in support of his motion, stated that it was one of the principal duties of Freemasonry to promote education and culture, and that such duty was the more imperative now when we see Ultramontanism and Jesuitism making such mighty efforts to bring about a reaction. The society, he said, might perform part of that duty by subverting those societies. Bro. van Dalen called attention to the fact that it had been resolved last year annually to purchase a share for one of the lodges in each of the two societies, in order thereby to acquire an influence on the activity of those societies in a Masonic sense. The committee, he said, now proposed an amendment, which, at the desire of Bro. Barthelmes, was formulated, to the effect that, on remitting the sum, the wish be expressed that the said societies might keep aloof from politics, and especially abstain from condemning other similar societies. Bro. Leichtlin declared the readiness of the lodge Leopold, z. Tr. at Karlsruhe,

to accept this distinction, provided the participation in these societies should render an activity, in a Masonic sense, possible.

The motion of Bro. Kravs, as amended by the committee, was unanimously agreed to.

The meeting then proceeded to the next question on the order of the day—viz., to take into consideration the motion of Bro. Cramer, of Eichenbarleben, to request the German Grand Lodges (1) to introduce a uniform form of obligation in all rites; (2) to abolish the fees for affiliation, excepting repayment of the real outlay; and (3) to introduce a uniform instruction of candidates in the form, spirit, and nature of Freemasonry, and in the duties incumbent on every Mason.

Bro. van Dalen having directed attention to the unsatisfactory wording of the motion, seeing that the Grand Lodge League accepts no motions from individual Masons, Bro. Cramer addressed the meeting in support of it, and said: "The motions which I would have you agree to, my brethren, tend to bring about a greater agreement in the brotherhood, without, however, in the least encroaching on the independence of the several lodges. We must absolutely aspire to agreement in our Craft, at least in a certain sense, by transforming the character of the whole body in such a manner as to render it in general more capable of progress; for progress we must make, if we don't wish to be beaten in our competition with other humane associations, and are desirous of occupying and maintaining a worthy place in culture in the work of improving the human race. It is certain that we can attain such unity only by seeing that our Craft be composed of more homogeneous elements than has hitherto been the case. At present two men may be called Freemasons who in their views differ *toto coelo* from each other, and, owing to the essential and fundamental difference between them, will ever continue to do so. Thus, for instance, a new and an old Catholic are both called Catholics;

but if they were engaged in some common work their want of agreement would prove a hindrance, and they would cease from their work, because the one would wish to follow an ultramontane, the other a liberal, humane direction. A private individual conception of Freemasonry may be tolerated, but not by any means any and every arbitrary, unfounded conception of it that one may choose to entertain. Certain limits must be observed if there is to be any Freemasonry at all. We are all agreed in this, that Freemasonry is an art, and that therefore something must be done, some work achieved on our part, and that in an artistic way. Then it is a social art, hence it requires a regulated co-operation of many. Lastly, it aspires to improve man morally; consequently it will have to repress the chief impediment, selfishness, to direct its votaries to find their happiness and satisfaction in the furtherance of the welfare of others, and to exercise them therein. He, therefore, who wants to be idle and lead a merely contemplative life; he who does not seek community with humanely-minded men, or lowers the spirit of such an association by helping to make it a mass of stereotype forms and formulas; he who, in defiance of the proposed moral improvement, only studies his dear self, and in the lodge cloaks his egotism with empty phrases, is no Freemason at all in the proper sense of the word. Briefly, true Freemasonry requires true men. Skilfully to find out the proper men is a task for which the brief clauses of the statutes will not suffice, for all depends upon how such general rules are applied in a given case. Much would already be gained if the hints and counsels given for the examination of candidates, and found dispersed in our periodicals, were collected, so as to render that which has been tested by actual experience accessible to the brotherhood by means of the printing press. But even then an instruction of the candidates or the profane in the spirit, nature, and form

of Freemasonry would continue necessary and desirable—an instruction, I mean, having official validity, and being in the shape of a printed volume, to be read, according to law, by every candidate before his putting his definitive request to be received. The carrying out of this measure would not only do away with many inconveniences, but would infallibly be of an exceedingly beneficial influence on the future composition and, by implication, on the efficiency of the brotherhood. It is obvious that by adequately instructing the candidate in our art, so as to enable him to judge for himself of his fitness for Freemasonry, we shall be much less exposed to mistakes than now; for in the instruction particular stress should, in my opinion, be laid on this point, that though the entrance into our Craft is voluntary, yet on being received a member has duties towards his fellowmen, and that only by undertaking and discharging those duties the object of Freemasonry—moral improvement—can be attained. If a positive declaration on this most important point be given to the candidate, I think it will keep from entering the lodge every one who is destitute of benevolence towards others, has no knowledge of the solidarity of the interests of all, and possesses no energy of will. Till now the profane man is generally expected to enter the lodge as an association about which he is at best most unsatisfactorily informed, *i. e.*, about which he frequently indulges in illusions, and thus unintentionally deceives himself and others. If so inexpedient a course is still to be adhered to, we are no longer justified in complaining of the penetration of improper elements into the lodges; at the same time, by withholding from the public at large the necessary information other evils are produced, for the profane now obtain it from traitorous and worthless sources; prejudices against the Craft are perpetuated and increase; and many individuals, highly qualified though they may be for our cause, are thus kept at

a distance. Just now, at the time of the Jesuitical attacks on us, it may be frequently observed that the profane have a desire to see the object of Freemasonry expressed in a definite manner, free from all misrepresentation and vagueness.

That the German Grand Lodges, notwithstanding the peculiarities distinguishing the one from the other, might very well jointly undertake the editing of the wished for instruction is sufficiently evident from the circumstance alone of their having already agreed on general principles; and a publication on the form, spirit, and nature of Freemasonry would in the main be only an interpretation of, and commentary on, those general principles. It is precisely this established agreement on the principle which induces us to hope that our motion will be adopted. Already at the annual meeting at Hamm, in 1864, we spoke on behalf of the adequate instruction of aspirants previous to their reception; but our proposal was only put in the shape of a resolution, and was consequently a half measure, which accordingly remained without effect.

It is a very striking phenomenon that, with all our boasting of the cosmopolitan tendency of our Craft, we have nevertheless, in many respects, retained much of the most narrow-minded particularism. As a prominent example I may quote the affiliation fees.

If at the present time we pay for the admission to a lodge and for the promotion to the grade of Master Mason about 100 thalers, it is indeed nominally the same sum that was paid years ago; nay, considering the depreciation of the currency since then, the amount is certainly much less than in former times; nevertheless, it appears to be a sufficient compensation for what the lodge in general has to offer us, seeing that for the particular advantages of our membership of it we pay other rather considerable fees besides. In general the lodge offers us no other advantage but that of opening for us a scene of action

where, provided we have the inclination and impulse within ourselves, and have the good fortune of meeting with some sympathetic men, we can better cultivate the higher interests of life than in ordinary surroundings. But it is only real members of a lodge who can display as Freemasons the right activity in themselves and others. Now it is a fact that there are everywhere brethren who, living at great distances from their own lodge, nevertheless do not join as real member that of their place of abode, because they have long since paid for their admission to the Craft, and the membership of a particular lodge has not hitherto appeared valuable enough to them readily to make pecuniary sacrifices to it in these dear times. It is mostly public functionaries who are often under the sad necessity of being isolated or permanently visiting brethren; but that class counts among it many intelligent men, whose closer connection with another lodge and fruitful co-operation is thus precluded by the tollbar of the affiliation fees.

No one will assert that the funds of many lodges stand in need of the receipts from affiliations. Perhaps we may next year be able to throw a light on the financial condition of the lodges; meanwhile, every one will understand that it is better for the lodge to gain an active member without the affiliation fees—paying, of course, his full annual subscription—than for a brother belonging to another lodge to remain isolated or a permanent visitor, consequently paying nothing or little, and even unable to undertake an office. Let, therefore, the Grand Lodges see to this grievance, and declare, by way of a supplementary clause, that the law forbidding brothers not to separate from their lodges without a cogent reason is intended to prevent only the *careless* abandonment of membership, but not to debar any one from joining another lodge in consequence of a change of residence. The repeal of the affiliation fees (exclusive of the actual cost), joined to this supplementary clause,

would establish the right freedom of locomotion within our Craft, and decidedly strengthen its unity and concord. Accordingly, let me beg of you, my brethren, to adopt my threefold motion, with this modification, however, that in these matters we do not apply to the Grand Lodge League, such a course not appearing admissible after more particular enquiry, but that the motions be, in identical terms, addressed to every grand lodge specially by members of the Craft belonging to the respective associations of grand lodges."

Bro. von Dalen, considering that the society cannot apply to the Grand Lodge League, proposed the following wording:—"Let every member contribute in his sphere to see that the individual lodges submit the motions in question to their grand lodges, and these to the Grand Lodge League."

After a protracted debate Cramer's motion was adopted.

The chairman then read the motion of Bro. Thost relative to a modification of section 7 of the laws, to the effect that only two members of the committee shall be elected, and that these are to be empowered to add three more to their number. The committee had not approved of this motion, and it was consequently rejected.

The order of the day being contrary to expectation, disposed of very quickly, Bro. Findel proposed another question, fixed for discussion at the ensuing day, to be taken into consideration at once. Bro. van Dalen objected to this course, on business grounds. It was a duty, he said, they owed to the brethren who could only attend the following meeting to adhere to the order of the day unaltered. Thereupon Bro. Schneeberger proposed a vote of thanks to be passed, in Masonic fashion, to the committee for their activity, which was done accordingly.

The Chairman, in closing the first sitting, expressed a hope that the zeal of the brethren might not abate till the following day, and that the next meeting might be even more numerously

attended. The evening was spent by the brethren in animated conversation, interrupted only by toasts and musical entertainments (violin solos by Bro. Freiberg, horn by Bro. Ferd. Segesser, quartet song, tenor solo by Bro. Stolzenberg, assisted by Bro. Ludwig and Bro. Krieg), excellent performances, affording much delight and earning general applause. As on former occasions, many an old friendship was here renewed, many a new one formed, and all the participators felt convinced that these gatherings derived their value and importance not only from the resolutions passed on the occasion, but equally from the personal intercourse of brethren enthusiastic for the holy cause, and from the brisk interchange of Masonic views and experiences.

