

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 8.—VOL. I.

FEBRUARY, 1874.

PRICE 6d.

Monthly Masonic Summary.

WE have not a great deal to chronicle since our last report. The G.M., has appointed, it is understood, Bro. Thomas Frederick Halsey, of Great Goddesplan-place, Hemel Hempstead, Herts, P.P.G.S.W. of Hertfordshire, as Provincial Grand Master, vice the R.W. Bro. Wm. Stuart who has resigned.

THE Provincial Grand Lodge of Hampshire, has paid a visit to the Portsmouth Lodge, No. 487, at their newly-restored and well-arranged lodge-room. The meeting was marked by a large attendance of the brethren, and by excellent speeches from many of the brethren present, especially the W.M., Bro. Hickman, Bro. the Hon. Somerset Calthorpe, the P.G.M.; R.W. Bro. Beach, *M.P.*, and our excellent Bro., the W.D.P.G.M., J. R. Stebbing.

THE House Committee of the Girl's School has met and carried a resolution to be confirmed by the Quarterly General court, that fifteen candidates should be admitted next April. This is a very wise and judicious proposal, though we think that before long, owing to so many demands for admission, the Girls' School will still have to be increased.

A good deal of correspondence has taken place about Charity Voting, but we feel persuaded that much of the recent movement reforms on the charities is purely sensational, and that most of the reforms are quite uncalled for, and utterly unpractical.

WE hear from Scotland of a new lodge having been consecrated at Port William, Wigtonshire, called the "Myrton Port

William, No. 539, and the installation of the office-bearers of the lodge by the P.G.M. of Wigton and Kircudbright, Captain Harriett of Killimore. All seems to have passed off most successfully.

WE also hear from Scotland of a testimonial to Bro. Wm. Bryce, the Grand Tyler, from the late G.M., the Earl of Rosslyn.

FROM abroad we have little Masonic news reported this month. The Masons at New Brunswick, New Jersey, U.S. have lately erected at considerable cost a new and very handsome Masonic Hall.

WE have to deplore the removal from Masonry, by death, of several worthy brethren, among them Bro. Chas. W. Moore, of Boston, U.S., corresponding Grand Secretary of the Grand Lodge of Massachusetts, and editor of the "Freemasons' Monthly Magazine," the oldest Masonic periodical in the United States.

WE have also to mention the decease of Bro. Schnider, Grand Tyler, Pennsylvania, of Bro. John Turner, Liverpool, and of Bro. Wm. Dawson of Bolton.

THE EDITOR.

WE are glad to learn from our Western contemporary that the members of Lodge "Orion in the West" Poona, have voted to W. Bro. P. Callaghan, P.M., a valuable gold watch "as a memento of the regularity and punctuality with which he ruled our lodge during his year of office."

"WHILE all things change this glows the same,
By love and truth for ever fam'd;
And burns a bright and lambent flame,
O'er this and ev'ry other land!
Then join in heart as well as hand,
Ye who from bonds are now made free;
And round the magic circle stand,
To spread the Light of Masonry."

THE AGE OF FREEMASONRY
AND
MASONIC HISTORIOGRAPHY.

BY BRO. J. G. FINDEL,
*Author of the History of Freemasonry and Honorary
Grand Master of Prince Hall Grand Lodge of
Boston, &c.*

The unprejudiced and scientific researches into the history of our brotherhood, which we may briefly designate as the critical, have in recent times received valuable contributions, to which among others, must be reckoned the labours of English brethren, especially the meritorious performances of Bros. Hughan and D. Murray Lyon. At the same time, however, attempts have been made to question the results of exact enquiry and to dim and confuse the conceptions of less well-informed brethren. With all my high regards for my worthy and amiable friend A. F. A. Woodford, with all due acknowledgement of his zeal, knowledge and good intention, I am compelled, in the interest of historical truth, which I know to be as sacred in his eyes as in my own, to combat his views, since it is he who attempts to remove Masonic history from the firm ground of facts, and envelope it again in the midst of uncertainty. He indeed, says quite correctly (*Masonic Magazine* p. 10) "We have inherited to-day the legends and institutions of those ancient and handiwork craftsmen," but in the same breath he traces back the history of Masonry to the "Roman sodalities and thence to Jewish and Tyrian Masons," although from the latter we have not inherited any legends, rites and constitutions, nor hold the least proof of their connection with the fraternities of the Stonemasons of the middle ages.

Were it the task of the Masonic historian to invest the history of our Craft with the air of a romance—and by the aid of poetical fiction to render it interesting, we should gladly follow in the alluring paths trodden by the beloved Brother Woodford; but being in duty bound to ascertain the age and and origin of our brotherhood by the

light of bare facts and authenticated documents, we must needs pursue our own path.

Brother Woodford goes so far (*Masonic Magazine*, p. 9) as to hint at our sacrificing truth at the shrine of patriotism, for he says: "Though it reflects the greatest credit on his German patriotism, to make the good 'gesellén' of the German Steinmetzen Bauhütte the originators of Freemasonry, we feel sure that this theory of our history will not survive the assaults of a scientific and colder criticism."

We hope, in the following remarks, to show that there is not the slightest foundation for Brother Woodford's assertion, seeing that, on the contrary, the recent enquiries of a Hughan Lyon, and others, tend to render it more and more certain that, prior to the year 1717, a Freemasonic Craft in the modern sense is out of the question, and that the early history has furnished the founders of our Craft much less material than people were formerly inclined to believe. The whole time, therefore, previous to the memorable year 1717, does not, strictly speaking, belong at all to the proper history of Freemasonry, but forms only an introduction to it, in so far as we find in it the scanty sources from which the stream of Masonry flows. Before the middle ages, neither does the name of Freemasonry occur, nor did the thing itself exist, and if Brother Woodford had omitted referring to the earlier Freemasons whose existence can nowhere be proved (p. 10.) we should quite agree with him in saying: "Our present Freemasonry is the legitimate successor, though on an enlarged basis, and with the admitted preponderance of the speculative element of the old operative assemblies and the sodalities of mediæval Freemasons" *i.e.* Free Stonemasons.

Brother Woodford will, we hope, come to quite a different conclusion after our unrolling to him, in brief outlines, a sketch of the course [of Masonic historiography. For this purpose we must, first of all, separate the names

which he places together in an indiscriminate fashion, and group them correctly.

Brother Clavel in France has done nothing towards clearing up the origin of Masonry, nor has he a view of his own on the subject; his history of Freemasonry contains a compilation of what at his time was known about its recent history, and this compilation, however meritorious it was, is written without any historical criticism. Brother Clavel can therefore not be cited as an authority on the question of the age of Freemasonry, nor can Brother Laurie be so quoted, he being an authority only on the subject of Masonry in Scotland; nor Brother Schauberg, his researches having reference only to the Masonic symbolism, and even on that point he is not, in Germany at least, regarded as trustworthy. In the face of the more recent investigations of Kloss, Keller, Bachmann and others, Schauberg, in the main, adheres to the already obsolete views of Krause, Lenning, Schneider, &c., who trace the origin of our Craft to the Roman building colleges.

We may, for convenience sake, assume *three* periods of Masonic Historiography. The first is the time of historic darkness and mere conjecture. With equal right, because based only on surmises, arbitrary fancy and vague tradition, some have assumed Masonry to date from Adam, others from the ancient mysteries of the Jews, Greeks and Egyptians, others again from the Gnostics, Templars, and so on.

The *second* period is formed by the dawn of critical inquiry, which already paid attention to facts and historical records, and inaugurated a serious scientific investigation. The head of this school was the well-known philosopher Krause (see *Findel's History of Freemasonry*, p. 626), around whom rallied the brethren Kierer, Schneider, Mossdorf (Lenning), Morlin and others, who published their conscientious and valuable contributions in the "Altenbury journal for Freemasonry." These disciples of Krause rest their views—see *Krause*,

the 3 Kunsturkunden (documents on the Royal art)—mainly on two historical documents, which, however, have since proved to be unauthentic and forged, and are now rejected, viz., on the "so-called examination of Henry," and on the "York Charter," alleged to date from the year 726 (see *Findel's History*, pp. 83, 89 sq.).

Now, if Brother Woodford wants to adopt the views of those men and to trace back the history of Masonry to the Roman sodalities, let him first prove those two documents to be genuine. Without such proof if his assertion has no foundation whatever. If Brother Woodford will study the "Altenbury Journal," he will to his great surprise perceive that the above-named writers had already in the years, from 1806 to 1823, accumulated most ample and recondite materials and used them with great ingenuity in favour of their views; materials, indeed, which would fill whole volumes of the Masonic Magazine. If notwithstanding all this, the entire Masonic body of the present day in Germany refuses its assent to these views, there must be good reasons for such refusal, and we may be sure that these reasons have been conscientiously weighed and thoroughly examined.

The *third* period begins with Brother Dr. George Kloss, the father of Masonic historiography. In his important work "Freemasonry in its true Signification," a work which marks an era in Masonic historiography, Kloss has placed the ancient constitutions of the English and German Stonemasons in juxtaposition, compared them with each other and furnished the irrefragable proof that the fraternity of Freemasons is the legitimate successor of the English operative-Masons' fraternity, which in its turn is identical with that of the German Stonemasons. The researches of this eminent brother were then examined, supplemented and carried on by the Brethren Keller, Lachmann, Merzdorf, Schletter and many others, especially too, within the select union of the Grand Lodge of Hamburg, which united a

greater number of competent brethren in all Germany for the purpose of historical investigation. These labours suddenly threw quite a new light on Anderson — that oldest source of Masonic historiography. In the wake of these men follows the author of this paper in his *History of Freemasonry*, in which work all the well ascertained facts and all the results of the researches of earlier and more recent times have for the first time been critically re-examined and worked up into a systematic whole. He reads attentively all the new publications; but all that comes to light only confirms the result arrived at by the common enquiry, and can only correct some minor details.

This result consists above all, in the unassailable fact that the Freemasonic Craft in the modern sense is a work of its founders, the Bros. Payne, Desagulier and Anderson; for before the year 1717 there were indeed Lodges and Freemasons, and several chief Lodges resembling our Grand Lodges, but our ceremonies at the reception, our rituals and our constitutions are essentially modern, although, no doubt, the ancient customs, historically handed down, afforded a model, and various precedents.

New, above all, is the whole intellectual element of Freemasonry, which is indeed its principal feature; new is the universal basis; new the system of world-wide moral principles; new its cosmopolitan tendency and organisation; new, in a word is all that lifts Freemasonry above the narrow boundaries of a working Mason's guild and makes it the veritable antipodes of the Roman church with its hierarchy and absolutism and a representative of a true Catholicism, based on the moral freedom of the individual, rendering a steady progress possible, and uniting all mankind in freedom. Freemasonry, in this sense, has existed only since the Midsummer of 1717, when the four London working Mason's lodges united into a Craft of speculative Freemasonry, and in this fact, too, lies the germ of modern historiography; for it confirms, above

all, the close connexion between speculative and operative Freemasonry, which further results (1) from a comparison of the documents, the laws and customs of both, (2) from the historical sketch of Anderson in the constitution book of 1723, the oldest source of modern history.

A comparison of the ancient (German and English) operative Masons' constitution with that of the present Craft, especially of the old charges, confirms not only the connexion between the two associations, but especially, too, the fact that the Freemasonic Craft has taken the place of the former.

The rites of the present Freemasonry, though enlarged, purified and essentially remodelled, are nevertheless, in their fundamental features, formed after customs and catechisms of the ancient fraternity of Stonemasons, and what results from the facts and records is confirmed too by Anderson, whose history of Freemasonry is essentially a history of architecture and a reproduction of the legends of the fraternity.

Freemasonry then, originated in the fraternity of the English Free Stonemasons, which again is identical with the fraternity of the German Stonemason, and these partly inherit its customs and institutions, and partly received them from the monasteries, and when at the heights of their prosperity in the middle ages remodelled them in a spirit of their own.

If one chooses to insist upon a connexion existing between all the trades and corporations, no objection will be raised, for the entire history of mankind is connected, and particularly those unions which, like the association of builders, are founded on geometry. But the history of Freemasonry is not at the same time a history of building corporations, though analogies and relations may certainly exist. So far from in a purely scientific question, allowing patriotism to influence my decision, I willingly and candidly admit that England has a greater share in the

history of Freemasonry than Germany; for though the German Stonemasons' fraternity laid the foundation and is the real germ of the Masonic Craft, yet its transformation from an operative into a speculative society was effected, in England, partly by the admission of the accepted Masons, partly by her availing herself of the intellectual acquisitions of the time, especially of Deism.