The second sitting was opened on 27th of July, soon after 11 o'clock a.m., by the chairman, Bro. van Dalen. He welcomed the brethren, who on that day attended in greater numbers, especially those of the lodge of Baden-Baden, and said their appearance proved their non-assent to the opinion that we had already attained so much as to render the society no longer necessary. "We have, no doubt," he continued, "attained much, above all the Grand Lodge League, and in some grand lodges new statutes and amended laws; nevertheless, I would impress on the members of the society what the last circular of the committee expresses—viz., that the prosperity of a society depends less on its laws than on the spirit in which they are administered. In order to give life to laws and constitutions, it is necessary for those who administer them to practise self-denial, and for the lodges and individual brethren to bestir themselves to action. The reform of the Masonic Craft should be initiated from below; each St. John's lodge must do what is in its power; then the Grand Lodges cannot but proceed in the sense of the Craft lodges."

Hereupon he resigned the chair to Bro. Leichtlin, who prayed for indulgence, especially after Bro. van Dalen's

excellent conduct in the chair on the previous day.

The minutes of the previous sitting, taken down by Bro. Goldschmidt, and on all sides acknowledged to be masterly, were then read. Bro. Findel next presented to the meeting the greetings and good wishes of Bro. Henny, of Altenburg, and of Bro. Unger, of Brunswick—the latter soliciting at the same time a contribution to the "Society for the Relief of the Shipwrecked." Bro. Findel next stated that on that day the consecration of the lodge "Zur Kette," at Munich, was taking place, and that the committee had sent there a congratulatory telegram.

Thereupon the meeting proceeded to deliberate upon No. 2 of the order of the day, being the motion relative to the question of an instruction, containing, in a brief and just form, all the points coming into consideration at the examination of candidates; the same to be printed at the expense of the association, and to be distributed among the brotherhood for the benefit of the Central Relief Fund. In support of the motion, the mover, Bro. Cramer, said: "My beloved brethren, our migratory gatherings have, with a certain necessity, sprung from the development of our lodge system; for so much that divides the members of the Masonic Craft, so much that alienates them from one another, has found its way into the brotherhood, that for all those brethren who, free and active, are working out the scheme of our institution, it has become a necessity to meet at least once a year, as, indeed, our forefathers in the Craft have so often done. At present these gatherings of ours form a shuttle, as it were, joining the threads of the woof; but the century cannot be allowed to close without these meetings being replaced by a Masonic Parliament. We acknowledge the necessity of improving our lodge system; and in pointing out the tasks as yet left unaccomplished by the Freemasons, and the demands that may justly be made on the Craft, let us, in good

fellowship, consider the difficulties of the situation, and hopefully try to surmount them. We do not intend here to decide questions of Masonic science, for that is done better by presenting through the press, for public judgment, the results of one's studies and interchange of ideas with others. Instead, then, of occupying ourselves with scientific problems, we are here concerned with the objects of Masonic practice: next to the strengthening of the feeling of unity we wish to awaken sympathies for a Masonry of action, and, more especially, effectively to prepare the approach of a better state of things. For our intended propaganda we are anxious to see a great many active brethren attend these meetings, and we must try to discover means by which the utmost possible approximation and amity among those who attend may be attained, exactly as the lodge wishes it to be; for if new and fructifying views are to be carried hence into ever widening circles, and there be of lasting effect, such a consummation essentially depends upon our universal agreement on the questions of interest to us. If, then, these annual meetings and the association of German Masons are, in a general sense, concentrations of strength, by which common aspirations are promoted and all parts are benefited, yet we by no means seek anything producing an external effect, but rather do we seek to develop, as with a natural necessity, from within, we would attract all really efficient members of the brotherhood, so as, by organising them, we might at last approach the great goal, which is, relief from the dilettantism prevailing in many lodges. We Freemasons have humane tasks; and we Germans, discarding the narrow conception of Freemasonry in England, having first recognised the wider civilisatory mission of the brotherhood, we must also know how to elevate ourselves to this high standpoint. To do so the first requisite is to furnish the individual powers allied in the lodge with such instructions in the art that

they may know exactly what they have to do and how they have to do it; for without that we lose the proper co-operation of most members, and our association continues in a helpless condition, painful for every man of character. Let us, then, animate our forms and accomplish work long waiting for us; but let us disdain a hollow agitation, and devote ourselves only to serious and laborious efforts at reform. My brethren, if we would proceed at these our conventions in a very practical manner, we ought to adopt the three rules which the councils of the Church took for their guidance in their deliberations and resolutions—viz., (1) The councils decide only on such questions as, according to the circumstances of the time, have to be settled; (2) they confine themselves in their decisions to what is necessary; and (3) they endeavour to decide not by majority but unanimously. Let us Freemasons learn a lesson from our adversaries, and not leave them in the exclusive enjoyment of any advantage, neither that of a more vigorous organisation nor that of a more expeditious management of business. What, let me ask now, belongs, under present circumstances, to the necessary conditions; what has primarily to be decided and determined in order everywhere to establish a sound state of things in the lodges? A profound German will probably answer that the desire so often and long since expressed and universally acknowledged as just, of raising our demands on the social, moral, and intellectual culture of the candidates, should at length meet with due consideration. It is only by taking this measure that the foundation of a further well-insured development will be laid. On going over any volume of our periodicals one always meets with articles occupying themselves with the errors committed in the receptions and lifting the voice of warning. We do not, in regard, to those errors, any longer make new experiences, but new generations of brethren go on making the old, bad

experiences over again without any remedy appearing; as with the receptions, so it is with many other things among us, and this interminable revolution, in what may be fitly termed a vicious circle, is a striking proof of our diletantism. If it were asked why, then, the Grand Lodges do not interfere, I would answer by putting another question, viz., why do not the individual lodges, or the brethren themselves, put their shoulders to the wheel, so as to bring about a reform? We must not expect everything from our rulers, but take matters in hand ourselves, by proposing the necessary laws, and making such arrangements as will enable us to carry out the existing regulations in the right spirit. It is, as is well known, a foible of the German national character to expect all salvation from above; this foible has produced in many lodges a system of tutelage—a system which is wholly opposed to the spirit of the Craft, and withdraws from it many efficient individuals; for who would wish to remain in a lodge where he is much less free than in ordinary life! My beloved brethren, by way of adding a rider to the proposition made in our part to the Grand Lodge League, touching the publication of a manual for the instruction of candidates, I beg to move that you would order a compilation to be made of all those suggestions and experiences which have in recent times appeared in our periodical press relative to the proposal and examination of candidates. The articles referred to emanate, I believe, without exception, from experienced and zealous brethren, and will, if systematically arranged, afford a summary of all the essential points, such as is easily impressed on the memory of the reader. I would further move that the compilation in question, after having passed the revision of the committee and received their approbation, be printed at the expense of the society, so that it may be rendered accessible to very many brethren. But, in order to insure the most extensive distribution, I would

next beg all our members to consider themselves as agents of the society, and undertake the distribution of the work among those of the brethren with whom they are in any way connected. If each member disposes of only about ten copies, the result would already be gratifying; and if we put even a very low price on the publication, a respectable profit would still accrue to us, after deducting the outlay, for the benefit of our Central Relief Fund. The sale of the pamphlet for a consideration cannot cause us any scruple, seeing that it has long been the practice with individual brethren as well as individual lodges to sell small publications to the brotherhood for charitable purposes. Finally, my brethren, I would beg you to consider if it were not opportune, from time to time, to edit such small publications, the contents of which should be concise and clear, so as to naturalise them among us, for such a speculation might prove advantageous in many respects. You are probably all of you aware that our periodicals as well as the independent works of our literature meet only with a comparatively small sale among the 35,000 German Freemasons. This strange attitude towards one of the most important means of our progress in culture is a barometer indicating the general culture of the brotherhood, and represses any inflated panegyric we might be inclined to bestow on the lodge system of the present time. Under such circumstances our society must not confine itself to rendering one, or even a few, of the points of attack accessible to a reform, but should gradually occupy every position for work opening a prospect of replacing what is insufficient and obsolete by something more efficient and suitable. I am persuaded that small publications, such as the one proposed to you to-day by way of specimen, publications the perusal of which does not take much time, and being all the more useful because they afford instruction in a concise manner, and, to the exclusion of all abstract

and oratorical jargon, only endeavour in a straightforward way, to go to the very substance of the matter treated, would very soon become popular with the brotherhood. They would furnish subjects for the so urgently required debating evenings, so long, at least, as the *Barthütte* and *Freemasons' Gazette* are not more largely taken in, so that every brother would have an opportunity of first reading an article on subjects about to be discussed. Again, such small publications would, by condensing all that in the last decennia has been said by brethren on a given subject, prevent new articles from appearing in the periodicals treating topics long since sufficiently discussed. The transactions in our press would then most decidedly progress more surely and steadily, and the brethren would take more interest in our literature and give more support to its productions than now, when independent works especially can be brought out only at a loss to the publisher, so that here, too, we move in a vicious circle, for obviously, from the scant support given to our press and literature, it simply follows that the intellectual progress of the brotherhood is slow, or, in other words, everything continues stationary. In recalling to your mind the facts that in the past year the members of the society at Höxter-Holzminden urgently advocated a suitable manual to be put into the hands of brethren who wish to propose candidates; and that, already two years ago, the members of the society at Aix-la-Chapelle pronounced the publication of pragmatic writings to be very appropriate. I now entreat you to declare unanimously for my motion."

The chairman, Bro. Leichtlin, remarked that the proposal of Bro. Cramer went indeed beyond the original motion, but that even in this form it might be recommended for adoption. The committee had with pleasure accepted the motion, a general instruction being really wanted, and they thought a printed manual very desirable. There had

hitherto been too little regard paid to the capacity and degree of education of the candidates.

The motion of Bro. Cramer was adopted by a great majority. It was next proposed to add to section 5 of the laws the following clause. "By the simple payment of the sum of fifteen Thalers every brother to require the right of a life-membership. Those members who have belonged to the society for two years to acquire the same right by the simple payment of ten Thalers." The mover, Bro. Findel, stated he had already on a previous occasion brought forward the same motion but it had been rejected. The motives which induced him to renew it now were the following. It was felt, he said, an indisputable necessity to reduce the time spent in doing our work. The collection of the subscriptions, if paid annually, was attended with difficulty and often with disproportionate costs. We ought to set before ourselves the example of the practical English, among whom there was no society which did not admit of the purchase of life memberships, nevertheless Bro. Findel was resolved to withdraw the motion, because he had satisfied himself that the funds of the society would be injured by its adoption, and, above all, because it was liable to misconceptions and did not seem to meet with that good will of the meeting he had hoped for.

The assembly next entered into the debate on Masonic operations and the organization of the society; and after a prolonged discussion Bro. Cramer was desired to form a commission for Masonic operation by selecting fit brethren for that purpose, and authorised to bring this question to a settlement and to set a Masonry of action into motion.

The auditors had found the balance sheet correct and thereupon acquitted the committee from their responsibility.

The chairman, in closing the meeting thanked the members once more for their attendance, and said they were especially beholden to the lodge Leopold

zur Treue for the friendly shelter it had afforded the society, as well as for its laborious preparations. They had also to thank the brethren who had helped to complete the committee; namely, Leichtlin who had so admirably conducted the day's meeting, and Walter who treated all the questions with a lively interest; thanks were also due to the Secretary, the auditors, and all who had co-operated. He then declared the meeting to be closed by exclaiming "till we meet again at Altenburg."

At the then ensuing Masonic banquet (presided over by Bro. Leichtlin) Bro. Findel opened the series of toasts by that to the German Fatherland, the Emperor and the Grand Duke of Baden. He was succeeded by Bro. Baumeister (Carlsruhe), who proposed a health to the society of German Masons; and Bro. van Dalen who gave the Lodge Leopold z Tr. Bro. Leichtlin appealed to the brethren on behalf of sufferers by hailstorms, which had a very gratifying result; Bro. Kravs (Bensheim), toasted the rational progress of Masonry; Bro. Barthelmess, making good use of quotations from Schiller's Tell, proposed the old castle of Masonry, Altenburg (Oldcastle), and Bro. Verkrutzen (Stuttgart), the sisters.

Let us hope that the annual meeting at Carlsruhe may again have advanced the work of Masonry by a step and strengthened the conviction within the breasts of all who attended it, that whatever is great and good can only ripen slowly, and thrive only by united efforts! As in every previous year the days of common striving and working assumed, on this occasion too, the character of delightful holidays, of which every one is sure to have carried away a pleasant reminiscence."

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GENERAL HAVELOCK'S memory is to be kept fresh by the rebuilding of the chapel at Agra which he first put up for the soldiers of his regiment. The congregation is still made up principally of soldiers, who now appeal to their friends in England to help them in their noble object.

NEW IDEAS AND NOVEL  
DEGREES.

I confess that when I take up our Masonic paper to day, "The Freemason," or any of the American or Foreign Masonic periodicals, I am altogether lost in astonishment, at the wonderful progress New Ideas and Novel Degrees seem to be making in our venerable, and somewhat stationary Craft.

But, then, I am free to admit, that I am only a very old-fashioned Craft Mason, and it is not to be expected that my venerable limbs can go the pace some of our young "Rapids" seem disposed to go at the present hour.

I must say, that I sometimes sigh amid all this waste, as it appears to me, of energy and zeal, and amid new ceremonies and recent additions to Freemasonry, with high sounding titles and gorgeous rituals, for the simplicity of our bye-gone system and older school of pure Craft Masonry.

Time was, when to be an M.M. was thought something, to be a W.M. a much coveted honour, and to be a R.A. was the "Ultima Thule" of our Masonic peregrinations.

But now we take up "The Freemason," or some euphonious American Masonic paper, and what do we see and read? Names of "Orders" and "Grades," nay "Degrees," as they are termed, not only of the most remarkable designation, but of the most heterogeneous composition. I say nothing more on this subject, as I am most unwilling to seem even to wound by implication the "amour propre" of some sensitive high grade "Confirere," or to arouse the susceptibilities of some "preux Chevaliers" of the so called knightly combinations.

Neither do I mention any names, as I abhor personalities on all occasions, and my remarks should be taken as the old lady said when a young man proposed to her, or rather to her jointure, and she refused him then and there, "without any personal un-comfortableness." But I fear that we are likely to loose, in this modern accumulation of New Orders, mostly by the way of foreign introduction, however plausible their objects or attractive their rituals, the "antiqua simplicitas" of our Masonic system and of our Masonic work.

I do not mean for one moment to contend, that, there should not be as it were an out-

let for all those who object to the wide platform of Craft Masonry, and prefer a "particular" to an "universal" basis of our fraternity.

But, I think, we ought to be on our guard, lest we allow this rapid growth of "exerescences" on Craft Masonry in any way to weaken or overshadow the simpler and safer foundation on which Freemasonry is built up.

For be it remembered, that after all the Craft system, including the Royal Arch, is the actual basis of all other degrees and orders, with very few exceptions. It is, for instance, the germ of all the many developements of the "Rite Ecossaise," nay of all other Masonic systems, and some have even contended that to it may be traced the "formulae" of the present Masonic Knightly Orders. At any rate, as I said before, with very few exceptions indeed, to Craft Masonry all these higher grades refer; from Craft Masonry they derive their very meaning, which in some of the foreign grades seem very hazy indeed, and without Craft Masonry as their background, they are mostly either unmeaning additions in themselves, unnecessary developements of Masonry, void of any special end or actual good, except as the opportunity of scenic display, of elaborate titles, and of brilliant decorations.

I say all this, to day, in all good feeling and all fraternal deference, because many of our modern Masonic writers seem to me to write, and many of our younger brethren seem to me to speak, both in a very indistinct, or rather incorrect way on this wide subject. For they often seem to suppose and to contend, that all the "High Grades" are only part and parcel of Craft Masonry, if developements, the luxuriant bloom, at any rate, of the old tree. And there appears to be a spreading desire amongst us all, to encumber our unpretending Craft system with the arrangements and nomenclature of ornate orders, all of them not earlier than 1717, and many of them of a very much later date.

Now I feel sure, as far as anyone can be sure here, that this is a great mistake, and fraught with evil to Craft Masonry in many ways.

So long as we maintain boldly our old position and platform, so long we continue Craft Masons, and only Craft Masons, ours is a distinct enunciation of certain very

intelligible principles, ours is the avowed adherence to an ancient and recognized system. But the moment we seek to graft on to an old Masonic tree, these new if flourishing shoots of another and a widely different growth, not only are we jeopardizing our hitherto unassailable position as a great fraternity, but we are paving the way assuredly for the gradual diminution of our members, and the actual decadence of our Craft Masonry. In all I have ventured to say, I trust that I shall be credited with the most sincere and fraternal good will, by my many excellent brethren of the High Grades. They may find in them much to interest, and more to edify themselves. I quarrel not with their views or opinions, nor do I wish to restrict their liberty, or to arraign their judgment.

But what I wish to say, to day, is simply this, that these new grades, call them what you like, are not, and never can be, Craft Masonry; and that we should always bear this fact carefully in mind, when in the multiplicity of these novel organizations, we run the chance of forgetting that old Craft Masonry of ours, which in its own intense simplicity of ritual and arrangement seems rather to some, to be behind the advancing ideas of our present generation of Masons.

I am glad then to be permitted here, after a Craft Membership of 31 years, to avow my unchanged fealty to the undeviating principles of the Craft, and to express my humble opinion after some little experience, that, it is only on the foundation on which Craft Masonry rests, that we can hope to maintain either its independent position, or its historical character. Nay, I will even assert, that, if we endeavour under the tempting idea of "progress," of "novel orders," of "new ideas," the attraction of a more showy ritual, to undervalue the simpler forms and less sensational teaching of our good old Craft, we shall assuredly see our great order descend from its high and honoured position to the lower level of many other excellent and valuable "benefit societies" which flourish for a time, and then pass away, and are utterly forgotten.

And so I conclude, with the ardent aspiration, may our Craft Masonry still continue to flourish, enrolling in its ample Brotherhood, according to its simple regulations, members from all lands and of all

denominations, unfurling in all of loyalty and sincerity, its great and goodly banner of universal sympathy, toleration and brotherly love.

MENTOR.

#### ANCIENT ACCEPTED RITE.

AS IT WAS A SCORE OF YEARS AGONE.

"Truth is stranger than fiction."

In the spring of 1853, a large concourse collecting in front of a prominent warehouse in Baltimore, denoted some unusual excitement. A gentleman who had succeeded in reaching the doorway, giving one look at the object before him, turned deathly pale, and exclaimed: "Great heavens! it is Charley Elkins!" A surgeon kneeling by the body, said: "If you know this man, communicate immediately with his family, for he is dead." In the meantime the Coroner arrived, whose jury rendered a verdict of "accidental death." James Burton, 32°, the gentleman before mentioned, obtained permission to take charge of the remains.

Charles Elkins had been a prosperous merchant, but, unfortunately, the demon of speculation caused him to lose all. Depressed as he was by ill-fortune, and with a wife and three children dependent on him, it was necessary to commence anew. He obtained employment in a manufacturing establishment, and was sent to superintend the removal of goods from the warehouse. As the cases descended the hoistway, he attempted to seize the fall rope, missing which, he fell, and was killed.

In prosperous days, Elkins connected himself with the Masonic fraternity, attained the Grade of Rose Croix, 18°, and became Worshipful Master of his symbolic lodge, which office he continued to hold until secular misfortune assailed him, when he declined a re-election, and was subsequently stricken from the roll of membership for non-payment of dues. Bro. Burton, at that time being Senior Warden of his lodge, went in quest of the Master, William Hope, 32°. Bro. Burton met that gentleman and his lady starting from their residence for the opera. The Senior Warden related what he knew of poor

Elkins, and the course he had pursued. The great difficulty was, how to break the painful news to Mrs. Elkins. Mrs. Hope suggested that if the gentlemen would accompany her, she would undertake the delicate mission. Notwithstanding the cautious manner in which that lady executed her trust, the truth dawned upon the bereaved wife; she anticipated all, and swooned.

"Go say to the raging sea, Be still!  
Bid the wild, lawless waves obey thy will;  
Preach to the winds, and reason with despair,  
But tell not Misery's child this world is fair."

After the stricken one revived the gentlemen left her to the tender care of Mrs. Hope, who remained with her during the night, and in the silent watches ascertained the condition of the widow's pecuniary affairs, and discovered that she was in fact penniless.

The lodge made immediate arrangements for the obsequies, and the beautiful and solemn ceremonies were performed in accordance with ancient usage.

The next day a committee waited upon the widow, to arrange for the future, learned what occupation would be suitable to her feelings, and placed in her hands a sum of money. The widow's heart was too full to thank them, but tearfully grasped each by the hand, thus mutely testifying her deep obligation, and the strong men, feeling their emotions, hurriedly left the scene.

The wives of the members visited the widow and succeeded in dispelling her deep gloom—they would not permit her to be alone to think of her desolation, while the bachelors diverted the children by frequent promenades, from which they never returned empty-handed.

After a short time the widow received a note from Mrs. Hope, stating that her husband and herself would call that evening, and desiring that Mrs. Elkins and the children should accompany them on a visit to some friends. All being in readiness at the designated time, they were soon on their way, and after a short time the party halted in front of a large mansion, brilliantly lighted. They passed up the steps, through the broad hall, to an extension room in the rear, and asking Mrs. Elkins to be seated, Mr. and Mrs. Hope excused themselves and retired. During all this time no one was visible to the widow.