Again, to England is due the never disputed merit of the decisive act of 1717, which first called the Craft into life. Since, as is proved and particularly attested by the recent labours of the brethren Hughan and Lyon, the institutions, customs and doctrines of the operative guilds were very deficient and yielded for the new creation in 1717 very few materials, aye, properly speaking only the basis and some rough outlines; the history of the Craft does not even fully coincide with that of the fraternity of the Stonemasons, but belongs to this domain only so far as those scanty elements and foundations extend and as it is necessary for the understanding of the development of Masonry towards the end of the 17th century down to 1717. Whoever attempts to trace the history of Freemasonry back ceases to stand on the ground of authenticated facts and documents, and is removed into the region of fiction and legend. The legends of our ancestors, who mixed up the history of architecture with that of the whole intellectual development of humanity, dressed up his mixture with other fables and gave it out as the history of the guilds, are touching and poetical so long as these historical relics are looked upon merely as legends; but to pass them off at the present moment as real history is relapsing into childhood. It is high time to consider that the Freemasons' Craft has no need for its existence of a borrowed lustre or an imaginary age, and that at, this time of day, it has to manifest its dignity and importance solely by its principles, an active life and a sound development of strength.

Now as to my work (History of Freemasonry) it has, I believe, its value irrespective of the question of the origin and age of our brotherhood for there is not a second book which like mine, faithfully narrates, after the best sources and the latest researches, the development, since 1717, of Freemasonry in all countries. What is the good of the designation of a "Worshipful" Master, if he who is to enlighten the lodge is not even informed on that which lies nearest and is now necessary—on the history of the Craft whose representative he is to be, and if the master is only a worshipper of habit, ignorance and empty form?

It has long since been universally acknowledged that an accurate acquaintance with the origin, development and changes of our Craft is indispensable to every Freemason who wishes to act with success. It is only in surveying its history that the present position of the Craft can be judged correctly according to the idea underlying it, and that *its future* can be realised with wisdom and conscious art.

Considering the momentous Masonic questions now in agitation, it seems doubly incumbent upon us then to enlighten and correct the views of our brethren at the hand of history. The value and importance of that work of mine has long since been recognised by criticism; and it has been repeatedly said by various competent authorities, that "the book not only deserves a place on the shelf of every Freemason's library, but should be frequently and with pleasure resorted to for information." The spread of my work is, therefore, a matter of interest to our holy cause itself, and every Worshipful Master ought to recommend it to every newly-initiated member on his reception. It may be justly asserted that the work is not *my own*, but that of the entire brotherhood, on whose labours it is based and whose acquisitions it embodies.

THERE is one industry which is flourishing in these bad times, which does not fill us with an infinite gratitude. An exchange informs us that the hurdy-gurdy organ manufactories are all running on full time, and that the supply is not equal to the demand.

THE POOR MASON'S JEWELS.

My home, it is a poor one,
To all who pass it by;
They cannot see its beauty,
And neither, faith, can I;
That is, in paint or timber,
In doorway or in roof,
But that it has its beauties
I'll quickly give ye proof.

Come hither, young ones, hither,
Your father's steps are near—
That's Bet with hair so yellow,
That's Sue with eyes so clear;
That's Will with Tawny trousers
Tucked in his stocking leg;
And yonder two wee darlings
Are beanties Jean and Meg.

A cluster of fair jewels,
Five in the rugged set;
If any man has brighter,
I have to learn it yet;
And Tom, when I am swinging
These arms with weary strain,
Their blessed faces cheer me,
And make me strong again.

I sometimes sit and wonder
"What will their future be,"
If they must delve and patter
A treadmill round like me,
And scarcely at the year's end,
Have half a groat to spare—
And see bad men put over them—
'Twill be too hard to bear.

But then, I think, as nations
Rise in the scale of might,
God puts the poor man forward,
And gives him power and light;
And learning, Tom, will do it,
And Christian truth will show
That heaven makes no distinction
Between the high and low.

So, though my home's a poor one
To all who pass it by,
And none can see its beauty
Save mother, God and I;
The future may be grander
For some great glory won—
Some gem set in the ages
By e'en a poor Mason's son.

—*Brooklyn Review.*

A MASONIC CURTAIN LECTURE.

We have most of us heard of Mrs. Caudle's Curtain Lectures, and we shall remember her opinion of Masonry, but we have, perhaps, hardly as yet realised—the sterner fact of Masonic Curtain Lectures. Indeed those fair sisters of ours, whom we have known so well, and greeted so often in the days of past Masonic sociality, always were, at least they so seemed to us, the meekest and the cheeriest of feminine emanations, the last persons in the world to interfere with the early lodge meetings, or late returning husbands. And yet here we have before us from a most orthodox and respectable contemporary, the "Philadelphia Keystone," the following indubitable record of a Masonic Curtain Lecture, which we give in "extenso" for the benefit of any peccant brethren of ours, whose consciences may quake when they call to mind the excuses they have sometimes made to some sweet "animæ dimidium suce" for "enforced absences," and "unavoidable engagements."

Hear then all ye wandering and offending household heads, be ye who ye may, of whatever calibre, whether ye be thick, or thin, heavy, or light, and mark, learn, and inwardly digest, this remarkable utterance of a weary, a lone, and a benighted woman! And with that chivalry peculiar to our order, vow that, never again that angelic being, who calls you her "adored Thomas Henry" shall ever have occasion to complain of late hours, of such woeful backsliding into the ways of bachelorhood, of such a callous desertion of your "cares and penates," while your "household gods are lying shivered on the hearth," &c., &c.

Listen, I say, and tremble at this over-true description of those who so often keep their wives awake at nights and alone, "not wisely, but too well."

"Every night! Here it is half-past one o'clock! It's a wonder you come home at all! What—do—you—think—a woman is made for? I do believe if a robber was to come and carry me off you would not care one cent. What is it you say? 'City Council business must be attended to?' How do I know you go to the City Council? Does the City Council meet e-v-e-r-y night? They don't meet but once in—New York. But I suppose Bowling Green is a more important place. Oh, yes—out e-v-e-r-y night. Twelve o'clock. One o'clock—two o'clock.

Here I stay with the children, all alone—lying awake half the night waiting for you. Couldn't come home any sooner? Of course you couldn't if you didn't want to. But I know something; you think I don't, but I do. I wish I didn't. Where were you Monday night? Tell me that. The Marshal told me that the City Council didn't meet that night. Now what have you got to say? 'Couldn't get a quorum.' Well, if you couldn't, why didn't you come home? Out e-v-e-r-y night—hunting—for—a—quorum. But you wouldn't hunt me in this way if I was missing. Where were you Thursday night and Friday night? There was a show in town wasn't there? Do you always put on your best vest and clean shirt to go to the Council? What did you buy that bottle of hair oil for and hide it? 'Oil for a whetstone? So you think I didn't see you in the other room, brushing and greasing your hair, and looking in the glass at your pretty self? "A man ought to be decent?" He ought, ought he? Yes, indeed, a decent man ought to be, and a decent man will stay at home with his wife sometimes and not go out e-v-e-r-y night. How comes it that the City Council didn't meet but twice a month last year? 'Trying to work it out of debt!' Yes, that's probable—very; laughing and joking, and smoking and swapping lies will work a debt off, won't it? Now—I—want—to—know—how—much—longer—you—are—going—to—keep—this—night—business? Yes, I want to know? Out every night? City Council, Freemasons, Red Men, Odd Fellows, shows, hair oil—and it's brush and brush, until you've nearly worn out the brush, and your head, too."

Can anything be more affecting? But to proceed with these anguish-laden complaints of a lone and sorrowing female. "What is it you say? 'It helps our business to keep up your social relations!' Ah, indeed. You've got relations here at home, sir. They need keeping up some, I think. What did you say about 'catching it' the other night at a euchre party? 'Fellers, it's 12 o'clock, but let's play a while longer; we won't catch it any worse when we get home.' A pretty speech for a decent man! 'Catch it!' 'Catch it!' Well, I intend you shall catch it—a little. What's that you say? 'If I wouldn't fret you so, you would stay at home more!' Well sir, do you stay at home a few nights and try it.

Perhaps the fretting would stop. Out every night because I fret so. What's that sir? 'You know ladies who ain't always scolding their husbands! You do, do you? How came you to know them? What business had you to know whether other women fret or not? That's always the way. You men think all the other women are saints but your wives.

"Oh yes—saints, s-a-i-n-t-s. I'll have you to know, sir, that there isn't a woman in this town that's any more of a saint than I am. I know them all, a heap better than you do. You see the honey and sugar side of them, and they—only—see—the—honey—and—sugar—side—of—you. Now, sir, I just want you to know that if you don't stay at home more than you do, I'll leave these children to get burnt up, and I'll go out e-v-e-r-y night. When a poor woman gets desperate, why, sir, she is desperate—that's all."

Comment seems to us needless, remarks superfluous? Who does not feel for an affectionate and suffering wife, thus pouring out the intense sorrows of her bosom? And in these days of calm self-confession and personal explanation, this unfolding of the gushing sensations of our ardent psychology is very awakening indeed, and I feel convinced, that, we who are Freemasons will, one and all, at once see that whatever may be woman's rights, here are undoubtedly woman's wrongs. Not being married ourselves we can afford to give good advice to our married brethren, and to them we most respectfully dedicate to day this touching picture of a silently enduring, sorrowfully suffering wife. If there are any infatuated married men of mature or youthful age in the Craft, who will persist night after night in leaving a sister in her lonely home the wife of their heart and affection, if there are those who feel still a weakness, for the fraternal chant or the friendly greeting, or the cup that cheers but don't inebriate, or for the mild Havannah; let them rouse themselves to their duty as men, as husbands, and as Britons, and henceforth never leave their wives alone, night after night, till the early hours proclaim the new-born day. No, but let them return early home, and retail to their fond and expectant charmers, Jones's last speech and Bowler's last song, and Trotter's last joke, and they are certain to hear from the lips of a grateful woman,

what must be so consoling to themselves to know and to feel, "Well, I do declare, there is something in Freemasonry after all!"

A BACHELOR FREEMASON.

OLD WARRANTED LODGES:

BY WILLIAM JAMES HUGHAN.

It is a curious study to trace the old lodges, and but few can accomplish it thoroughly from the scarcity of details, and the scarcity of the "Engraved Lists" and other records of the whereabouts and circumstances of the lodges early in the eighteenth century. The earliest warranted lodge dates from the year 1721, all previous lodges, if constituted before this period, and subsequent to A.D. 1717 being extinct.

There are still two, out of the four which formed the first grand lodge, in existence, and apparently more firmly established than ever.

Of these "time immemorial" lodges we forbear to say anything now, although their history is full of interest to all Masonic students. Our present intention is to present a transcript to our readers of an old list of lodges working in the year 1730.

The oldest one we know of *in print*, is that attached to the book of Constitutions 1723, and which consisted of XX lodges (say A.D. 1721.) The one we append is of the year 1730, and numbers sixty seven. We have not met with any list of regular lodges between 1721 and the forgoing, until very recently we did not know of any before 1733, *in which year* the one preserved in the Bodleian Library, Oxford, was written, and was the property of Brother Richard Rawlinson, LL.D. and F.R.S.

Full particulars of the latter is contained in the "Freemasons' Monthly Magazine" for February 1855. The number therein recorded was 116, or in other words, an increase of lodges amounting to about *sixty* per cent in three years!

The next list we have includes all the lodges warranted to April 20th 1737, the last being numbered 160, thus showing an increase of about one hundred and fifty per cent in seven years. We hope to prepare an exact list of all the lodges in

existence at the "Union" of 1813, distinguishing each by its number under its former Grand Lodge, also the numbers as altered in 1832 and 1863. We conclude our present rapid sketch by directing the especial attention of the Brethren to an admirable article in No. 1 of the "Masonic Magazine," entitled "The present position of English Freemasonry."

A LIST OF REGULAR LODGES ACCORDING TO THEIR SENIORITY AND CONSTITUTION.

- 1 King's Arms in St. Paul's Church Yard, 1st & 3rd Monday in every month. Constituted 1691.
- 2 Rose and Buffler against Furnival's Inn in Holborn, 1st Wednesday. 1712.
- 3 Horn Tavern at Westminster, 3rd Friday.
- 4 Swan at Hamstead, 1st and 3rd Saturday. Jan. 17th, 1720.
- 5 Three Swans in the Poultry, 2nd Wednesday, July 11th, 1721.
- 6 Tom's Coffee House in Clare Street, near Clare Market, 2nd and 4th Tuesday. Jan. 19th, 1721
- 7 Rummer in Queen Street, Cheapside, 2nd and 4th Thursday. January 28th, 1722.
- 8 Devil Tavern at Temple Bar, 2nd Tuesday. April 25th, 1722.
- 9 One Tun in Noble Street, 1st and 3rd Wednesday May, 1722.
- 10 Lion and Shield in Brewer Street, last Thursday, November 25th, 1722.
- 11, Queen's Head in Kirval's-Acre, 1st and 3rd Wednesday. February 27th, 1722-3.
- 12 Three Tuns in Swithin's Alley, 1st Tuesday. March 27th, 1723.
- 13 Anchor in Dutchy-lane, 2nd Friday and last Monday. March 28th, 1723.
- 14 Queen's Head in Great Queen-street, 1st and 3rd Monday. March 30th, 1723.
- 15 Bull-Head in Southwark, 2nd Monday. April 1st 1723.
- 16 Red Lion in Tottenham-court Road, 3rd Monday, April 3rd, 1723.
- 17 Buffler and Garter in Bloomsbury, 1st and 3rd Thursday. 1723.
- 18 Crown and Cushion on Ludgate Hill, 1st Wednesday. May 5th, 1723.
- 19 Green Dragon on Snow Hill, 1st & 3rd Monday 1723.
- 20 Dolphin in Tower Street, 3rd Wednesday. June 12th, 1723.
- 21 Nag's Head in Prince's Street, Drury Lane, 2nd and last Thursday. August 4th, 1723.
- 22 Ship on Fish-sreet Hill, 1st Friday. September 11th, 1723.
- 23 Half Moon on Cheapside, 1st and 3rd Tuesday. September 18th, 1723.
- 24 Crown, without Cripplegate, 2nd and 4th Friday.
- 25 Mitre at Greenwich, last Saturday. December 24th, 1723.
- 26 King's Arms in the Strand, 4th Tuesday. November 25th, 1724.
- 27 Crown and Sceptre in St. Martin's Lane, 2nd and last Monday. March 27th, 1724.
- 28 Queen's Head in the City of Bath, last Thursday.
- 29 Queen's Head in the City of Norwich.