Bro. Burton entered the extension-room, and stated in brief terms that the members of the lodge desired to be presented, if it was pleasing to her to receive them. She assenting, he took her hand, and that of the elder boy, and placing the other children in front, proceeded to the doors leading from the extension-room, and gave three raps. A voice from within demanded:

"Who are you, and what is your desire?"

"I, James Burton, Senior Warden of this lodge, desire to enter, having in my possession important information to communicate."

The sliding doors were thrown back. The dazzling blaze emitted from innumerable gas-jets, for a moment bewildered the spectators, but, recovering, a magnificent tableau was presented to their view.

On either side of a table extending the entire length of an extensive and gorgeously furnished room, were groups of beautiful and elegantly dressed ladies, while the members of the lodge, slightly retired, formed a picturesque background. The Worshipful Master was stationed at the head, and at the foot of the table and in the doorway, stood Bro. Burton with the widow and children, their sombre garments in strange contrast with the gaily-dressed ladies and brilliant surroundings.

For a moment the silence was painful in the extreme, then the Worshipful Master, the most composed of all, said:

"Brother Senior Warden, having announced that you have an important communication to make to this assemblage, proceed with your relation."

S. W.—"A brother now in holy communion within the precincts of the Perfect Lodge above, before his departure bequeathed all the treasures of which he was possessed, as a legacy to this lodge."

W. M.—"Where are these treasures? Present them, that we may be enabled to judge of their value."

S. W.—"Behold them! These are *our* jewels; they *were his* treasures!"

Here Bro. Burton, whose eyes had been suffused in tears, could say no more; he was entirely broken down. The long-rehearsed programme was at an end, and for some minutes naught could be heard but sympathetic sobs from the ladies, who were entirely carried away by the affecting scene, while strong men bowed themselves; but during this time neither the widow

nor her children were forgotten ; they were nearly suffocated with kisses from gentle ladies whose hearts had been involuntarily moved.

The original tableau pre-arranged by the "lads and lasses" failed, for they had not prepared for those emotions engendered by the "cunning of the scene"—that fulness of the heart, swelling almost to bursting, the tightening sensation at the throat, the exquisitely refined sensibility that causes the blood to grow excited and depressed, which the consciousness of a noble and generous act to be performed generates in the soul.

When order was at length restored, the guests of the occasion were conducted to the head of the table. Bro. Hope then addressing the widow, said that learning she preferred to engage in the business of keeping boarders, the lodge had leased the house in which they were assembled, had completely furnished it, engaged servants, and the boarders were already in the parlor, many of whom were Masons. "The ladies who remain with you will render all the assistance in their power until you deem yourself capable of taking entire charge. And that you may not misconstrue our acts, let me state that this is no act of charity ; and that you may be entirely relieved from any embarrassment in that regard, or forfeit your personal independence, it has been arranged that, out of the profits realized from your business, you may pay from time to time such sums as may be convenient, toward liquidating the outlay incurred by the lodge. Whatever we may have done or accomplished, was an imperative DUTY, but in no sense *charity!*"

The sudden change from prospective penury and destitution to comparative affluence, without exertion or solicitation on her part, and to be surrounded and sustained by such friends, was almost too much for the widow—she was overwhelmed.

The company were now invited to partake of the good cheer before them. Mrs. Elkins could not take part with them, but in company with Mrs. Hope inspected her new domain. At a late hour the company separated with light hearts.

When all had departed, the widow gathered her children around her, and kneeling, poured out her soul in thanksgiving and praise to Him who "tempers the wind

to the shorn lamb," then rising and drying her tears, she retired to that rest which had for so many weeks been denied her.

Mrs. Elkins was highly successful in her new business, and in less than three years was clear of debt. Her son Charles, now fifteen years of age, had, through the influence of friends, entered as a student in the office of an eminent member of the bar, while the two girls, Laura and Ella, remained with her.

Three years passed ; Bro. Hope had retired from the East, and the gavel was assumed by Bro. Burton, who still boarded with the widow. Our whilom friend was now approaching the age of forty, and was a splendidly preserved bachelor, and not unfair. It had been observed for a year past that Bro. Burton had conceived a distaste for his old social habits, spending most of his evenings at home. It was also noticed that those evenings were usually spent with the widow, and many little coquetries were becoming manifest. The widow, in her younger days, had been one of the reigning belles, and at thirty-five her matured charms were very attractive to our good-natured bachelor. Suffice it to say that Mrs. Elkins became Mrs. Burton. Bro. Burton, who had retired from business, purchased an estate in the suburbs, the boarding-house was relinquished, and they determined to pass their days in peace and comfort.

Years passed ; the daughters of Elkins married. Charles, the son, had graduated, was admitted to the bar, and on attaining his majority became a member of the old lodge, when last heard from was its Worshipful Master, and had attained the Grade of Perfection in the *Ancient Accepted Rite*. Mr. and Mrs. Burton are still living, with two young Burtons (brother and sister) to cheer their pathway, and remind them of the romantic past.

This beautiful and touching narrative (the facts of which are within our personal knowledge) points a most instructive moral, which will be readily appreciated, especially at this time, when (in the State of New York) the Heaven-born charities of the fraternity are forbidden (by statute) to all save those whose fiscal responses assume the shape of business, and whose Masonic conduct is regulated by dollars and cents.

May we not hope for a speedy return to the good old customs of bye-gone days,

when the obligation made the Mason, and after which there could be no unmaking, no *ex post facto* decree, whereby the solemn relation assumed before God and man could be impaired?

God speed our righteous cause, and lend his kindly influence with the magnates of the order, to the end that its constitutions, statutes and regulations shall not retard the execution of its noble mission of

“Peace on earth, good will toward men.”

—*New York Dispatch.*

### CURIOUS OLD ATTACK ON FREEMASONRY.

(Continued from page 119.)

And there was a king of another nation that was called Hyron, and he loved well king Solomon, and gave him timber for his work; he had a son was called Aynon, and he was master of Geometry, and he was chief master of all the Masons, and masters of all his gravening work, and all other of Masonry that belongeth to the temple, and this witnesseth the Bible, in the 5th book of Kings, and elsewhere.

And this same Solomon confirmed both charges and manners that his father had given to Masonry confirmed in the country of Hierusalem, and in many other kingdoms, glorious crafts-men walking abroad into divers countries, some because of learning more crafty, and others to teach them more craft.

And so it befel, that a curious Mason that was named Nainus Græceus, that had been at the making of Solomon's temple, and came into France, and he taught the craft of Masonry to a man of France that was named Charles Martill, and he loved well his craft, and drew to him this Nainus Græceus aforesaid, and learned of him charges and manners.

And afterwards, by the Grace of God, he was elected to be king of France; and when he was in his estate he took to him many Masons, and made Masons there that were none, and set them on work, and gave them both charges and manners, and good payment as he had learned of other Masons, and confirmed their charter from year to year to hold their assembly; and thus came the craft into France.

And England all this season stood void, as for any charge of Masonry, until the

time of St. Albon, and in his time the King of England, that was a Pagan, he walled the town wall, which is now called St. Albons. And so in St. Albon's time a worthy Knight was steward to the King, and had government of the realm, and also of the making of the town walls, and he loved well Masons and cherished them.

And he made their payment right-good standing wages as the realm did require, for he gave them every week three shillings and six pence to their double wages; before that time, throughout all the land, a Mason took but a penny a day, and next to that time St. Albon mended it, and got then a charter of the King, and his council gave it the name of assembly, and thereat he was himself, and Masons, and gave them charges as you shall hear afterwards right.

After the death of St. Albon there came wars into England, through divers commotions, so that the good rule of Masons was quite destroyed until the time of King Athelston, that was a worthy King in England.

And he built many other buildings, and loved Masons very well; and he had a son that was called Hedvice, and he loved Masons much more than his father, and he was full of practice in Geometry; wherefore he drew himself to commune with Masons, and he learned of their craft, and he was made a Mason himself, and got of his father, the King, a charter and commission to hold every assembly, where they themselves were punished for trespasses, if committed or done within the craft; and he held himself an assembly at York, and there he made Masons and gave them charges, and taught them the manners of Masons.

And commanded that rule to be holden ever after, and to them took the charter and commission to keep and ordain that it should be ruled from time to time.

When this assembly was gathered together he made a cry that all Masons both old and young, that had any writing or understanding of the craft, and charges that were made before, either in the land or any other land, that they should shew them forth, and there were found some in French, some in Greek, some in English, and some in other languages.

And the intent thereof was found, and he commanded a book to be made how the craft was first made and found, and com-

manded that it should be read and told when any Mason should be made, and to give him charges.

And from that until this time, Masons have been kept in that sort and order, as well as the men might govern it, and furthermore at divers assemblies have been put to, and added certain charges more, by the best advice of masters and fellows.

Here followeth the worthy and Godly oath of Masons :

Every one that is a Mason take heed to his charge ; if you find yourselves guilty of any of these that you may amend you again ; and especially you that are to be charged, take heed that you keep this charge, for it is a great peril to forswear himself on a book.

1.—You shall be a true man to God, and to the holy church ; and that you use no error nor heresy by your understanding, or by the teaching of men.

2.—You shall bear true to the king, without treason or falsehood.

3.—And that you know no treason, but may amend it, if you may ; or else warn the king, or his lawful successors, or their council thereof.

4.—You shall be true one to another ; that is to say, every master and fellow of the charge of Masonry, that to be Masons allowed, that you do to them that you would they should do to you.

5.—And also Masons keep true council of lodge and chamber, and all other that ought to be kept by the way of Masonry.

6.—And also that no Mason shall be chief, neither in company, as far forth as he shall, or may know.

7.—You shall be true to the lord and master you serve ; and truly to be for his profit and advantage.

8.—And also that you do no villany in that house whereby the craft be slandered.

These be charges in general, that every Mason, both master and fellow, should keep.

Now I will rehearse other charges in particular for masters and fellows.

1.—That no master shall take upon him any lord's work, nor any other work, but that he know himself able of coming to perform the same, so that the craft have no dis-worship, but that the lord may be well served and truly.

2.—And also that no master take no work but that he take it reasonably ; so that the lord may be well served, which is one good, and the master to live honestly by it, and so pay his fellows truly their pay, as the craft doth require.

3.— And also that no master, nor fellow, shall supplant others of their work, that is to say, if they have taken a work, and stand master of the lord's work, you shall not put him out if he be able of coming to end the work.