- 30 Swan in the City of Chichester, 3rd Friday.
- 31 Py'd Bull in Northgate Street, in the City of Chester.
- 32 Castle and Falcon in Watergate Street, in the City of Chester, 1st Tuesday.
- 33 Nag's Head in Camarthen, in South Wales.
- 34 East India Arms at Gosport in Hampshire, 2nd Thursday at 3 o'clock.
- 35 Angel at Congleton, in Cheshire.
- 36 Three Tuns in Wood Street, 1st and 3rd Thursday. July, 1724.
- 37 Swan at Tottenham High Cross, 2nd and 4th Saturday. January 22nd, 1725.
- 38 Swan at Rummer in Finch Lane, 2nd and last Wednesday. February, 1725.
- 39 Paul's Head in Ludgate Street, 2nd and 4th Monday. April, 1725.
- 40 Vine in Holborn, 1st Monday. May 10th, 1725.
- 41 Henry VIII's Head in St. Andrew Street, near the Seven Dials, 4th Monday.
- 42 Rose at Mary-le bone, 1st Monday in Winter, and 1st and 3rd in Summer. May 25th 1725
- 43 Swan in Grafton Street, St. Ann's, Soho, 1st and last Wednesday. September, 1725.
- 44 White Hart in Without, Bishopsgate Street, 1st Tuesday. January 19th, 1726.
- 45 Mount's Coffee House in Grosvenor Street, near Hanover Square, 1st Wednesday. Jan. 12th, 1727.
- 46 Three Crowns in Stoka Newington, 1st Saturday, August 9th, 1727.
- 47 King's Head at Salford, near Manchester.
- 48 Castle in Holborn, 2nd and last Wednesday. January 31st, 1727-8.
- 49 The Flower-de-luces in St. Bernard Street, in Madrid. 1st Sunday.
- 50 Woolpack in Warwick, 1st and 3rd Friday. April 22nd, 1728.
- 51 Bishopsgate Coffee House, 1st and 3rd Wednesday. 1728.
- 52 Rose and Crown in Greek Street, Soho, 1st and 3rd Friday. 1728.
- 53 White Lion at Richmond, 1st and 3rd Saturday at 12 at noon.
- 54 Crown and Anchor in Short's Gardens, 1st and 3rd Thursday.
- 55 Queen Elizabeth's Head in Pitfield Street, in Hoxton, 1st and 3rd Monday.
- 56 Crown in the Corn Market in Oxford, every Thursday. August 8th, 1729.
- 57 Three Tuns in Scarborough, 1st Wednesday. August 27th, 1729.
- 58 Three Tuns at Billingsgate, 2nd and 4th Thursday. January 22nd, 1730.
- 59 King's Arms in Caeltion Street, 1st and 3rd Friday. January 24th, 1730.
- 61 Prince William at Charing Cross, 2nd and 4th Monday. February 26th, 1730.
- 62 Bear in Butcher's Row, 1st and 3rd Friday. March 6th, 1730.
- 63 St. Rook's Hill, near Chichester in Sussex, once a year, every Tuesday in Easter week. In the reign of Julius Caesar.
- 64 Red Lion in the City of Canterbury, 1st and 3rd Tuesday. April 3rd, 1730.
- 65 Dick's Coffee House in Gravel Street, in Hatton Garden, last Thursday. April 16th, 1730.
- 66 Golden Spikes at Hamstead, 2nd and 4th Saturday. April 28th, 1730.
- 67 King's Head in Fleet Street, 2nd & 4th Friday. May 22nd, 1730.

As we have copied the foregoing from a printed list of 1730, which was not an *authorized* publication, the dates of constitution ascribed to Nos. 1 and 2 must be received as an approximation only, no particulars being obtainable of the origin of either lodge. Some of the other dates are also doubtful.

The following will exhibit at a glance, the few of the 67 in existence in 1730, which have continued their meetings down to the year 1874, (viz. 15) and the changes which have been made in their respective numbers.

	1803.	1832.	1813.	1792.	1755.	1730.
Antiquity, London	2	2	2	1	1	1
Royal Somerset, do.	4	4	4	2	2	3
Friendship, do.	6	6	6	3	3	4
British, do.	8	8	8	4	4	6
Westmnr. & K.S. do.	10	10	10	5	5	7
Fortitude, do.	12	12	12	6	*8	*11
Tuscan, do.	14	14	14	7	*7	*10
Royal Alpha, do.	16	16	16	8	*6	*8
Old Dundee, do.	18	18	18	9	9	9
R. Kent of Antiquity,						
Chatham	20	20	20	10	10	13
Emulation, London	21	21	22	12	13	19
Globe, do.	23	23	25	14	16	23
Castle L. of H., do.	26	27	29	18	22	37
Old King's Arms, do.	30	33	36	21	25	42
St Alban's, do.	32	35	38	22	26	45

* Sic, apparently.

HALF-CROWNS AND FLORINS.

To the Editor of *The Times*.

Sir,—I learn from your columns that the Deputy-Master of the Mint invites information as to the respective merits of florins and half crowns.

As an employer disbursing each day a very considerable amount of wages, I most earnestly deprecate the withdrawal from circulation of the half-crown.

If this useful coin be withdrawn I shall require for the daily payment of wages a far larger number of sixpenny bits than I am now ever able to obtain.

But even if the number of sixpenny bits in circulation were increased to the fullest extent, I should still infinitely prefer the use, wherever practicable, of the half-crown, as being more rapidly counted in bulk, and more readily handled by the chilly fingers of pay clerks and the horny hands of labourers than corresponding amounts in florins and sixpenny pieces.

In fact, for every half-crown withdrawn from circulation public convenience will necessitate the issue of a sixpenny bit, and the question therefore appears to be not between the half-crown and the florin so much as between the sixpenny bit and the half crown.

Yours obediently,
A. C. S.

Southwark, Jan. 3.

THE Rev. Isaac Taylor claims to have discovered the key to the Etruscan language, and, in a paper read before the Philological Society, has given some account of his researches. The language, he believes is of the Tatar, or Finnish, or Altaic family, and the theory of its grammar and orthography which he has formed agrees marvellously with know facts.

LEANING TOWARDS EACH OTHER.

[The following lines were written for, and first recited at, the Festival following the dedication of the Crawford Statue of Washington, at Richmond, in 1858. The thoughts embodied in them are derived from the Book of Ecclesiastes iv. 9-12; "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to lift him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken." The lesson inculcated in the concluding stanza cannot be too strongly enforced:]

The jolts of life are many
As we dash along the track;
The ways are rough and rugged
And our bones they sorely rack;
We're tossed about,
Both in and out,
We make a mighty potter;
Far less would be
Our pains, if we
Would lean towards each other.

Behold that loving couple,
Just mated for their life
What care they for the jolting
The happy man and wife?
The cars may jump,
Their heads may bump,
And jostle one another,
They only smile
And try the while
To lean towards each other.

Woe to the luckless pilgrim
Who journeys all alone;
Well said the wise King Solomon,
"Tis better two than one!"
For where the ground's
Most rugged found,
And great the pain and potter,
He cannot break
The sorest shake
By leaning on another.

There's not one in ten thousand
Of all the cares we mourn,
But what, if 'twas divided,
Might easily be borne;
If we'd but learn
When fortunes turn
To share them with a brother,
We'd prove how good
Our Brotherhood
By leaning towards each other.

—Philadelphia Keystone.

A CURIOUS PAMPHLET.

The following curious and interesting little pamphlet seems to be generally unknown to my brethren, and so I venture to reprint it, for their information in the pages of the Magazine. It has apparently escaped the notice of Dr. Oliver, and seems to have been unknown to Kloss.

A. F. A. WOODFORD.

THOUGHTS ON MASONRY
AND
THE ADMISSION OF PERSONS
INTO THAT FRATERNITY.

BY M. CONCANEN JUN.

"It is a Science, that employs in its Theory the
"noblest Faculties of the Soul, and exerts in its
"Practice the Cardinal Virtues of the Heart."

LONDON: Printed for the AUTHOR;

And may be had of Br. PARSLEY, Bookseller,
Surrey Side Black-Friars Bridge.

[DEDICATION.]

TO HIS ROYAL HIGHNESS GEORGE PRINCE
OF WALES.

Your Royal Highness's rank may claim respect and reverence from a people, but your private virtues have procured you a more valuable and affectionate distinction, in the hearts of mankind.—It is the usual business of dedicators to illustrate virtues by gross adulation and flattery, and to beg permission to apply that, which though it may be a balm to coxcombic vanity, is obnoxious to true greatness and virtue.

The humbleness of my station will not, I flatter myself, preclude me from addressing your Highness as a Brother; a term I use in conformity to the masonic institution, though not without consideration of that great humility and respect, due from a Subject of England to a Prince.

Your Highness has been pleased to sanction with your approbation the principles of Masonry, and every act that may tend to strengthen the union of BROTHERLY LOVE, RELIEF, and TRUTH, will, I flatter myself, be regarded with your attention.

My hope from your Highness is approbation, which will be of greater value to

me, than any patronage I could possess—
If my addressing an attempt of this nature
to your Highness, should need an apology,
I shall be fatally defective in that respect;
but as a good intention will be of estima-
tion with your Highness, that, and a
sincere regard for you, and your illustrious
family, must be the only advocates for

Your Royal Highness's Servant,

With the most dutiful

Respect and Regard,

M. CONCANEN, Jun.

No. 22, Castle-street, Southwark.

THOUGHTS ON MASONRY.

If a well intended effort for increasing
the honour of a science which has been
sanctioned by the approbation of ages,
and which has lost nothing in its reputa-
tion by the effect of time, can be acceptable
to the Brethren, the author flatters himself
his present address will be received with
that candour, which distinguishes the Craft,
and that benevolence of opinion, which
Masonry has ever embraced as its darling
attribute.

The reader need not be told, that his
search will be fruitless, should he expect to
find any written instructions, or explana-
tions to aid him in his progress in masonry,
or in the knowledge of those emblematical
beauties, to which he must be introduced
by the steady assistance of time, and a
faithful application of his own diligence:
if he is a mason, he knows that such com-
munications are not contained in books,
if he is not a mason, this early information
will prevent an unsuccessful pursuit.

The principles of masonry are generally
known, and the purity of their institution
renders them a popular theme.

Charity cannot diffuse its divine and
universal rays in secret, nor can the tongue
of gratitude desist from praising that fund
which relieves the necessitous.

It is to these principles I would call the
attention of the brethren I presume to
address; I would call them to their re-
collection in their fullest, most secret, and
most extensive sense; and hope, ere I
proceed, the brethren in this place will
attend in their minds to every part of
those doctrines, by the observance of which,
and their application, masonry is enthroned
in its true and unequivocal dignity.

I have not the desire, and should think
it an unbecoming arrogance, were I so in-
clined, to set up for an instructor to those,
who, by being well skilled in the
mysteries of masonry, are so much my
superiors: I consider myself as FREE to
give my opinion, and that the brethren
will ACCEPT it as a token of my zeal,
for the establishment of duties, which
should be imprinted on the mind, by some-
thing more than words.

The most rational and best concerted
institutions will become contemptible,
when prostituted to purposes which, in the
remotest degree, tend to subvert the basis
of perfection, upon which they wish to
establish their foundation.

I profess, in my present attempt, to ani-
madvert on the very negligent mode of
receiving persons into the fraternity, and
to offer my thoughts on a subject, which
is every mason's concern, and the reform-
ation of which I trust, is seated near the
heart of the greater part of the brethren.

In doing what I consider my duty, I
shall study truth more than elegance, and
I trust what I need in masonic knowledge,
will be so far recompensed by my zeal to
extirpate avarice and folly, that I shall
not meet with censure for any assertion,
however bold, while I have truth for my
conductor, and that an honest indignation
will be pardoned, when it springs from the
sincerity of the heart.

My reflections on this subject I shall
apply chiefly to the middle order of men;
because from my situation in life it is
with them my intercourse has been most
habitual, and the greater number of
masons, as well as the community in
general, being of this description, renders
such an address more applicable.

I do not in this place forget that equality
which every honest man may boast, and
which we so beautifully illustrate by our
professional maxims, the order and con-
nexion of human transactions rendering
distinction necessary; in that sense I
apply myself according to a system of
national propriety.

Masonry is a science, the contemplation
of which must give extreme delight to
the benevolent mind, and whatever opinion
we may have formed in point of religion,
the universality of its humane and liberal
doctrines, engages the breast of genuine
compassion in its behalf: Charity is a

distinction that scorns to confine itself to rules fettered by bigotry and superstition; among masons, liberality takes her by the hand, and necessity needs no other claim than its own eloquence to engage her in its cause: on every good man the same effect is visible; but masons are select, they have become so for the wisest and most amiable purposes; to maintain their own honour, is but to adhere to their own principles, they cannot be amended; but weakened as they are by the introduction of men of every description, contrary to its pure system, and its rights and privileges regarded with indolence and inattention, it becomes necessary the brethren should be reminded of that duty which is required at their hands, and that circumspection needful and proper, as well in their proposition of candidates, as in the indiscriminate mode of admission too universally adopted.

The subject on which I am engaged will not permit me the use of many arguments, from which conclusions might be drawn to the satisfaction of every reader; but among masons, I hope what I have to offer will not fail to be properly applied; under this restraint I shall endeavour to make myself generally understood, not doubting but my objections will be felt where they are properly applicable. I ought to hope that the objects I have in view to hold up as subjects of disapprobation, and to offer to the consideration of the brethren for reformation, will not be mistaken as personal attacks, or remarks individually pointed; the spirit by which I am actuated forbids me so despicable an act, and the opinion I form of a true mason cherishes my hope, that the known liberality of that character will secure me from any imputation I am not entitled to.

The world has been taught to believe, and masons ought to know, that none but men whose recommendations are unexceptionable, whose propositions are regular, and who come from the free and untutored impulse of their own inclinations, are proper to be made masons, and that none are fit objects of association in masonic meetings, but those whose maturity and judgement are likely to render them valuable ornaments: by judgement, I would not be understood to preclude every man whose abilities are not distinguished

by eminence, as zeal and attention may make ample amends, but the frequent mode and motive of men's becoming masons, being totally repugnant to the principles on which masonry fixes its foundation, occasions the present enquiry.

Persons who have any connexions among masons, are very naturally invited to the institution, and to partake of those mysteries, with which, when unfolded, I have never known any one displeased; but the invitation is very frequently accompanied with golden promises of profit to the candidate, and interest, rather than inclination, leads him to the lodge; for one of the first questions he asks, when he is invited to become a brother, is, of what service the institution will be to him; in answer to which, he is promised every assistance in his business, if he is a tradesman, and an order for the commodity he deals in is first applied as an earnest of his success: Is this consistent with the duties of masonry? on the contrary, is it not a violation of every principle on which it is founded, and opposite to the very spirit and intention of initiating a brother? His character in life, his opinion on the duties of morality, ought to be examined and weighed, and then worth should stamp his title to so noble a destination: solicitation on his part should gain him admittance, for though it may be true that masonry unites the most seeming discordant ideas, yet it cannot conciliate to our minds the profligate or the atheist.

It is true that an extent of connexion, and a worthy object, secure to him favours in his concerns in life; but as TRUTH is not only a most valuable accomplishment, but a virtue immediately pointed at in every duty of the fraternity, why it should be risked for the adding a member from a mistaken motive, I have not yet learned.

The equality of masons levels all distinctions; let us therefore, ere we lay the foundation of that equality, examine well the pretensions of the candidate; let us rather make it an interest to become a mason, than make interest, or form treaties, to receive strangers.

Shall it be said, that we who are fellows to kings, and brothers to princes or beggars, when made masons, receive beggars in principle, to enlarge a connexion, to increase our number? numbers are not the basis upon which masonry has es-

tablished its virtues: in its dawn, its numbers were few, and merit was the passport to those secrets, which violence and fraud would have extorted; numbers brought disgrace on what the wisdom of him, who first regulated our mysteries, strove to confine.

The good of masonry, and the increase of its fund, founded upon and applied to such noble purposes, is the only reason that can be urged for the zealous attachment some brethren, who are in other respects worthy members, shew, to increase by any means, the society of free masons: the reasoning is false, were our numbers less, they would want less relief; were the interests to become a mason more difficult, they would be more respectable.

Reasoning and argument may do much to establish a contrary opinion to mine, but truth is its foundation; we must either trifle with the most disinterested and noble principles of our order, or dispense with their existence; must either destroy the fountain from which it springs, or poison the stream that should nourish us in truth and honour.

Have I a friend whom I regard, and wish to be nearer allied to me, I would most cordially invite him to partake with me those truths which masonry reveals; I would tempt him by an anticipation of a happy and unmolested intercourse with worthy and illustrious characters; I would if I thought him deserving, do all that ought to be done, to induce him to become a brother; he who does more, deceives himself, and disgraces the craft: tis thus, that which is in itself replete with the sublimest doctrines, is degenerated into a miserable traffic for knaves, and a plaything for fools: in this assertion I affront not the brotherhood, as he who deserves either of the above distinctions is not a mason.

Our first and most excellent Grand Master, neither manifested the WISDOM, the STRENGTH, nor the BEAUTY of his works, by the number of the masons he chose to employ; he made emulation the passport to preferment, and a virtuous skill the only title to be rewarded with further mysteries.

It would not be PRUDENCE in us to introduce indiscriminately into masonry, every one who solicits, nor would it be JUSTICE, either to the craft or the candidate, to initiate an object whom we know to be

unfit for it.—Ought we not then to have FORTITUDE enough to resist the temptation of a paltry fee, which though it enables us to be more liberal in our contributions to the cause of humanity, yet must lessen us in our own esteem? since the very act is a violation of the justice we owe to the constitution: I would though reluctantly, embrace a partial evil for the general good, but such an evil is subversive of the comforts, and dangerous to the constitution of masonry.

Can that TEMPERANCE which we should endeavour to acquire, warrant such an act? should it not rather teach us to husband our present possessions, than grasp at those, which though they appear bright, will not in the end be attended with equal prosperity? Must these virtuous accomplishments exist but in words? Are they but the paintings of morality? if they are so, let us haste to convert them into substance by an honourable attachment to the duties they inculcate.

No necessity of a private lodge, no motive of mistaken respect for the accommodation of an individual, can palliate the dispensing with a single formality which our excellent constitution has established, rules, the observance of which, upon the fullest deliberation, has been deemed indispensably necessary.

There is an article in the book of constitutions, which positively forbids the making a mason, without due enquiry into his character; from which there is a reference to a note that I presume must have escaped the attention of masters, or I know not how they will excuse the non-observance of so useful a lesson, and which I shall here intrude upon the reader by introducing, before I take the liberty of giving my opinion on the intention of the discretion invested in the master.

“It is to be lamented that the indulgence subjoined to this wholesome injunction should weaken the regard seriously due to it; for as no man will build a house upon a bog or a quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true mason; and if some corresponding regard to worldly circumstances were included, it would operate more for the welfare and credit of the society. There is no violation of truth in affirming, that, in London especially, propositions for initiation into

masonry, are often too easily, if not eagerly received, on the bare general recommendation of the proposer, and payment of the customary fees. But if character and circumstances were cautiously weighed, in the qualification of candidates, though the society might not be quite so numerous, the members of it would in proportion be more respectable, both as men and as masons. Charity is a leading feature in the masonic character; we deem ourselves bound to assist a distressed brother to the utmost of our power: but surely this humane obligation does not extend to receiving men among us, whose imprudence and precarious circumstances obviously tend to reduce them to be objects of charity. Nothing is more common than for giddy young men just entering into life, to join the society with the mere sinister view of extending their connexions: such men dissipate their time, money, and attention, in running about from one lodge to another, where they rather aim to distinguish themselves in the licentious character of jolly companions, than in the more discreet one of steady good masons; and finally close their masonic career, by loading the table in the committee room with petitions for charity! The number of these applications reduces our benefactions to such scanty portions, that instead of being of effectual service, in extricating men from the occasional difficulties of life, they seldom amount to more than the instant supply of pressing necessities, without reaching the cause of those necessities: whereas were the brethren more select, fewer distresses would come before them, those which did come would be more deserving of relief, and might obtain it from a more liberal hand.

“Once more; the fraternity of masons being every where distinguished by their kind reception and friendly assistance of strange brethren on journies, or on their arrival to settle among them, gives rise to another abuse, teeming with evil effects. A man on the point of removing to a distant country, recollects that the certificate of being a mason, will be a convenient general letter of recommendation. He accordingly gets himself proposed through a second, third, or fourth hand, and must be hurried through all the degrees in one evening, because he is to set off early the next morning. Thus, by trusting to

a vague recommendation, a lodge prostitutes the institution for a paltry fee; vests an utter stranger with a character he knows nothing of, and furnishes him with a credential, empowering him, should he be basely disposed, to abuse the generous confidence of the brethren wherever he goes, to the injury of worthy men who may afterwards travel the same road. Such hasty compliances with interested views ought not therefore to be heedlessly countenanced.

“These are remarks which naturally occur, which experience justifies, and which, as they are too general to give particular offence, can apply to no one who is not conscious that his own conduct, or that of his lodge, is censurable under them. The settled fund for the support of every lodge ought to be sufficiently liberal for the purpose, without resting on contingent advantages that may warp the judgements of the members.”

The very liberal and generous principles of masonry, have occasioned discretionary deviations from their laws, and that discretion is vested in the master of the lodge who may have occasion to use it: this constitutes that freedom of which we boast, and should therefore be sparingly resorted to; for it is not because a master has power to pass a new member through three degrees in one night, that he should do so without a reason, and console himself as to its propriety, because he is invested with that power. As a mason he should answer it to his own conscience; as a man he should recollect it is a violation of common sense, because none are supposed to be raised to a third degree, till by servitude and application they have attained a knowledge and skill in the first and second, which they receive together by reason of the intimate connexion that subsists between them; and here it may not be impertinent to observe, that if no one was raised to a third degree till he was somewhat acquainted with the duties of masonry, it would be a very laudable sacrifice to propriety, and excite an emulation by which the craft would be benefited.

(To be continued.)

MS. MASONIC CONSTITUTIONS
(OR CHARGES) No. 5.

THE "ALNWICK MS." (MS. R., HUGHAN'S
CATALOGUE) A.D. 1701.

[Transcribed from the original by Bro. W. J.
Hughan, P.M., &c.]

THE MASONS' CONSTITUTIONS.

Draw near unto me, ye unlearned, and dwell in the house of learning.—*Ecclesiasticus*, Cap. li. ver. 23.

In the hand of the Craftsmen shall the word be commended.—*Ecclesiasticus*, Cap. ix. ver. 17.

The might of the Father of Heaven with the Wisdom of his Glorious Son, through the Grace and Goodness of the Holy Ghost, Three Persons in one God-head, be with us att our beginning and give us Grace soe to governe us here in oe Liveing, Thatt we may come to his Bliss thatt never shall have ending. Amen.

Good Brethren and Fellowes oe Purpose, is to tell you how and in whatt manner this craft of masonry was Begun and afterwards how it was Founded by Worthy Emperours and Princes and many other worppll men, and also to them that be here, we will declare them. The Charge thatt doth belong to every true Mason is to keep in good Faith, and if you take good head theretoe it is well worthy to be kept, for a worthy Craft and a Curious Science; For there is Seaven Liberall Sciences of the which itt is one of them, and the names of the Seven Sciences be these—The first is Gramme and thatt teacheth a man to speak Truely; and to write Truely: The Second is Rhetoricke and that teacheth a man to speak fair and in subtil terms. The Third is Logick thatt teacheth to Discern Trueth from falshood. The Fourth is Arithmaticke thatt teacheth to Reckon and number all manner of numbes. The Fifth is called Geometry and it teacheth a man to meet and measure the Earth, and other things; of which Science is Masonry. The Sixth is Musick that teacheth the Craft of Songs, Organs and Harpe and Trumpett. The Seaventh is called Astronomy that teacheth a man to know the course of the Sunne moon and Starrs; These be the seaven Liberall Sciences which be all founded by that one science that is called Geometrie; For Geometrie teacheth a man mett and measure, Ponderation, and Weight of all manner of things on Earth,

and there is noe man thatt worketh any craft but he worketh by some mett or measure, and noe man buyeth or selletth butt by some measure or weight, and all this Geometrie; And Craftsmen and Marchtts finde noe other of the seaven sciences, and Especially Plowmen, and Tillers of all manner of Graine, both corne, seeds, Vines, Plants, Setters of all other fruite, For neither Gramme nor Astronomy, nor none of all these can finde a man one measure or mett, without Geometrie, Wherefor I think the Science of Geometrie is to be accounted above any of the Seaven Sciences.