4.— And also that no master, nor fellow, or apprentice, be allowed as an apprentice of seven years ; but the apprentice to be able of birth and life, as he ought to be.

5.—And also that no master, nor fellow, take allowance to make Masons without the assent of his

fellows, at the least five or six ; and he that shall be made Mason be able over all syers, that is to say, that he be free born and of a good kindred, and no bond-man, and that have his right limbs as a man ought to have.

6.—And also that every Mason shall give no pay to his fellows, but as he may deserve ; so that he may not be deceived by false workmen.

7.—And also that no master shall put lord's work to task, that used to go to journey work.

8.—And also that no fellow slander falsely another beyond his back, to make him loose his good name or world goods.

9.—And also that no fellow within the lodge, nor without, answer another ungodly without reasonably cause.

10.—And also that every Mason shall prefer his fellow, and put him to worship.

11.—And that no Mason shall play at hazzard nor any other game, whereby they may be slandered.

12.—And also that no Mason shall be a common ribbald in letchery, to make the craft to be slandered.

13.—And also that no fellow go to a town where there is a lodge of fellows, without a fellow to bear him company and witness that he was in honest company.

14.—And also that every master and fellow come to the assembly, if it be within fifty miles about him, if he have any warning, or to stand to the award of masters and fellows.

15.—And also that every master and fellow, if they have trespassed, shall stave to the award of masters to make them accord if they may ; and if they may not accord, to go to the common law.

16.—And also that no Mason mould, square, and rule, to any rough hewer.

17.—And also that no Mason within the lodge or without the lodge, to have any mould of his own making.

18.—And also that every Mason shall receive and cherish strange fellows when they come over the country, and set them at work as the manner is ; that is to say, if they have any work and stone in place, he shall set them at work a fourth night at least, and give him his wages ; and if there be no stone in place he shall give him money to carry him to the next lodge.

19.—And also he shall, and every Mason shall, truly serve his work, and make an end of his work, be it task or journey work, if they may have pay as they ought to have.

So these are that we have rehearsed, and all other you shall keep.

So help you God and Holy dome, and by this book, to the utmost of your power.

OBSERVATIONS AND CRITICAL REMARKS ON  
THE NEW CONSTITUTIONS OF THE  
FREE-MASONS.

Written by James Anderson, A.M., and dedicated to the Duke of Montague, by J. T. Desaguliers, LL.D., Deputy Grand Master.

It is universally agreed on all hands, from sacred writ, the Jewish Talmudists, the Magi among the Egyptians, and the Arabick Catena, that Adam was the first architect, copying after his grand original,

the maker of all things ; but our remarker upon the constitutions is very weak on that footing to introduce Tubal Cain, Jubal, and Jabal for their skill in architecture ; whereas the first was a worker in metals, the second a musician, and the third a tent maker. Now had this cunning diver into the secrets of antiquity but consulted the Bodleian Library, he would have found in the Arabick Catena, MS., page 137, that Adam caused a beautiful monumental stone to be formed for the depositing of his body ; on which was carved all the Geometrical figures and Hieroglyphicks afterwards used by the Ancient Egyptians, together with the particular signification of the letter Tau, which was the mark put upon Cain least any one should destroy him, and was the mark afterwards used by Moses to protect the Israelites from the destroying angel.

Now it happened when Adam was forewarned of his approaching death, that he delivered this stone coffin of his, if I may be so allowed to call it, to his son Seth, with this charge, that upon his decease his body should be there deposited till at such time there should be found a priest of the most high God to inter it, which was verified in that of Melchisedec ; for Adam's body was safely conveyed to Noah, who placed it in the centre of the ark, and daily offered prayers upon this monumental tomb as an altar raised to God upon the faith of his father Adam. Now this is what the remarker of the constitutions wanted to know when he mentions the two pillars of stone, whereon were engraven the liberal sciences, one supposed to be raised by Seth and the other by Enoch ; whereas it appears plain it was the monumental stone wherein Adam lay, that these figures he mentions were engraven, and which stone, together with the body in it, was conveyed by Seth to Lamech, and so to Noah.

Japhet, Shem, and Ham, according as Mr. Anderson says, right-well understood the rules of geometry, on which Masonry is founded, since the science was so handed down to them by the means aforesaid ; and undoubtedly the whole art was improved by having recourse to Adam's stone for the space of 400 and odd years together, before it was buried by Melchisedec.

And here I hope it will not seem much out of the way to take notice of a thing often disputed by ignorant people, that

Melchisedec was without father or mother, because not mentioned in the genealogy of Adam, which only relates to that from whence the Messiah should be born ; now the Arabick Catena deduces Melchisedec from Adam, both by father and mother's side, as plain as Abraham is descended from Adam, and the reader may see the said genealogy by giving himself the trouble to call at the printers of this tract.

I must beg leave to dissent from the author of the Constitutions, who, speaking of the Egyptian Pyramids, says they are built of marble stones, brought a vast way from the quarries of Arabia, and are most of them 30 feet long. Now if credit is to be given to Sandys in his travels, who gives a very particular description of these pyramids, they are built entirely of artificial stone, or a compost of sand and other materials made upon the spot, raised one of them to 1200 feet, and the other to 1500 feet high, whereas our author only mentions 481 perpendicular height.

It is plain Moses was instructed in all the learning and knowledge of the Egyptians, but it does not follow from thence that he was well skilled in Masonry ; for the pyramids themselves, though monstrous sized pillars, are not built with any order or geometrical proportion, but are rude heaps of stone and sand ; so that we must come to the temple of Jerusalem before we can meet with beauty, order, and proportion ; which was there exercised with the utmost perfection of art, and must be esteemed the completest building of the universe, as having the divine direction to conduct the mighty architects, as described to us by the sacred penman in the book of Kings, which being in everybody's hands, it is needless here to burden the reader with. But I wonder that the author of the Constitutions should say that the firs and cedars of Lebanon were sent to Joppa to be conveyed to Jerusalem, when it is not a third part of the way from Lebanon to Jerusalem, as it is from Lebanon to the nearest port before the said firs and cedars could be embarked for Joppa.

But here I must ask leave to turn back and reprove the author of the Constitutions for a grand mistake he makes in the story of Sampson pulling down the temple of Dagon, after he had revealed his secrets to his wife, which is impossible should be so, from the text where it says, "Sampson

would have gone into his wife into the chamber, but her father would not let him ;" and in the succeeding chapter, "Then went Sampson to Gaza, and saw there an harlot, and went in unto her;" which harlot appears afterwards to be Dalilah, who betrayed him into the hands of his enemies the Philistines. Thus you see how great antiquaries may fall into great mistakes for want of remembering the scripture, which they read, or should read, every day.

But our learned doctor of laws, to show his extraordinary reading, takes a great deal of pains to prove that Hiram, the founder in brass, a Tyrian, was not Hiram, King of Tyre; when as the sacred text is so expressly plain in these words, "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass." Thus for the holy penman, but the most ingenious Doctor Desaguliers, to make this Hiram, who was a founder and carver in brass, a stone-cutter, or Free-Mason as you may suppose, has found out the very letter of recommendation which King Hiram sent to Solomon, which runs thus: "And now I have sent a cunning man, endued with understanding, skilful to work in gold, silver, brass, iron, stone, timber, purple, blue, fine linen, and crimson; also to grave any manner of graving, and to find out every device which shall be put to him." Here you find our Free-Mason is a mere jack-of-all-trades, a goldsmith, silversmith, brazier, ironmonger, stone-cutter, timber merchant, sawyer, carpenter or joiner, a linen draper, and fine scarlet dyer; when as in the said book of Kings we read no more of him than that he was a founder, or caster of brass or other metals, and a fine sculptor, carver, and engraver. Well, but, saith the admired author of the Constitutions, when the wise King Solomon was Grand-Master of the Lodge at Jerusalem, and the learned King Hiram was Grand-Master of the Lodge at Tyre, and the inspired Hiram Abif was Master of work and Masonry, then I as much verily believe that the streets of Jerusalem were paved with gold, and the temple lined with diamonds and other precious stones, as I do now, that the Grand-Master of the Grand Lodge, together with the other masters and wardens of particular

lodges, do excel all the world in the wisdom and dexterity of architecture; insomuch that that in these later days the efficacy, secrecy, and power of the leathern apron is become the admiration and wonder of all wise men. But I am ashamed that our author has not attempted to prove that either King Solomon or King Hiram were once honoured with the worshipful distinction of the leathern apron. This must needs bring a slur upon that dignity in Masonry, which carries its head as high as the foundation of the universe; for Adam and Eve wearing aprons of fig leaves, to show they understood rule and proportion, was an emblem that some of their posterity would take it an honour to wear leathern aprons; which, according to the geometrical form and figure thereof, might serve hereafter as a foundation of all Masonry, sacred, civil, and military; three distinctions of Masonry, made use of by our most ingenious learned author of the Constitutions, who learnt it of Pythagoras, who learnt it of Thules, who learnt it of the Chaldean Magi, who learnt it of——; who were all Free-Masons with a witness.

The next cutting stroke to support the dignity and universality of Free-Masons, that the author of the Constitutions labours at, is to bring in all sorts of mechanics that work by geometrical proportion, as bricklayers, carpenters, joiners, and tent makers, with a vast many other crafts-men. His business had been to have mentioned all in general terms, or at least not to have forgot that ingenious artist, or Free-Mason, who made a chain for a flea of a thousand links, that together did not weigh the thousandth part of a grain; with the present curious knick-knack makers of tweezers, nut-crackers, and tooth picks, to the admiration of all mankind. For in short, according to the opinion of Sandivogius, who copied after his great master Trismegistus, all sorts of sciences are contained in Masonry. Nay, Valentine in his *Curus Triumphus* goes so far as to say, an artist cannot be properly called an adept without he can build his athanors, his digestors, and his reverberatory furnaces with his own hands, in which is required the skill of a bricklayer, a mason, a smith, and an exquisite geometrician.