Cap. 4th How this worthy Science
Ver. 19th was first begunne, I shall tell.
Before Noah's Flood, there was a man called Lameck as it is written in the 4th Chap. of Gen.; and this Lameck had two wives. The one was called Adah, and the other Zillah; By the first wife Adah he gott two sons, the one called Jaball, and Ver. 20th the other Juball, and by the other Ver. 21st wife Zillah he got a Son and Tuball Cain called Daughter, and the four children and Naamah found the beginning of all Crafts in the world. This Jaball was the elder Son, and he found the Craft of Geometrie, and he parted flocks, as of Sheep and Lambs in the fields, and first wrought Houses of Stone and Tree, as it is noted in the Chape aforesaid, and his Brother Juball found the craft of Musick, of Songs, Organs and Harp.

Tuball Cain The Third Brother found out Smith's craft to work Iron and steel, and their sister, Naamah found out the art of Weaving; These children did know that God would take Vengeance for Sinne, Either by fire or water, wherefor they wrote these Sciences which they had found in Two Pillars of stone, thatt they might be found after the Flood.

The one stone was called Marbell—cannot burn with fire, and the other was called Laturus, that cannot drown in the Water:

Our intent is to tell you truely, and in whatt manner these stones were found that the science was written on.

Gens 10th,
Ver 8th. The Great Hermemes thatt alias Nimrod, was Son unto Cush, which was Son unto Shem, which was Son unto Noah; This same Hermemes was afterwards called Hermes the Father of Wisdom, he found one of the Two Pillars of Stones,

and found the Science written thereupon, and he taught to other men; And att the makeing of the Tower of Babylon, there was the Craft off Masonry first found, and made much of; And the King of Babylon who was called Nimbroth was a Mason himselfe and loved well the craft, and is soe reported of by Mastes of the Stories; And when the Citty of Ninevy and other Citties of the East should be Bault Nimbroth the King of Babylon sent thither Sixty Masons att the desire of the King of Ninevey his cosen, and when they went forth he gave them a Charge on this manne (viz):

Nimbroth's Charge. Thatt they should serve the Lord truly for his payment, and thatt they should be true one to another, and thatt they should Live truly together soe he might have Worship for sending them to him, and other charges he gave ym. Moreover when Abraham and Sarah his wife went intoe Egypt, and there taught the seaven Liberal Sciences to the Egyptians, and he had a worthy Schole called Euclide, and he learned right well, and was Maste of all the Seaven Liberrall Sciences. And it befell in his days thatt the Lords and State of the Realm had soe many Sons, thatt they had begotten, some by their Wives, and some by other Ladyes of thatt Realme; For that Land is whole layd and a replenished Generation, and they had nott Liveing competent for their children, wherfor they made much sorrow. And the King of thatt Land Assembled a great Councill at a Parliamt to know they might maintain their children, and they could finde no good way, soe they caused a cry to be made throughout the Realm, if there were any man thatt could inform him, thatt he should come unto him, and he should be well rewarded for his Travell, and should hold himselfe well pleased.

After this cry was made, came this worthy Clark Euclide and said to the King and all his Greatt Lords—If you will give me yoe children to govern and teach them honestly as Gentlemen should be taught under condition thatt you will grant them and me a Commission thatt I may have Power to rule them honestly, as thatt Science ought to be ruled, and the King with his Councill granted them anon and sealed them that Commission, and the worthy Docte took to him the Lord's sons and taught them the Science of Geometrie in practice for to work in stones all manne of work thatt

belonged to building of Castles, all manne of Courts, Temples and Churches with all other Buildings, and he gave them a Charge in this manne.

Euclides Charges in Egypt. First thatt they should be true unto the King—and to the Lord they served, and thatt they should live well together, and be true one to another, and thatt they should call one another Fellow, and nott servant nor his knave, nor other foul names; and thatt they should truly serve for their payment to their Lord thatt they serve; and thatt they should ordain the wisest of them to be Maste of the said Lord's work, and neither for Love great Lineage nor Liveing nor Riches to sett any other thatt had little cunning for to be Maister of the Lord's work, wherby the Lord should be ill served, and they ashamed; and thatt they should call the Governe of the work Maste of the work while they wrought with him, and many other charges which were too long to tell.

And to all the Charges he made them sweare thatt great Oath thatt men used att thatt time to swear, and ordered for them Reasonable paymt thatt they might live by work honestly; and alsoe thatt they come and assemble themselves together, thatt they might have Councill in their Crafte, how they might worke best to serve their Lord for his proffit and worship, and thus was the craft of Geometrie grounded there; and thatt they correct themselves if they had trespassed, and thatt worthy Maste Euclide gave it the name of Geometrie, and it is called Masonry throughout all the land ever since. Long after the children of Israell were come intoe the land of Bless; and it is now amongst us called the country of Jerusalem. King David began the Temple of Jerusalem, which with them is called *Templum Domini*; And the same King David loved Masons very well and cherished them, and gave them good paymt: And he gave them the charge and mannes as he had it out of Egypt given by Euclide, and other charges thatt you shall hear afterwards.

And after the decease of King David, Solomon thatt was Son to David performed 1st Ks. C. 5. out the Temple thatt his V. 15 16. father had begun, and sent after Masons of diverse Lands, and gathered them together, soe thatt they had fourscore Thousand Workers of Stone. And they were named Masons, and three Thousand

of them which were ordained to be Masters and Governors of this work.

And there was a King of another Region that men called Hiram, and he loved well King Solomon, and gave him Timber for his work: and he had a son that was named Ajuon, and he was Master of Geometrie, and he was chief Master of all his Masons and Masters of all his Graveing and Carving works, and of all other Manne of Masonry thatt belonged to the Temple, and this is Witnessed in the Bible in Libro Regum prio Cap. 5th. And this same Solomon confirmed both charges and mannes which his Father had given to Masons, and after this manne was thatt worthy Craft of Masonry confirmed in the country of Jerusalem and many other Kingdoms. Glorious craftsmen walking intoe diverse countrys, some because of Learning more craft, and some to teach their craft, and soe it befell that there was a curious mason named Naimus Græcus thatt had been att the makeing of Solomon's Temple, and came into France, and he taught the craft of masonry to the men of France. And soe there was one of the Royal Lyne of France that was called Charles Martiall, and was a man that loved well such a craft, and drew to him this Naimus Græcus abovesaid, and learned of him the craft and took upon him the charges, and afterwards by the Grace of God was elected King of France. And when he was in his stall 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 which he had learned of other Masons and confirmed them a Charter from year to year to hold their Assembly, and cherished them much, and thus came the craft into France.

England all this time stood void of any charge of Masonry, untill the time of St. Alban, and in his time, the King of England thatt was a Pagan and he walled a Town that is now called St. Albons, and in thatt St. Albons was a worthy Knight which was chief steward to the King and Governor of the Realm, and alsoe of making of the Town Walls and he loved Masons well, and cherished them, and he made their paymt right good standing pay, as the Realm did require, for he gave them every week, Three shillings six pence, their double wages befor thatt time, throughout all the Land a Mason took butt a penny ye day and meat until the time that St. Alban

amended it, and gave them a charte of the King and his Councill, and gave it the name of Assembly, and thereatt he was himselfe and made Masons and gave them a charge as you shall hear afterwards.

(To be continued.)

A POINT OF MASONIC HISTORY.

We have a great many discussions now-a-days, about questions of Masonic archeological interest, ranging back sometimes through several centuries; but I propose to call attention to-day to a much later date, and to a fact in our annals, about which *a priori*, we might have thought there could not be much great difficulty, and certainly not any discrepancy among our Masonic histoians.

The date 1715, is familiar to us all, as the era of what is often and commonly called the "Masonic Revival," and to which some brethren would also apparently limit the real antiquity of our Order, though most unwisely in my opinion.

Well, even about this memorable date, several discrepancies exist in our Masonic historians, and practically the proper date in all probability should be 1716 or 1717.

Smith in his Freemasons' Pocket Companion, 1736, gives us no account whatever of the Revival, though he adopts Anderson's history of the Order, in the Constitutions of 1723; and says, that at the date of his publication, 1736, "the number of Lodges" had "prodigiously increased within these few years in Great Britain and Ireland."

Anderson in his 1723 edition, says nothing of the Revival, but in his edition of 1738, gives us for the first time a history of that transaction. According to him in 1716, four lodges met at the Apple Tree, "constituted themselves a Grand Lodge," "revived the Quarterly Communication of the Officers of Lodges called the Grand Lodge," and "resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves."

And we are told, that, "accordingly on St. John the Baptist's day, in the third year of King George, A.D. 1717, the assembly and feast of the Free and Accepted Masons were held at the "Goose and Gridiron" and Mr. Anthony Sayer was elected by a majority of hands, Grand Master of Masons.

Such was in 1738 Anderson's history of the Revival which is repeated in Gutick's Edition of the Constitutions 1767, and in Northouck's Edition of the Constitution of 1784.

Preston's first edition of the "Illustrations of Masonry," appeared in 1772, in which, however, he does not give us any historical detail whatever of the Revival. His second edition appeared in 1775, and in that edition, he then records the Revival. I give his words *in extenso* partly on account of their somewhat peculiar vagueness, and partly for the purpose of comparison with Anderson's statement on which they are evidently based as he admits himself, in the ninth edition 1796, page 239.

"On the accession of George the First," (that was as we know in 1714, as he entered London, September 20th, 1774), "the lodges resolved to cement under a new Grand Master, to be annually elected as in former times, to revive the communications and festival of the Society, to regulate the ancient usages and customs of the Fraternity, and to such modes only as might correspond with the practice of the Members of which the lodges were now principally composed." This statement of Preston is in itself somewhat vague, and might be *primâ facie* understood to be a meeting of the Order in 1714, or 1715, in anything which appears to the contrary. Indeed the opening clause of the sentence seems to allude to the contemporary date of 1714. But then Preston goes on to say "Accordingly on the festival of St. John the Baptist, in 1717, a General Assembly of the Fraternity was convened. Four lodges attended in form and a Grand Lodge was constituted, the oldest Mason

present being in the chair, the brethren proceeded to elect a Grand Master for the ensuing year, when the choice fell upon Anthony Sayer, Gent., who was declared duly elected."

So far the accounts of Anderson and Preston seem mainly to agree, but in his eighth edition which is the next I have seen, though probably also in one or more of the immediate editions, Preston varies considerably his original account, and gives us that fuller record which is to be found in all the subsequent editions of his valuable work.

For he there talks of a preliminary meeting at the Apple Tree, in February 1717, as precedent in the same year, to the election of Anthony Sayer as G.M., St John's Day, 1717. Thus he apparently gives up Anderson's statement of the meeting in 1716, and limits the Revival to 1717. The author of "*Multa Paucis*," whose work alike anonymous and undated, form internal evidence, was published not later than 1767, tells us a completely different story. Let us hear his words :

"The Masters and Wardens of six lodges assembled at the Apple Tree on St. John's Day, 1716 (and after the oldest Master Mason, who was also the Master of a Lodge, had taken the chair), they constituted themselves a Grand Lodge "*pro tempore*" and revived their Quarterly Communication, and their Annual Feast."

The author of "*Multa Paucis*" then goes on to record in almost "*ipsissimis verbis*" with Anderson and Preston, the meeting in 1717 at the Goose and Gridiron, and the election of Anthony Sayer as Grand Master. Thus we see, that while he agrees with Anderson as to 1716, being the date of the preliminary meeting and concurs with both Anderson and Preston as to the election of Anthony Sayer in 1717, he entirely disagrees with them both as to the number of lodges represented, which he asserts to be *six* instead of *four*. Now the question is, which of these accounts is a correct one? In what

year did the Freemasons first assemble, was it 1715, or 1716, or 1717?

And how many lodges were represented or congregated? And when we remember that we are now dealing with the principal date of our speculative organisation, it only serves to show how important is accuracy in small details as in larger matters, and how careful we should be always to give ourselves or hand on to others, a perfectly correct and reliable account of transactions in which we take a part, or of matters in which we feel a personal interest. And this little difficulty at so late a period, as regards a point of Masonic History serves to convince us how many are the difficulties attendant on the annals and chronology of earlier periods, and how much allowance we should always make for unavoidable errata and inevitable discrepancies.

A MASONIC STUDENT.

THE LATE EMPEROR NAPOLEON.—The granite sarcophagus presented by the Queen to the Empress of the French, as a receptacle for the remains of the late Emperor, has arrived at Chislehurst from Aberdeen and been placed in the mortuary chapel. The designs for the new building are by Mr. H. Clutton, and the builders are Messrs. Brass and Co. It is similar in appearance to the mausoleum of the Duchess of Kent, and somewhat resembles that of the Prince Consort at Frogmore. It is entirely of masonry, externally of Bath stone, lined with stone brought from France. The carving is very elaborate and handsome, especially the capitals of the pillars, and the roof is groined and arched with much elegance, the design of the whole edifice being Gothic. The little chapel has a carved altar and canopy, and at the opposite end is a private doorway for the Empress. Above the door is a rose window, and there are three other lights on the south side. These are temporarily filled with plain glass, but the windows are all to be stained, and an artist who has recently completed the windows of the Emperor's Church at St. Cloud has been to Chislehurst with designs. The sarcophagus will stand on a tessellated pavement in the centre of the new building, and will be approached from the interior of the church by two steps through a double bay divided by columns of jasper. This approach being always open, the tomb will always remain in view of the congregation.