We must agree that to the forming of a good astronomer, it requires he should be an accepted Free-Mason, that if he should at any time be out in his calculation of the distance of any star, he might be able to lay

the foundation of a tower, like that of Babel, to scale the heavens, and take the dimensions of every one of them to an inch. Paracelsus, who was as errant a Free-Mason as Adam, or any of his posterity, says, the miscarriage of the grand design in building the tower of Babel, was not owing to the confusion of languages, but to too glib a tongue, whence happens the mistake in the translation from the Chaldee copy of the word languages for tongues; for one of the most expert workmen in that grand fabric, being in bed with his wife, who had scolded him severely that night, on a sudden fell a laughing, thinking on the great design they were about; whereupon his wife waking suddenly demanded the reason of that laughter which waked her from her rest; the poor ingenious Free-mason, who stood in awe of this termagant, at her incessant importunity at last confessed the secret; that he had entered into combination with the rest of the builders of Babel to carry on that work until it should reach to heaven, and he was laughing within himself to think how one day he should give her the slip; for they all designed when that was finished, to make the best of their way to heaven and leave all their wives below to shift for themselves on earth, since Eve had played their father Adam such a slippery trick as to betray him out of Paradise, he had left it in charge to his male posterity to return the favour the first opportunity; and this they had bound themselves now by an oath of secrecy to perform. The next morning the whole camp rung with the discovery, and the confederate body of Free-Masons broke up in such confusion, that they understood not one another but by signs and tokens to depart; and so they left their tools behind. Now the learned do agree, those signs remain among accepted Masons even to this day. And this is consonant to what the ingenious doctor in his remarks, speaking of the laws, forms, and usages of the respective societies of Free-Masons, seems to hint about their confusion, when he says, but neither what was conveyed, nor the manner how, can be communicated by writing, as no man can indeed understand it without the key of a fellow-craft.

Our learned author of the Constitutions, like a true author of uncertainties, very learnedly asserts that the laws and charges of Free-Masons had been seen and perused by King Henry the Sixth and his honour-

able council, who allowed them as they had been drawn out and collected from the records of ancient times. Now had he produced one of the style of that king's reign, or referred the reader to the paper office in Whitehall, the Remembrancer's office at Westminster, or the records in the Tower, some notice might have been taken of his labours; but instead of that, takes great pains to let us know they were then deemed as rebels, felons, vagrants, &c., indeed there was due notice taken of labouring masons to compel them to work at moderate prices in that king's reign.

The same author would gladly insinuate into us the belief of King Charles the Second being an accepted Free-Mason, barely upon this consideration, that he was a great encourager of the crafts-men; and likewise says, that King William the Third was by most reckoned a Free-mason, but knows nothing of the matter himself; from hence it is plain what mighty stress is to be laid on their records of ancient times, when they cannot inform us truly of what was so lately done; as if two such famous kings of our own nation could be admitted Free-Masons and no record made thereof in any of their famous lodges. Who was Grand Master of the Grand Lodge at that time? Or why one or other of those princes, honouring them with becoming a member of the ancientest society in the world, should not accept of, or at least be complimented with, the title of Grand Master. But I am weary of this subject until better authority prompts me to pursue it.

FINIS.

BRO. ARCHIBALD C. CAMPBELL has been elected *M.P.* for the county of Renfrew (in place of the Rt. Hon. Mr. Bruce, who has been advanced to the Peerage), by a majority of 178 votes.

LODGE PRAYER.—It was the custom of the Druids to open and close their bardic circles with a formula of prayer, the words of which have been preserved, and would form a beautiful formula to be adopted by Masonic Lodges for the same purpose. The prayer is as follows: "O God, grant us Thy protection; and with protection, strength; and with strength, discretion; and with discretion, justice; and with justice, love; and with love, the love of God; and with love of God, the love of all living things."—*Mackey's National Freemason.*

MS. MASONIC CONSTITUTIONS  
(OR CHARGES) No. 3.THE "SLOANE MS. No. 3848." (MS. G  
HUGHAN'S CATALOGUE) A.D. 1646.*[Copied direct from the original in the British  
Museum.]*

The might of ye Father of Heaven, wth ye wisdom of ye glorious sonne, through ye goodness of ye holy ghost: yt bee three psons in one god, &, bee wth us at or begininge; and give us grace soe to governe us in our liveinge, yt wee may come to his blisse yt never shall have endinge.

Good Brethren and Fellowes our purpose is to tell you, how and in what manner this craft of Masonrie was begun, and afterwards founded by worthy Kings and Princes and many other wortt men; and alsoe to ym that be heare; wee will declare to ym the charge yt doth belonge to every true Mason to keepe: for good sooth if you take heede therunto it is well worthie to bee well kept, for a worthie Craft and curious science, for there bee seaven liberall sciences, of ye wch it is one. The first is Grammer; yt teacheth a man to speake truth and write truly. The second is Rethoricke yt teacheth a man to speake faire & in subtile termes. The third Loggick, yt teacheth to disearne truth from falcehood. The fourth is Arthimeticke, yt teacheth to account he recount all manner of numbers. The fifty is called Geomeetree, and it teacheth & meate & measure of ye earth; and other things, which science is Masonrie; The sixth is Musicke, wch teacheth songe & voyce of tongue, of organes and harpe; The seaventh is called Astronomie; that teacheth to knowe ye course of sonne & moone; and other ornaments of ye heavens. These 7 liberall sciences, ye which seaven bee all one science: That is to say Geometry, Thus may a man prove, yt all science in ye world bee found by Geometry; for it teacheth meate and measure ponderation & waight of all manner of kind earth; and there is noe man yt worketh by any Craft but hee worketh by some measure; and noe man yt byes and sells, but by measure & weight, and all Geometriarians & Craftsmen and Merchants find noe other of ye seaven sciences; and especcally Plowmen and tellars of all manner of grain; both

of cornes seeds vines plants, sellers of all other frutes; For Gramer neither Astronomie, nor any of all these can finde a man one measure or meate, without Geometry, wherefore I thinke that science most worthy that findeth all others. How this worthy science was first begun I shall tell you; before Noes flood was a man called Lameth as it is written in ye 4 Chaptr of Gene and this Lameth had two wives, ye one was called Adar, ye other Sella; and by the first wife Adar hee begott 2 sonnes. The one was called Jabell ye other Juball; And by ye other wife hee had a sonne & a daughter, and these foure children found ye begininge of all Crafts in ye world. This Jabell was ye elder sonne; and hee found ye Craft of Geometry, and he depted flockes of Sheepes & lames in ye field, and hee first wrought house of stone & tree, and it is notes in ye chapt aforesaide yt his brother Juball found musicke of songe harpe & organes; the 3 brother Tuball found out Smiths Crafts of iron & steele; and their sister found weavinge; and these children did knowe that God would take vengeance for sinne eather by fire or water; wherefore they writ ye sciences wch weare found in 2 pillars of stone; yt ye might be found after ye flood; The one stone was called marble that cannot burne wth fire; The other was called Letera that cannot drowne wth water; our intent is to tell you truly how and in what manner these stones weare found, where these Crafts weare written in Greeke, Hermines that was sonne to Cus; and Cus was sonne to Shem, wch was ye sonne of Noath: The same Hermines was afterwards Herms; the father of wise men and hee found out ye 2 pillars of stone where ye sciences weare written and taught ym forth; And at ye makeinge of ye towre of Babilon there was the craft of Masonrie first found and made much of, ye Kinge of Babilon wch was called Hembroth or Membroth hee was a mason and loved well ye craft, as it is saide with ye maistr of yr stories; and when ye cities of Ninivie and other cities of East Azia should bee made. The Kinge of Babilon sent thither sixe at ye desire of ye King of Ninive his couzin; and they went forth, and hee gave hm a charge on this maner, That ye should be true and live truly together; and that ye should serve there lord truly for there payment; for that hee

might have worpp for sendinge ym and other charges hee gave them ; and this was ye first yt any Mason had any charge of his craft ; moreovr when Abraham & Sara his wife went into Egypt there weare taught the seaven sciences unto ye Egyptians ; And hee had a worthy scholler called Euchild and hee learned right well and was maistr of all the 7 sciences ; and it befell in his daies that ye lords and states of ye Realme ; had soe many soones yt ye had begotten ; some by there wives, & some by ladies of ye Realme ; for yt land is a holy land and plenished generacon ; And ye had noe competent liveinge for there children ; wherefore ye made much sorrowe ; and ye king of ye land made gratte counsell, and a pliaint to know how ye might finde there children meanes ; & the could finde noe goode wayes ; and caused a cry to bee made throughout ye Realme ; yt if there weare any man that could informe him ; yt hee should come to him and bee well rewarded ; and holde himselfe well assaide ; and after this cry was made came this worthy Clarke Euchild and saide to ye kinge and all his great Lords if you will have yor children govned and taught honestly as gentlemen shoud bee ; under condicon that you will grant ym & mee a comission ; yt I may have power to rule them honestly as these sciences ought to bee ruled ; and ye kinge wth his counsell granted them ; and sealed yt comission ; and then yt worthy doctor tooke the Lordes soones and taught ym this science of Geometry in practice to worke Masonrie all manner of wortheie workes ; yt belongeth to buildinge of castles all manner corts temples and churches ; wth all other buildings ; and hee gave ym charge in this manner ; First that ye should bee true to ye Kinge and to ye Lords ye served ; and that they should live well together ; and bee true one to another ; & that they should call one another fellowes ; and not servants nor knave nor other foule names ; and that ye should truly serve there paymt to ye lord that others serve ; and that ye should ordaine ye wisest of them to bee made mr of ye Lords worke ; and neither for love great liveinge nor riches ; to sett another that hath litle cuninge to bee mr of ye lords worke. Wherebye hee should bee evilly served or they ashamed ; and that ye should call the govnor of ye worke mr of ye worke whilst ye worke wth him ;

and many other charges which weare two long to tell ; and to all these charges hee made ym sweare the great oath ; men used in yt time ; and ordained for them reasonable payment ; yt ye might live by it honestly ; and alsoe that ye should come & assemble wth others that ye might have counsell in there Crafts ; yea might worke best to serve there lord ; for his pfit and worspp, and to correcte themselves if ye had trespased ; and thus ye Craft of Geometry was govned there ; and yt worthy mr gave it ye name of Geometry and it is called Masonrie in this land ; long after the Children of Israell werecome into the land of

. . . . . It is now amongst us in ye cuntry of Jerusalem Kinge David began the temple of Jerusalem that is wth them "templum dei ;" And ye same King David loved Masons well ; and cherished them ; and gave ym good payment. And hee gave ym charges that you shall heare afterwards ; and after ye decease of King David ; Solomon yt was sonne to David pformed out ye Temple his Father had begun ; and hee sent afterwards Masons of divers lands ; and gathered ym together ; soe yt hee had fourescore thousand workers of stone ; and they weare named masons ; and hee had 3 thousand of them ; wt which we are ordained mrs and gournors of yt worke, and there was a king of another region yt men called Hiram and hee loved well kinge Solomon ; and gave him timber for his worke ; and hee had a sonne that was named Aynon and hee was mr of Geometry ; and hee was chiefe mr of all his Masons ; and mr of all his graved workes, and of all other Masons, that belongeth to ye temple ; and this witnesseth the Bible in libra 2. Solo. Capite 5.