THE VIENNA EXHIBITION.—The Emperor of Austria has conferred the Order of Knighthood of the Iron Crown on Mr. E. Bowra, Commissioner of Imperial Customs at Canton, and Mr. Charles Haanen, Commissioner of Imperial Customs at Tientsin, members of the Chinese Commission at the Vienna Exhibition.

Reviews.

The History of Freemasonry, by J. G. Findel. Second revised edition; with a Preface by D. Murray Lyon. London, George Kenning.

There is nothing "new under the sun," as one of the wisest of mere mortals said long ago, and each succeeding age only exemplifies the truth of his ancient adage. The discoveries and improvements of modern science, have been in almost every instance anti-dated in the cruder efforts of earlier enquiry, and there is very little indeed, except what belongs to the development of apparently undiscovered force, and not even always in that, which may not be traced to some former thinker, or some antecedent type, even long ages ago. And this is true we think even still more remarkably in literature. The thoughts and opinions of the day, the gems of poetry in fancy or history, and the like lie hid, more or less, in the great storehouse of the faded past. Like the seeker in one of the fairy tales of our youth, we have only to go far enough and deep enough, and we are pretty certain to be able to find the hid treasure. And though to some minds no doubt is given in the good providence of God, alike originality of idea, and originality of expression, yet when you have taken away all that the genius of by-gone years has illumined, and all that the power of intellect has irradiated in the past, as a general rule, what remains is, but the thoughts of yesterday filtered through the sands of to-day.

Even as regards Freemasonry and the writings of Freemasons, the same truth holds good. It is perfectly correct, no doubt, to say, that these later years have witnessed a great increase of Masonic criticism, and a distinct recognition of the need of Masonic enquiry which are mainly owing to our distinguished German brethren at the close of the last and at the commencement of the present century. Long before our English mind had accustomed itself to the idea of any Masonic criticism at all, our German brethren were pushing forward their enquiries into the subject matter of true Masonic history, with an honesty of purpose and a singleness of aim, which cannot be ever too sincerely acknowledged or too warmly commended.

Indeed, it may be further said, that until the German Masquical, critical school arose,

students of Masonic history found neither the materials nor the means of scientific study, of its history, its archaeology or its traditions. For many years until quite lately without any few exceptions, and even now with comparatively a limited number of students, the older histories of Anderson, and Preston, and Laurie, and Oliver are accepted as the text books of Masonic history and enquiry.

About twenty years ago there arose in this country among a very small band of enthusiastic Masons, a desire to see the history of Freemasonry treated entirely on the principles of critical consideration and literary truth. They thought that too much credit was given to dates, and statements, and "excerpta," and "fragmenta" which seemed to them of somewhat dubious authority. The dates given in all Masonic books seemed to them marked by suspicion, and certainly abounding in anachronisms. The facts asserted and the persons named did not exactly tally with the known facts and persons of authentic history. While some of the evidences so often quoted seemed to bear externally and internally the tokens of grave unsatisfactoriness, and in one or two especial instances appeared too clearly to be the "fraus pia" of some zealous but most mistaken brother.

Such a view necessarily was not a popular view then, and it is not a popular view now. As a general rule the "quieta non movere" is the foremost view of the historical student, as it is of some contented corporation, or of the political optimist.

And no doubt a good deal may be said for it, and the same great authority, who gave us our adage at the beginning of this review, was quite right in a general way when he advised his son not to "meddle with those that are given to change." But historic truth, like water, will always find its level, and thus in Masonic enquiry the genius of critical treatment and scientific study, seems to be as it were snapping in-sunder the ligatures with which carelessness or indifference have bound it down to routine tradition, and to be emancipating herself from the swaddling clothes, of a too easy acquiescence in long credited associations, a far too uncritical acceptance of our older annals.

But yet here, also, comes in again that formal law of all historical research, which we lately alluded to. The most modern

view of our true Masonic history is, after all only that of Anderson and Preston, certainly, and to some extent of Laurie and Oliver, though reproduced to-day in the brighter colours and newer garniture of this nineteenth century.

The modern and critical view of our history is, that, it is to be traced back to the operative guilds. Well such is really the contention alike of Anderson and Preston, substantially, and Anderson's much blamed history of 1723, is but the legend of the guilds put into English prose. No doubt it is true, that Anderson gravely asserts as a fact in history, much that can be after all only looked upon as a traditional legend which percolating through many ages and many minds, with much of unavoidable error and none of *μθος* attaching to it, confronts our colder and critical gaze to-day. And what Anderson reproduced somewhat expanded in 1738, and Noorthouck again treated more diffusively in 1784, Preston in his later editions altered and reduced to a deliberate system of history, appending several documents and illustrative authorities. Where Anderson drew his main authority from is not so far decisively ascertained, he seems to have used more than one Constitution, and one which so far has escaped research, but which was in all probability the original of that one which forms the basis of the so-called York Constitution originally published by Krause.

Anderson may have seen and probably did what is now generally termed Matthew Cooke's MS., though whether he was acquainted with the Masonic MS. Poem seems a little doubtful. Preston studied carefully the Antiquity Constitution, and alludes to others, and probably saw one or more of these in the Grand Lodge archives. He had also "excerpta" from sources which are now hidden from us, and gave in general a correct account of a Latin MS. in Christ Church Library, the Register of Wm. Molash, though he curiously enough gives a wrong name and makes an uncritical use of the MS. All that it does prove and that is a good deal, is, that a lodge of which the names are given, was attached to the monastery at Canterbury. Preston's view is clearly that Freemasonry is only the perpetuation of the old guilds. Laurie partly accepts it, and partly disavows it, and Oliver having in his earlier histories clearly

leant to it, got himself involved in the difficult question of the ancient mysteries, and latterly seemed even inclined to accept the High Grade theory.

But a school of German critics had arisen who by an investigation and study of old documents, came to the conclusion that the Locke MS., was not to be depended upon, that the York Constitution as an original document "per se," was doubtful, but that, there was a clear connexion between Speculative Freemasonry and Operative Freemasonry of old, and that the guilds were but the continuation of the Roman Building Colleges, and probably of older handiwork Con-fraternities.

Bro. Findel appeared some twelve years ago in this country on a mission of investigation. For some time the "York Constitution" had been a subject of much controversy and careful criticism. Krause and a school upheld its authenticity, but others doubted of its genuineness on various grounds. And we are not wrong in saying, that many German writers, perhaps the majority of the present day reject it. In this we think they are also in error. Whether Krause really believed it to be an original document, is, we confess, a little doubtful to us, and we are rather inclined to think that he puts it forth as Preston put forth other documents, without critically asserting his belief in their actual authority.

Soon after Bro. Findel's return into Germany he published his very valuable work "The History of Freemasonry" and followed up the German issue with an English edition; and we believe his work has been translated into several languages. The edition we are now considering is a second English edition, which had the great advantage of Bro. D. M. Lyon's able superintendence and editorship in its English dress. There can be no doubt but, that so far, Bro. Findel's work is the most complete work on Freemasonry which has yet appeared, and that he deserves the greatest credit for his careful and accurate treatment of all evidence on the subject, and for his honest desire after truth. Brother Findel gives up in the view he has so clearly and consistently put forth our early Masonic history, the older theory of the Roman Colleges, &c., and limits the origin of Freemasonry to about the twelfth cen-

tury, and as then arising from the operative Masons and specially the "Steinmetzen" and "Bauhütten" of Germany.

Bro. Findel gives us a good deal of evidence on this head, and one thing is clear from his work, that the German Freemasons were at a very early period organized into lodges with a Master over them, and with outward regulations and inner ceremonies peculiar to the Craft. Bro. Findel rejects all the views which have been from time to time put forward of a Templar or a Rosicrucian origin. Whether or no Bro. Findel's theory of the date of the rise of Freemasonry be correct matters very little, we do not ourselves profess to accept it, but this we can fairly say, of Bro. Findel's work, it is marked from first to last by the most remarkable tokens of industry, ability and care, of patient research, and of skilful criticism. We know of no work which so clearly sets before us our amount of knowledge up to the present time on the great question of Masonic archæology, and there can be little doubt that what Preston's work is to English Freemasonry Bro. Findel's work is to cosmopolitan Freemasonry. Indeed no student in Masonry can now dispense with it, and it is a perfect storehouse both of Masonic evidence and Masonic illustrations. We earnestly recommend all the lodges in this country to obtain a copy for the lodge library, before the work is bought up for America; and we believe that no Mason will rise from the perusal of its pages without a higher idea both of the historical truth and intrinsic value of Freemasonry, and of fraternal regard and recognition to the latest and not the least well-informed or effective of our Masonic Historians.

The present century has produced no such equal in authority and usefulness to the great work of our Bro. Findel, and we wish him and it in all of fraternal sympathy and kindly intent, many earnest readers, and more grateful students.

W.

DAILY NEWSPAPERS.—According to the *Printer's Register* there are now published in Great Britain and Ireland 131 daily newspapers, distributed as follows:—London, 24; Provinces, 72; Scotland, 13; Ireland 18; Wales, 2; Channel Islands, 2. The January number of this publication gives a complete list and full particulars.

THE NEW MASONIC HALL AT
PHILADELPHIA.

*Oration by Past Grand Master R. W. Bro.
R. A. Lamberton, Concluded.*

It is needless to follow on the history of the Grand Lodge, as then constituted, and of which Franklin, in 1794, again became the G. M., by appointment of R. W. Thomas Oxnard, who had been commissioned by Lord John Ward, G.M., of England, as Provisional G. M. of North America, for after many years of prosperity, it gradually ceased to exist, leaving this Grand Lodge the sole and sovereign authority in Pennsylvania.

On the 20th of June, 1764, by a Grand Warrant under the hands of the Right Hon. Thos. Erskine, Earl of Kelly, Viscount Fenton, &c., Grand Master, and the other Grand Officers, and under the Seal of the Grand Lodge of England, R. W. William Ball was appointed Grand Master, and others, officers of a Provincial Grand Lodge, to be held at Philadelphia for the Province of Pennsylvania, granting to them and to their successors to do and perform all and every act which could usually be done and performed by other Grand Lodges. This was the third warrant which had been issued for our Provincial Grand Lodge. The first was of the date of July 15th, 1761, and, as we learn from a letter of Lawrence Dermott, then Grand Secretary of the Grand Lodge of England, "was delivered to the Grand Officers in the presence of Joseph Read (of the Lodge No. 2), who was the person that made application for it," and was said to have been lost on its way here,—the ship and warrant having been taken by the French. The second warrant was delivered to the Senior Grand Warden, and was also mislead or lost. Under the Warrant of 1764, the Provincial Grand Lodge of Pennsylvania was duly organised, and, by virtue of the powers thus conferred, it not only established lodges, granting warrants or

dispensations, for the purpose, in Pennsylvania, but also in Delaware, Virginia, Maryland, New Jersey, Georgia, Hayti, the Seventeenth Regiment of the British Army the First Pennsylvania Regiment of Artillery, the North Carolina and Maryland Regiments, the New Jersey Brigade, and the Pennsylvania Line in the Continental Army.

During the occupation of Philadelphia by the British Army, we have no account of the transactions of the Grand Lodge. But after the evacuation of the city, a procession "in the Masonic form" was ordered by the Grand Master on Monday, the 28th December, 1778, to meet at "the College and go to Christ Church, where a sermon will be preached by a Rev. Brother and a collection made, to be laid out in the purchase of wood and other necessaries for the relief of the poor at this inclement season." Nearly three hundred of the Brethren assembled. Among them was "His Excellency our illustrious Brother George Washington, Esquire, supported by the Grand Master and his Deputy." The sermon was preached by Brother Wm. Smith, D.D., from the text, "As free and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Peter ii., 16. The collection amounted to four hundred pounds. After Divine service "the Brethren departed to their respective Lodges, where they dined together with their usual harmony and sociability.

So much did he who afterwards so deservedly won the title of the "Father of his Country" command the confidence and admiration of his Brethren, that in 1780 resolutions were unanimously adopted by the Grand Lodge recommending the formation of a general Grand Lodge on this continent, and him to be its Grand Master.

The War of the Revolution had ended; the colonies had established, by seven years of bravery and suffering, the declaration made in this city by that immortal Congress of which so many of our

Brethren were members, that "these United Colonies are and of right ought to be Free and Independent States; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved." The treaty of peace had been signed at Paris. In the same month of September, 1786, in which the Commissioners from the States of New York, New Jersey, Pennsylvania, Delaware and Virginia, met at Annapolis, and recommended the holding of the Convention in Philadelphia on the Second Monday of May, 1787, "to take into consideration the situation of the United States; to devise such further provisions as shall appear to them necessary to render the Constitution of the Federal Government adequate to the exigencies of the Union," which resulted in the formation of the Constitution of the United States, decisive steps were taken by our provisional Grand Lodge to cease dependency in any manner on the Grand Lodge of England.

On the 25th September, 1786, R. W. Wm. Adcock, G.M., and the other Grand Officers, together with the officers and representatives of a number of regular lodges under the jurisdiction, "duly appointed and specially authorised, as also by and with the advise and consent of several other lodges, by their letters expressed, at a Grand Quarterly Communication held in the Grand Lodge room in the city of Philadelphia, after mature and serious deliberation, unanimously resolved, "that it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge," and closed the Provincial Grand Lodge forever; and immediately thereupon, in the room of the late Provincial Grand Lodge, according to the powers and authorities entrusted to them, formed themselves into a grand convention of Masons, to deliberate on the proper methods of forming a Grand

Lodge totally independent from all foreign jurisdiction, and adopted by a unanimous vote, "that the lodges under the jurisdiction of the Provincial Grand Lodge should, and they did form themselves into a Grand Lodge, to be called 'The Grand Lodge of Pennsylvania and Masonic jurisdiction thereunto belonging,' to be held in the city of Philadelphia."

The peculiarity of this title, unchanged until this day, has sometimes provoked comment. As a Grand Lodge, it possessed all the powers inherent in and appertaining to other like Masonic organizations. Among these was the right to establish lodges in territories not subordinate to or under the immediate jurisdiction of a Grand Lodge formed and existing within that territory. From what has already been stated, there were a number of lodges under its jurisdiction at that time, located outside of Pennsylvania, and by virtue of its Masonic power, conceded and recognized. It afterwards granted warrants, not only within our State, but also to lodges in Trinidad, St. Domingo, Louisiana, Cuba, Ohio, Illinois, Missouri, Buenos Ayres and Montevideo, South America, Mexico, and to the United States' Army, St. Clair's Expedition. Many of these lodges subsequently became subordinate to other Masonic jurisdictions and ceased to be under the authority of this Grand Lodge. This will account for many of the vacancies in the numbers of our lodges—fifty-five warrants having been granted outside of Pennsylvania and eight to army lodges. On our register on No. 1 appears, for this was the number of the Provincial Grand Lodge.

At the first communication of the Grand Lodge, 25th of September, 1786, a committee was appointed to write a letter to the Grand Lodge of England, taking a formal leave of them. The reply to his letter appears on the minutes of our Grand Lodge, of December 3, 1792, and consisted of a resolution of fraternal recognition and intercourse, and an address congratulatory,

in which this passage occurs: "Having perused your book of Constitutions, we reflect with pleasure that the Grand Lodge of England has given birth to a Grand Lodge in the Western World, whose strict adherence to the ancient and immutable landmarks of our Order reflects honor on its original founders." * * * We conceive that in constituting your Grand Lodge we necessarily communicated to it the same independent sovereign Masonic authority within your jurisdiction, which we ourselves possessed within ours, amenable to no superior jurisdiction under heaven, and subject only to the immutable landmarks of the Order,—all Grand Lodges in Masonry being necessarily free, independent and equipollent within their respective jurisdictions, which consequently excluded the idea of subjection to any foreign authority or the establishment of an *imperium in imperio*. It having, however, pleased the Almighty Architect of the Universe to erect the Province of Pennsylvania into a sovereign State, we coincide with you in opinion that it became expedient to remove those doubts which either had or might be entertained by the uninformed upon that point by declaring in the most explicit manner the independence of the Grand Lodge of Pennsylvania, the full and ample authority of which, limited only by the unchangeable landmarks of the system, as it cannot be increased, so neither can it ever be diminished by political changes or revolution."

General Washington was inaugurated President of the United States on the 30th April, 1789, in the city of New York, the oath of office being administered to him by Chancellor Robert R. Livingstone, then Grand Master of New York. After his inauguration our Grand Lodge presented an address to him, to which he sent a fraternal reply.

His second term was drawing to a close; he had announced his purpose to retire to

private life. On the 5th December, 1796, at an Extra Grand Communication, a committee was appointed to "form an address to be presented on the ensuing Feast of St. John, December 27th, to the Great Master Workman, our illustrious Brother Washington, on the occasion of his intended retirement from public labours." The address, as reported, was adopted and presented. It began with these words:—

"Most Respected Sir and Brother—Having announced your intention to retire from public labour to that refreshment, to which your pre-eminent services for nearly half a century have so justly entitled you. Permit the Grand Lodge of Pennsylvania at this last Feast of our Evangelic Master, St. John, on which we can hope for an immediate communication with you, to join the grateful voice of our country in acknowledging that you have carried forth the principles of the lodge into every walk of your life by your constant labours for the prosperity of that country, by your unremitting endeavours to promote order, union and brotherly affection amongst us, and lastly, by the vows of your farewell address to your brethren and fellow-citizens."

It elicited the following reply:

"Fellow-citizens and Brothers of the Grand Lodge of Pennsylvania—I have received your address with all the feelings of brotherly affection, mingled with those sentiments for the society which it was calculated to excite.

"To have been in any degree an instrument in the hands of Providence to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared, with many others, in a labour the result of which, let us hope, will prove through all ages a sanctuary for brothers, and a lodge for the virtues.

"Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet hereafter in that

eternal temple, whose builder is the Great Architect of the Universe."

On the 14th of December, 1799, our great Brother departed this life. On the 26th of December, 1799, the Grand Lodge was convened, to take part by invitation of Congress, in the procession to his memory. To the Grand Lodge, on that day, R. W. Grand Master Jonathan Bayard Smith made an appropriate address. In its course, he said, "the Masons of Pennsylvania deplore that their Friend, their Brother, their Father, is gone. In our archives are found flattering evidences of his reciprocated esteem and approbation of our Order, as relating more especially to those two chiefest concerns of man—religion and government. The public have seen him gracing and dignifying our processions by his attendance. We have been made almoners and dispensers of his charitable beneficence. But, my brethren, this pleasing intercourse is suspended. * * * The Masons of Pennsylvania have exulted that the name of Washington stood enrolled on the list of brethren, and they will cherish the remembrance of his virtues and his services as a rich legacy for their emulous example."

When the corner stone of our hall on Chestnut-street was laid, on the 21st of November, 1853, and when the completed structure was dedicated, on the 26th of September, 1855, it was confidently anticipated that the building would be sufficiently commodious to answer the purposes of the craft for very many years. It was the largest hall which had ever been erected for Masonic uses. Unfortunately for its permanent enjoyment by the fraternity the first floor was devoted wholly to store-rooms. Discomforts and inconveniences were ere long realised. The rooms provided for the Grand Lodge and her subordinates were insufficient in number and too straitened in size. At last the restlessness and dissatisfaction engendered by these causes resulted in the adoption of a resolution on the 4th of Sep-

tember, 1865, for the appointment of "a committee to take into consideration the propriety of purchasing a lot suitable for the erection of a hall commensurate with the wants of the Fraternity." On the 27th of December, 1866, the committee, through their chairman, P. G. M. Henry M. Phillips, made their final report, recommending the purchase of this site. On the 4th of February, 1867, the purchase was reported as completed. On the 27th of December, 1867, the committee reported the adoption of a plan, which was approved by the Grand Lodge, subject to such modifications in minor details and arrangements as might be necessary in construction.

On the 24th of June, 1868, in the presence of nearly ten thousand of our brethren, including many from other jurisdictions, with the same gavel used by President Washington at the laying of the corner-stone of the Federal Capitol, our then R. W. Grand Master, Brother Richard Vaux, laid the corner-stone of this Temple. Bro. P. G. M. Phillips having resigned his chairmanship of the Building Committee, you, R. W. Grand Master, were appointed in his stead, and from that day of your appointment, all who have watched the progress of the work can bear testimony to your zeal and ability. You have been ably seconded by Brother Henry J. White, the chairman of the Sub-committee on Plans and Estimates, and by your trusty co-workers, Brother Adams, Brittain, Brown, Kingston, Loudenslager and Slack, with the R. W. Deputy Grand Master and Senior and Junior Grand Wardens. The Superintendents, first, Brother Bolt, and now, Brother Bard, have justified their selection. Of the Architect, Brother James H. Windrim, whose genius and skill have produced this masterpiece of art, we can write, as was written in St. Paul's of Sir Christopher Wren, the renowned architect of that stately fane, "*Si monumentum quaeris circumspice.*"

And now by impressive and meaningful ceremony, for all time this Temple is consecrated and set apart to Masonic uses and purposes. Within these walls, whilst our Fraternity lives and the imperishable granite endures, from age to age will the principles we profess be taught and exemplified, our mysteries be preserved and transmitted, and our rites be practised. Here no stone of offence will be laid in the pathway of any mortal. Hither will the father lead his son, and the son his son, that they may become of the same great Brotherhood, and share in the godly heritage that has descended through a long line of free and noble progenitors.

This Temple is dedicated to that pure system of morality which is taught by symbols, enjoined by precept and vow, and which leads to the contemplations of sublime truths and to the practice of every virtue. In its own way, by ritual, emblem, symbol, charge and lecture, Freemasonry teaches, exhorts, commands. It inculcates charity in thought, word and deed. It has the ear listening to the voice of wisdom, need and confidence; the tongue silent to slander, but prompt with gentle words for the sorrowing, and quick to the defence of him who is maligned; the breast faithful to trust; the hand open to the relief of the necessitous, the widow and the fatherless; and the feet swift and noiseless in the hour of danger or distress to bring succour to him who knows and uses its languages. In whatsoever land it is found it recognizes the supremacy of the law and exacts respect to the civil magistrate. It is republican in its choice of rulers, yields to them ready obedience, and makes worth and merit the qualifications for its offices. Its lodges are the very home of order. It never brawls upon the street, participates in politics, attaches itself to sect, or fomented strife or division in the Church. It teaches that this life is not the "be all and the end all," but that the soul is deathless, its in-

fancy here, as in a school training for a life wherein, untrammelled by earthly fetters, its highest and purest aspirations shall be realised. It tells us that this body doomed to corruption shall, through the power of the Master, the Mighty One, come forth from the grave to resurrection and put on incorruption. It does not usurp the place, the offices or the Functions of the Church, nor presume to come between the soul and its Creator, but it claims to be an auxiliary to that true and inspired religion which leads men to Him who taketh away all sin—in this, humble and walking afar off it may be, but nevertheless an auxiliary.

Among whatever people it exists, Freemasonry has for its first great light their most sacred "Book of the Law." In this and in all other Christian lands that light is the Bible. This Book of books, it lays upon the altar in every lodge. Reverently does the Freemason bow before this inspired volume. We are not unmindful of its priceless value. It has spoken its words of cheer to the pioneer in primeval forests, and has gone to farthest lands with its message of peace and good-will. It gave courage and consolation to the martyrs when the Coliseum rang with the roar of the wild beast and the cruel shouts of the populace.

The word which has lighted to their rest countless saints and confessors, which has spoken comfort to the captive, peace and pardon to the penitent, condemnation to the wrong-doer, wrath to the hypocrite, and joy unspeakable and full of glory to the humble and pure in heart, is the same which is honoured by the Royal Craft, the Word of the Lord which endureth forever.

It is clear, then, that we have no resting place far the "stupid atheist. In the most ancient of our charges extant, the first injunction to the newly-initiated candidate is "Be true to God." In the earliest times Freemasonry uttered no un-

certain sound as to this duty, and later long before it ceased to be operative and became speculative, whilst it spoke of the knowledge cognizable by the five senses, and defined the seven liberal arts and sciences grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy, it continued to point to the One Almighty Architect of the Universe, and charged "Be true to God." In this, it is the same to-day as of old. If the profound mathematician in the quiet of his study, can by cunning calculations of planetary perturbations find in the far-off ether a world unseen to the unassisted eye of man, and bid the astronomer so to direct his telescope that Neptune is discovered, Freemasonry looks still higher, to Him who fashioned that remote orb, imposed his laws upon it, appointed its course and sent it circling around the centre of our system. If the geometrician speaks to us of the point, the line, the superficies and the solid, of measures, miles and magnitudes, Freemasonry commands that we look up to Him "who laid the cornerstone of the Earth, who hath measured the waters in the hollow of His hand, meted out heaven with a span, weighed the mountains in scales and the hills in a balance." If the astronomer tells of periods and eclipses, names the stars and their dimensions, makes a chart of the worlds in the trackless heavens, Freemasonry points to Him who answered out of the whirlwind, "Knowest thou the ordinances of Heaven? Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?"