(To be Continued.)

THE SEWING MACHINE.—Howe, the inventor of the sewing machine, and his family, have for many years had a royalty on the use of a needle with the eye in the point, as the only tenable point in his beautiful invention, all else having been stolen or appropriated long ago by what Dickens called the "patent eaters ;" and now they seem to be about to swallow the eye-pointed needle too, since it has been discovered, in America, from the English list of patents, that, in a patent of date July 17th. 1719, one Thomas Saints, of Greenhill-rents, got a patent for a machine for fastening soles of shoes to uppers, with a plan of the machine in which "there is a spool for the thread ; there is an awl to make the hole in the materials ; and there is a needle with the eye at the top, precisely like the Howe machine, for driving the thread through the hole."

## Review.

*Freemasonry: its Symbolism, Religious Nature, and Law of Perfection*, by Bro. Chalmers I. Paton. Reeves and Turner, 198, Strand, London.

WE opened Bro. Paton's goodly-sized book with the hope that we might find in it a standard work on Masonic Symbolism alike in its archaeological history, its esoteric signs, and its exoteric teaching. For knowing something of Masonic Symbolism ourselves from old researches, and having long felt both its great value and reality as an illustration of our entire Masonic history, we have long felt what a "desideratum" such a work would be in our Masonic literature and, how important and useful an aid to every Masonic student.

The title of the work, we confess at the outset, first began to make us fear that our able Brother either underrated himself the importance and the extent of the subject of Masonic Symbolism in itself, or in his zeal in the good cause of Masonic literature generally, had undertaken too wide a field, by the addition of other and not cognate subjects. The religious nature of Freemasonry, and its "Law of Perfection," are very wide and debateable subjects indeed, and not only are entirely separated in themselves from Masonic Symbolism *quâ* Symbolism, but are questions confessedly on which very widely divergent views are entertained amongst our Brethren.

In truth the subject of Symbolism, as part and parcel of our Masonic history and teaching, of our outward organization and inner "disciplina arcani," is such an extensive field in itself, alike for enquiry and illustration, that it needs no adjuncts or separate questions either to develop its importance or demonstrate its reality.

Hence, with all due respect to Bro. Paton, we venture to think that he has only encumbered his original idea, his actual work, by the addition of the "Religious Nature" and "the Law of Perfection of Freemasonry," which entirely distinct from Masonic Symbolism—at any rate, as an archaeological study, and deserve well, for they have an intrinsic importance of their own, we quite feel, to be treated and discussed as a separate question in a special work devoted to their treatment

and consideration. While, too, Bro. Paton was no doubt quite correct in giving us a history and definition of Symbolism as a most important fact in the history of the world and of man, as well as of Freemasonry, we cannot profess to understand, nor do we see why he has introduced the fifty pages relative to the Jewish Festivals, which, though no doubt symbolical in their outward appearance and form, in their mystical teaching belong, as it seems to us, too clearly to the region of theology to be really and truly much to the point in a Masonic treatise on Masonic Symbolism. From page 70 to page 442—in all three hundred and seventy-two pages—Bro. Paton's work is occupied by the Masonic Symbols as such, though many of the so-called symbols can hardly be said to be "symbols" in the correct use of the word, such as "Prudence," "Fortitude," "Temperance," "Justice," "Charity," on which our good brother dilates so well.

The "Tassels" to which Bro. Paton alludes, may be symbols in our Lodges to suit special virtues, but the thing symbolized can hardly ever be considered as a "symbol," and we think Bro. Paton has somewhat weakened the force of his remarks, and affected the clearness of his description, by not pointing out the difference between the symbol itself and the grace or virtue symbolized.

Now we do not wish to appear hypercritical, but we feel bound, as honest reviewers, seeking for the information and improvement of the Craft at large, to point out some slight defects in Bro. Paton's elaborate work, which are pretty sure to be noticed by others as well as ourselves.

Bro. Paton's work, moreover, does not profess to be an archaeological work properly at all, and into that part of his subject he has not entered—or at any rate, only with a very passing glance, so to say. We should rather term it a serio-didactic exposition of the spiritualized as well as moral teaching of our Symbols, which as Freemasons we know so well in their outward appearance, and are in the habit of constantly employing.

Thus Bro. Paton's work may be said to be adapted to the use of all lecturers and teachers amongst us who are in the want of constantly educating a spiritual application and a moral meaning from our symbolical representations and operative emblems

in the lodge and in our Ritual, and applying such teaching, personally, to our progress and edification as Freemasons. No doubt such a work has a considerable value and importance in itself, and Bro. Paton has treated it most fully and most carefully. Not that indeed the subject is a new one in itself, but Bro. Paton's is no doubt the fullest work on Masonic Symbolism which has yet appeared.

Masonic students, for instance, will remember good old Ashe's book in days gone by, between which and Bro. Paton there is no doubt a considerable similarity of treatment and idea; while others may call to mind Calcott's Disquisition, Green's Sermon, "The Beauties of Masonry Developed: by an Ancient Brother," Oliver's longer works, and several tracts or single volumes published at various periods during the last hundred years.

We must, however, do Bro. Paton the justice of saying that he may fairly claim the credit of having introduced to the notice of our modern Brotherhood much that has been forgotten of our symbolical "formulae" and our mystical teaching, and having explained and developed that teaching most carefully and calmly and fully. His style is clear, lucid and animated, full and forcible, and after we have perused his explanation of some well-known symbol of our Order, we feel at once how much may be said on subjects so common to us that we pass them by often almost unnoticed and unregarded.

Many of us whom long familiarity has accustomed to the well-known symbolism of our lodge-rooms, will find a good deal in Bro. Paton's work to throw much interest and new meaning over "signs and symbols," which we know so well and see so often that we often hardly trouble ourselves to ask the question what they mean, or whether they have a further and inner meaning for us.

While thus we fully admit the didactic excellence of Bro. Paton's explanation and commentaries, we must express our regret that he has not treated the subject, as he was so fully competent to do, from an archaeological point of view. In the present position of Masonic enquiry and research, we want facts—we require a clear and distinct treatment of each part of our Masonic system, whether historical, symbolical, archaeological or doctrinal, on the sure

and only safe basis of authentic evidence, of genuine dissertations, on the clear and convincing testimony of accurate investigation and indubitable authority.

The time seems to have passed away, we think, for addresses "ad personam;" we rather want treatises "ad rem"—that is to say, we must give up the tendency to confuse the two distinct branches of Masonic study—that, for instance, which relates merely to the personal and moral bearing of assumed truths, and that which refers to the critical and careful study of fact and evidence, Bro. Paton has not apparently turned his attention to the archaeology of Masonic Symbolism further than its spiritual application to us as individuals and brethren, and we feel that any work on symbolism which passes by that most important portion of its history, is like a goodly building raised hastily on a very frail—rather, actually no real foundation at all.

Bro. Paton makes one mistake we feel bound to correct.

He confounds the "Pentalpha," or "Pentacle," as it is sometimes called, with Solomon's Seal, whereas the Pentalpha was first a sign of Jewish Cabbalistic use, though afterwards adopted by the Christians, and Solomon's Seal was the double triangle, the well-known symbol of our Royal Arch.

It is somewhat strange that Bro. Paton apparently altogether ignores the double triangle, though it is really one of the earliest of our Masonic Symbols, and was even used as a *Mark*. The history of Masonic Symbolism, archaeologically considered, is indeed most interesting in itself, and is a work worthy of investigation and treatment by some brother who will devote himself to the subject,

While, then, we welcome gladly every addition to our Masonic literature, and all such works especially as tend to illustrate and develop alike the outward organization and inner teaching of our Order, and while we admit that Bro. Paton has summed up and put before us the didactic expression of our symbolism very completely, we trust that we are not out of place in expressing the hope that he may be yet induced to supply us with an archaeological history of this interesting subject. We have often been told that our Freemasonry is "veiled in allegory," and "illustrated

by symbols," and while we admit that it is very important and necessary that we should have a full and spiritualized treatment both of "allegory" and "symbol" in order to make such treatment of benefit and value to us all alike, yet we feel sure no brother could propose a more useful undertaking to himself, or to the Craft at large, than to work out and illustrate, by patient research and accurate investigation, the archaeological history of our Masonic Symbolism.

WHAT NON-MASONS SAY OF US.

MASONRY, AND WHAT WE KNOW REGARDING IT.

[From the "North British Advertiser," 6th September, 1873.]

The following extracts are from a work entitled "Illustrations of Masonry," and will be edifying as showing the general principles of the Order, besides satisfying some of the longings of the curious and inquisitive:—

ODE I.

[BY MR. CUNNINGHAM.]

Hail to the Craft! at whose serene command  
The gentle Arts in glad obedience stand.  
Hail, Sacred Masonry! of source divine.  
Unerring sov'reign of th' unerring line,  
Whose plumb of truth, with never failing sway,  
Makes the join'd parts of symmetry obey;  
Whose magic stroke bids fell confusion cease,  
And to the finish'd Orders gives a place;  
Who rears vast structures from the womb of earth,  
And gives imperial cities glorious birth.

To works of Art her merit not confin'd,  
She regulates the morals, squares the mind,  
Corrects with care the sallies of the soul,  
And points the tide of passions where to roll.  
On Virtue's tablet marks her moral rule,  
And forms her Lodge an universal school,  
Where Nature's mystic laws unfolded stand,  
And sense and science join'd, go hand in hand.

O may her social rules instructive spread,  
Till Truth erect her long-neglected head!  
Till through deceitful night she dart her ray,  
And beam full glorious in the blaze of day!  
Till men by virtuous maxims learn to move,  
Till all the peopled world her laws approve,  
And Adam's race are bound in brother's love.

THE EXCELLENCY OF MASONRY DISPLAYED.

Whoever attentively observes the objects which surround him, will find abundant reason to admire the works of Nature, and to adore the Being who directs such astonishing operations; he will be convinced that infinite wisdom could alone

design, and infinite power finish, such amazing works.

Were a man placed in a beautiful garden, would not his mind be affected with exquisite delight on a calm survey of its rich collections? Would not the groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, awaken his sensibility, and inspire his soul with the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and all contributing to make one perfect whole, would not his mind be agitated with the most bewitching sensations, and would not the view of the delightful scene naturally lead him to admire and venerate the happy genius who contrived it?

If the productions of art so forcibly impress the mind with admiration, with how much greater astonishment and reverence must we behold the operations of Nature, which presents to view unbounded scenes of utility and delight, in which divine wisdom is most strikingly conspicuous? These scenes are indeed too expanded for the narrow capacity of man to comprehend; yet whoever contemplates the general system from the uniformity of the plan, must naturally be directed to the original source, the Supreme Governor of the world, the one perfect and unsullied beauty!

Beside all the pleasing prospects that everywhere surround us, and with which our senses are every moment gratified—besides the symmetry, good order, and proportion which appear in all the works of creation, something farther attracts the reflecting mind, and draws its attention nearer to the Divinity—the universal harmony and affection among the different species of beings of every rank and denomination. These are the cements of the rational world, and by these alone it subsists. When they cease, Nature must be dissolved, and man, the image of his Maker and chief of His works, be overwhelmed in the general chaos.

In the whole order of beings, from the seraph which adores and burns down to the meanest insect, all, according to their rank in the scale of existence, have, more or less, implanted in them the principle of association with others of the same species.

Even the most inconsiderable animals are formed into different ranks and societies for mutual benefit and protection. Need we name the careful ant, or the industrious bee, insects which the wisest of men has recommended as patterns of unwearied industry and prudent foresight? When we extend our ideas, we shall find that the innate principle of friendship increases in proportion to the extension of our intellectual faculties, and the only criterion by which a judgment can be formed respecting the superiority of one part of the animal creation above the other, is by observing the degrees of kindness and good-nature in which it excels.

Such are the general principles which pervade the whole system of creation. How forcibly, then, must such lessons predominate in our assemblies, where civilization and virtue are most zealously cherished, under the sanction of science and the arts!

#### THE ADVANTAGES RESULTING FROM FRIENDSHIP.

No subject can more properly engage the attention than the benevolent dispositions which indulgent Nature has bestowed upon the rational species. These are replete with the happiest effects, and afford to the mind the most agreeable reflections. The breast which is inspired with tender feelings, is naturally prompted to a reciprocal intercourse of kind and generous actions. As human nature rises in the scale of beings, the social affections likewise arise. Where friendship is unknown, jealousy and suspicion prevail; but where that virtue is the cement, true happiness subsists. In every breast there is a propensity to friendly acts, which being exerted to effect, sweetens every temporal enjoyment, and although it does not remove the disquietudes, it tends at least to allay the calamities of life.

Friendship is traced through the circle of private connections to the grand system of universal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. Actuated by this sentiment, each individual connects his happiness with the happiness of his neighbour, and a fixed and permanent union is established among men.

Nevertheless, though friendship, considered as the source of universal benevo-

lence, be unlimited, it exerts its influence more or less powerfully as the objects it favours are nearer or more remote. Hence the love of friends and of country takes the lead in our affections, and gives rise to that true patriotism which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour which enable us to support a good cause, and risk our lives in its defence.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to his actions, and consecrates his name to latest ages. The warrior's glory may consist in murder and the rude ravage of the desolating sword, but the blood of thousands will not stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power, and should he bleed by tyrant hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul.

Though friendship appears divine when employed in preserving the liberties of our country, it shines with equal splendour in more tranquil scenes. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting danger in defence of rights, we behold it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue. In those happy moments contracts are formed, societies are instituted, and the vacant hours of life are employed in the cultivation of social and polished manners.

On this general plan the universality of our system is established. Were friendship confined to the spot of our nativity, its operations would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, Nature dictates an adherence to the welfare of our own immediate connections; but such interference apart, the true Mason is a citizen of the world, and his philanthropy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to his degree, from whatever clime it may spring.

ORIGIN OF MASONRY, AND ITS GENERAL  
ADVANTAGES.

From the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profession diffused unbounded utility.

Abstracting from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes a universal language. Hence many advantages are gained; the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and will know that beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem, for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life and sour the tempers of men are avoided, while the common good, the general object, is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the art unite in one indissoluble bond of affection men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, so that in every nation a Mason will find a friend, and in every climate a home.

Such is the nature of our institution, that in the lodge union is cemented by sincere attachment, and pleasure is reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial attention.

## ARTICLE II.

## SONG.

(*Tunc. Rule, Britannia.*)

Ere God the Universe began,  
In one rude chaos matter lay,  
And wild disorder over ran,  
Nor knew of light one glimmering ray;  
While in darkness, o'er the whole  
Confusion reigned without control.  
Then God arose, His thunders hur'l'd,  
And bade the elements arise;  
In air He hung the pendant world,  
And o'er it spread the azure skies;  
Stars in circles caus'd to run,  
And in the centre fix'd the sun.  
Then man He call'd forth out of dust,  
And form'd him with a living soul;  
All things committed to his trust,  
And made him ruler of the whole;  
But, ungrateful unto Heaven,  
The rebel was from Eden driven.  
From thence proceeded all our woes  
Nor could mankind one comfort cheer,  
Until Freemasonry arose,  
And formed another Eden here;  
'Tis only on Masonic ground,  
Pleasure with innocence is found.  
'Tis here the purest fountains flow,  
Here nought corrupt can enter in;  
Here trees of knowledge stately grow,  
Whose fruit we taste, exempt from sin;  
In friendship sweet we still abound,  
While guardian angels hover round.

## MASONRY—SPERATIVE AND SPECULATIVE.

The etymological derivation of the words "mason" and "masonry" has at different times offered considerable scope to those interested in the art in exercising their ingenuity. Hutchinson offers the conjecture

that they are corrupted from the Greek word *musterion*, mystery, and *mustes*, one initiated into the ancient mysteries. He also thinks that the word may be derived from the two Greek words signifying *I seek what is safe*, and *mesouraneo*, "I am in the midst of heaven." Another writer, as we learn from Mackney's *Lexicon of Masonry*, attributes to Masonry a Druidical origin, and traces the word "Mason" from what he calls *may's on*, or the men of *May on* being *men*, as in the French *on dit*, and *may's on* are therefore the Druids whose principal celebrations were in the month of May. The Hebrew word *massang* or *mason* signifies a "stone quarry." Buchanan, in his technical dictionary, refers to the free and accepted Masons, under this latter idea, as forming "a very ancient society, so called, because the founders of the fraternity were persons of that craft or occupation, being incorporated by the Pope, and endowed with certain important privileges." The society, says this compiler with a sneer, "professes to be founded on the practice of social and moral virtue, and inculcates brotherly love, relief, and truth; but it has long been nothing more than a wreck of the original institution." Masonry passes under two denominations—operative and speculative. The former treats of architecture, from whence a structure derives figure, strength and beauty, embracing a just correspondence in all its parts. Speculative Masonry, on the other hand, "is occupied in the creation of a spiritual temple by means of symbolic instruction. The latter, which is called Freemasonry, adopts and symbolises for its sacred purpose the implements and materials which are used in the former. Operative Masonry is an art and speculative a science; the objects of the one are profane and temporal, that of the other sacred and eternal.

"Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the divine Creator.—Operative Masonry furnishes us with dwellings, and convenient shelters from the inclemencies of seasons;

and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

"The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparring ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols the most expressive! are selected by the fraternity to imprint on the memory serious truths; and thus the excellent tenets of the institution are transmitted unimpaired, under circumstances precarious and adverse, through a succession of ages."

In the extract just quoted, allusion is made to the architectural symbols as being used in the capacity of channels of religious truth. The following is a definition of some of them from Pearson's work:—

"The *rule* directs that we should punctually observe our duty, press forward in the path of virtue, and neither inclining to the right nor to the left, in all our actions have eternity in view.

"The *line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

"The *trowel* teaches that nothing can be united without proper cement, and that the perfection of a building must depend on the suitable disposition of that cement; so Charity, the bond of perfection and social union, must link separate minds and separate interests, that like the radii of a circle, which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.

(To be continued.)

BROTHERLY LOVE, RELIEF AND TRUTH.

Are there any yet who doubt  
That Freemasonry is "Truth"?  
Or that when within our ranks  
Old age or helpless youth  
"Relief" can truly claim  
In "Brotherly Love" sincere,  
A Freemason's words and acts  
Will in unison appear?

If any such shall still  
Freemasonry assail,  
Invoke the harmless jest,  
Indite the childish tale,  
Then let them surely know  
Freemasonry has no fear  
To grow in strength and grace  
As year succeeds to year.

If only we are true  
To our old teaching still,  
If the old Banner floats  
Alike thro' good and ill,  
Above our Phalanx close  
Of Brethren, hard to part,  
We then can onward march  
With a true and trusting heart.

For as the years pass by,  
And as we fleet and fade,  
And as Winter follows Summer,  
And the sunshine yields to shade;  
We still can fondly claim  
That Freemasonry is Love,  
That it's Truth, that it's Relief,  
And that it's Home's above.

W.

PHILLIS.

When Phillis was young, when Phillis was fair,  
I called her the lass with the golden hair;  
Tho' Phillis is old and sadder to see,  
She's still the same old Phillis to me!

When Phillis was young she used to smile,  
And I watch'd her sunny face the while;  
Tho' Phillis is old and full of tears,  
She's to me the old Phillis of laughing years.

When Phillis was young her merry voice  
Could make one's innermost soul rejoice;  
Tho' Phillis is old, in her fond regret,  
She's to me that glowing Phillis yet.

When Phillis was young, her bright blue eyes  
Looked calmly upon you with soft surprise;  
Tho' Phillis is old and dim of sight,  
She's to me the old Phillis whose eyes were light.

When Phillis was young, she used to say  
She never would change her frolic way;  
Tho' Phillis is old, and changed her will,  
She's to me an unchanged Phillis still.

When Phillis was young, in her innocent heart,  
She laughed at Death with his treacherous dart;  
Tho' Phillis is gone—in all dear truth,  
I hope to see the same Phillis in deathless youth!

W.

FRENCH MASONIC SONG.

Dans ce charmant azyle  
Tout invite au plaisir  
Ici l'ame tranquille  
N'a plus de vains desirs,  
Tels les dieux de la fable  
Laissoient tout au hazard,  
Quands ils avoient sur table  
Ambrosie et nectar.

Qui vent goûter la Vie,  
Qui vent braver les maux,  
Dans la Maçonnerie  
Qu'il cherche son repos.  
Enfant de la nature  
Dedaignant les trésors,  
Il prendra nourriture  
Pour l'ame et pour le corps.

D'une voix unanime  
Image de nos cœurs,  
Du feu qui nous anime  
Nous chantons les douceurs.  
Chez nous est la decence,  
Et l'ordre le plus beau;  
Tout se régle en silence  
Sur le coup du Marteau.

Point de disputes fières  
Pour l'honneur et le rang,  
Nous sommes tous des frères  
Sortis du même sang;  
A la Maçonnerie  
Tirons une Santé,  
Tu peux braver l'ervie  
Noble Société!

[The Editor will be glad to receive from some Brother a translation in English verse of the above spirited lines.]

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