Then we may well use the language of the preface to the old Constitutions: "If anything could have escaped the censures of this litigious age, if the most inoffensive set of men in the world could be free from satyr and sarcasm, one would have thought the ancient and noble society of Freemasons should have been the men. What have

they not to recommend them to the world, and gain the favour and protection of wise and honest men?" And yet against them, with their creed of truth and their spirit of universal benevolence, the rack of the Inquisition has been used, kings have pronounced their edicts and pontiffs have issued their bulls. They have been hunted to caves, driven to exile and doomed to death. But the ancient Fraternity, whose life is measured by the centuries, which has witnessed the rise and fall of empires, ever trusting in Him who is omnipotent, has withstood persecution and outlived tyranny. Prejudice has been its enemy, time its friend, justifier and avenger. In Freemasonry there dwells no demon for exorcism to bind, but it is animated by a free vital, beneficent spirit which will impel it forward until the fulness of time, when wrong shall be "forever on the scaffold," and right "forever on the throne."

Therefore Brethren, walking worthy of this vocation to which we have been called, we can to the shafts of uninformed bigotry oppose the shield of indifference and be silent when maligned. The illustrious lives of thousands of the living will be the champion of our Fraternity, and the noble examples of our honoured dead be its vindicator. our roll is resplendent with names that are immortal, at whose mention calumny speaks with bated breath, but there is one before which all others pale and malice is hushed: it is WASHINGTON.

OUR LOST PET.

She went what time the birds of passage sought
The sunny South, her first and only love;
A short and pleasant loan, who only brought
Joy to our hearts awhile, then soared above.
A star dropped where nought star-like long may be—
Fair as a day old flow'ret washed in dew,
With eyes so clear, we fancied we could see
Her soul—the angel in her—shining through.
Departed bath she, like the first light snow
Quick melted in the early Winter sun;
And all of her we evermore may know
Is, that a marvellous sight hath come and gone.
For now, left lonely as we are again,
Our only darling, gone beyond recall,
Is unto us a vision in the brain.
A dream within the heart, and that is all.

ON THE
OPERATIVE APPLICATIONS OF
THE WORKING
TOOLS OF CRAFT MASONRY.

BY J. DANIEL MOORE, M.D., F.L.S. 30°.
Past Grand Sword Bearer of England.
Being the substance of a Lecture delivered at the
Rowley Lodge, No. 1051. Lancaster,
6th October, 1873.

There are few points which more particularly arrest the attention of the Neophyte on his initiation into our Order than the connection which appears to exist between operative and speculative Masonry, as evidenced in our clothing and appointments, as well as in our various ceremonial. This is most conspicuously to be observed in the presentation of the working tools of the several degrees.

In Freemasonry we acknowledge three working tools for each degree, thus carrying out the great doctrine of triads so much insisted upon by that great light of Freemasonry, Rev. Dr. Oliver, whose numerous works form a living memento of that erudite follower of our Craft. There being three degrees in Freemasonry we consequently have nine working tools, the number nine being one of the most important of the mystic numbers.

Before directing your attention to the working tools specially I may at the outset remind you of the fact, that there is one amongst those appertaining to the second degree which stands pre-eminently before the others, inasmuch as it forms the badge of the Master's Office, and is repeatedly considered and employed in our secrets and mysteries. I allude to the square which may from its very nature, position, and importance, be considered appertain to every degree.

Let us now for a few minutes notice the progress of the work of operative Masonry, starting with the rough Ashlar, rough and unhewn as when brought from the quarry, and trace it through the hands of the E.A.P. until it becomes wrought into due form and fit for

the hands of the more expert Craftsmen. We may suppose at the outset that the Entered Apprentice has already been provided by the Master with a tracing-board, whereon had been depicted the necessary plans and designs for the guidance and instruction of the workmen, shewing both the form and dimensions of the intended blocks into which the mass of stone should be fashioned. This being the case the first point which claims his attention is that he should take such measurement of the block of material as to ascertain which of the building stones required may be best formed from it, and for this purpose the first of the working tools presented to him is required, viz.: the 24in. gauge, which we are informed is to measure our work.

This first step having been taken, the next operation of the Entered Apprentice will be to transform by manual labour the rough block of Ashlar into a semblance of that laid down in his plans, and for this purpose the common gavel is called into active service. The term gavel I may incidentally mention, according to Mackay is supposed to be derived from its resemblance to the *gabel* or *gable* end of a house, this word again is derived from the German *gipfel*, a summit or peak, the idea of a pointed extremity being common to all. The instrument itself consists of a hammer having an iron head, one extremity of which is sharpened into a wedge-shaped or cutting surface, while the other is square, thus forming an instrument well adapted for the purpose for which it is required, viz.: to remove all superfluous knobs and excrescences. Here also we see the application of the square, that instrument being required in the formation of the sides and angles of the block to assist in bringing rude matter into due form.

The block of rough material having been wrought into the rude semblance of that depicted on the tracing Board of the master, is now required to be finished in such a manner as to present the appearance of what is known in

Craft Masonry as a polished, instead of a rough ashlar, and the E.A.P. is entrusted with another implement for that purpose, viz. : the chisel which we are told is to further smooth and prepare the stone and render it fit for the hands of the expert Craftsmen.

This brings us forward to the second degree, in which it is our duty to trace the prepared blocks of material until they have been duly placed in their respective positions in the intended building, and the Craftsmen in order to thoroughly carry out this indication is entrusted with a triad of working tools which have in their application great resemblance to each other. I refer to those tools which are specially distinguished in our craft as holding an important position as moveable jewels of the lodge, viz. : the square, level, and plumb rule. Without dwelling at length upon any of these tools specially, we can see at once what would be the result if their teaching were disregarded, apart from the awkward and inartistic appearance of a building whose angles were out of square, and irregular, whose facade and courses of stone were not placed with due relation to the horizontal, and whose pillars, pilasters, doorways and windows were out of the perpendicular, it must be evident that the safety of the structure itself would be considerably endangered. Hence their operative applications, the square to try and adjust all rectangular corners of buildings, the level to lay levels and prove horizontals, and the plum rule to try and to adjust all uprights whilst fixing on their proper bases.

We are taught that Freemasonry is a progressive science, so we now arrive at the third degree, or that of a Master Mason, this highly important position; as I pointed out in a former lecture was formerly a very exclusive one, the term *Master Mason* in past times evidently referred solely to the office position of master of a lodge, for in the earlier editions of the Book of Constitutions the term, M.M. is never employed except when the Lodge Master is clearly indi-

cated. The master being placed above all others, to him appertains the high office not only of drawing plans and designs, the better to enable the workman to carry on the intended building with regularity and precision, but also of attending to other important matters in connection with the site and position which it is designed to occupy. For this purpose he is provided with the appropriate instruments; the skirret, wherewith to mark out the ground for the foundation of the intended structure; the pencil in order that he as a skilful artist, may delineate the building in a draught or plan, for the guidance and instruction of the workman, and the compasses which would enable him to ascertain and determine the limits and proportions of its several parts.

In thus passing in brief review the operative applications of the working tools of Craft Masonry, we are led to enquire what are the relative positions occupied by the several degrees of Freemasonry as compared with the positions occupied by those employed in the actual business of the erection of buildings, and in so doing we find that the working tools of the E.A.P. evidently point to the preparation of the stone, those of the F.C. to their proper adjustment in the building, and those of the M.M. to the duty of providing suitable plans and designs, and selecting the most advantageous site and position for the building about to be erected. Or in other words the degree of *Entered Apprentice* corresponds with the position of an operative *Stone Mason*, the *Fellow Craft* with that of the actual *Builder*, and the *Master Mason* with that of the *Architect* or designer of the whole.

THE POPULATION OF FRANCE.—In an article in the *Débats* upon the prospects of the new year, M. Leroy Beaulieu remarks upon the decrease in the population of France. By the Census of 1866 it was shown that the Empire, as then constituted, possessed 38,067,094 inhabitants. Of these 1,597,238 belonged to Alsace-Lorraine, now ceded to Germany. The population of France within its present limits was therefore, in 1866, 36,469,856, while in 1872 the number had fallen to 36,102,921, or a decrease of 366,935.

THE GREAT CELTIC DEITIES STILL EXISTING IN GREAT BRITAIN.

(From the *Brighton Herald*, 1st November, 1873.)

We learn from the *Bradford Observer* that in consequence of the new views expressed by Mr. Phené, in a paper read by him before the Royal Institute of British Architects in London, respecting the great British sculptures, especially that on the Duke of Devonshire's estate in Sussex, the Secretary of the Sussex Archaeological Society, the Rev. W. de Saint Croix, M.A., Vicar of Glynde, in Sussex, is organising plans for the restoration of this enormous figure, probably the *largest effigy of the human form in the world*, and that a subscription fund has been commenced, headed by the Duke of Devonshire, and of which the Rev. de Saint Croix is Treasurer. The object being to create a general, rather than a local interest, in this great national monument, subscriptions of 2s. 6d. are solicited in preference to larger sums. Mr. Phené lately visited the "giant," and turned the first sod in the process of restoration. In England, as well as Scotland, Mr. Phené has now traced out enormous deities of the ancient pagan religion of this island.

(From the *Bradford Observer*, October 11th, 1873.)

At the recent meeting of the British Association, a subject was brought forward which would, at first sight, appear less attractive to the inhabitants of this locality than it really was. The title of the paper might not have seemed one of general interest, and those who thought otherwise might not have been present, a difficulty being experienced by some, on entering the Church Institute, in finding out the whereabouts of the different departments. The paper was fairly reported in our own columns, and those of our contemporaries, as to the theory it enunciated; but some of the details are facts of great interest, and with these our limited space would not then permit us to deal. The beautiful monument of bygone times, which forms so striking a feature in the attractions of our neighbourhood—Bolton Abbey, is the property of one of the largest proprietors in the kingdom, and particularly in this Riding. To those who admire that historical

relic, and know also the large-heartedness of its owner, no small part of the interest in the subject we are about to mention exists in the fact that the great pre-historic monument in the south of Britain is under the same ownership. Apart from this, the subject is one of even national importance to those who look back to pre-historic times with the interest which really attaches to the doings of the early occupiers of our island home.

All of us are acquainted with the enormous representations of the human figure in the sculptures of Egypt, which some of those of Greece are said to have equalled. Recent investigators, such as Mr. Squier, of New York, have informed us of the giant sculptures in the cities of Central America. Mr. Layard has unearthed the immense man-headed bulls of Nineveh, the mysteries respecting which are perhaps about to be unravelled by the relics recently brought by Mr. George Smith from Mesopotamia, in the form of inscriptions impressed in clay and incised in stone tablets, which are now being cleansed and deciphered in the British Museum; where also may be found part of the freight of Her Majesty's ship "Topaze," being one of the great human effigies of Easter Island. All these were amongst the examples upon which Mr. Phené, *F.S.A.*, based the theory of his paper, "An Age of Colossi." But the feature of immediate interest to the inhabitants of Britain is his assertion that we have still examples of colossal figures wrought by the Celts, which unite this island with the age or the class of people who laboured at producing gigantic emblems in the four quarters of the globe; but, as he showed, within a defined area, or rather zone. The largest of these, perhaps we may say the largest representation of the human figure ever executed in the world, is on the estate of the Duke of Devonshire, in Sussex, and a few miles inland from Eastbourne; and as operations upon it are now in hand, instituted by the Rev. W. de St. Croix, vicar of Glynde, as secretary to the Sussex Archaeological Society, we propose to give some particulars respecting it, as we concur with Dr. Beddoe, the president of the Anthropological Section, in thinking this part of the subject brought forward by Mr. Phené well worthy attention. The enormous figure is 240 feet high, and there is one at Cerne Abbas, in Dorsetshire, 180 feet high, both of which have till lately

been loosely attributed to the monks of the middle ages, simply because the oldest traditions of those localities give no indication of the date of their formation, coupled with the fact of their being in the vicinity of ancient monkish residences; and those who gave it as their opinion that they were antecedent to mediæval times, and of Celtic origin, only attempted to support such opinions by conjecture. In a paper lately read before the Royal Institute of British Architects, in London, Mr. Phené showed reasons against their origin being monkish, as well as in favour of their being Celtic creations; and in consequence of this paper, the Sussex Archaeological Society, with the approbation of the Duke of Devonshire, who headed the list of subscribers, determined to take measures to avert the obliteration by time of the outline of the "Wilmington Giant." Mr. Phené has pointed out that this vast representation is not only in the attitude of the Colossus of Rhodes, but that its proportions are just double those of that statue; that it is unlike any other representation, either in barbarous or classical device, except an almost exact delineation on one of the ancient Gnostic gems; and that, while the last figure is accompanied by solar and lunar emblems, both the carving at Cerne Abbas, and also that at Wilmington, have, in their vicinity, British earthworks of a lunar form. The descriptions by Cæsar and Strabo of the Celtic deity to which human sacrifices were offered, refer to a gigantic effigy of the human figure, which Mr. Phené argues could not have been as has been supposed, a great wicker idol, but rather an idol in that form, and surrounded by a palisade, or (*contextu*) "interwoven" barrier, and that in such area the wild beasts and cattle mentioned by Strabo were placed with human victims. The Sussex figure has moreover two staves, as indications of travelling, and Cæsar refers to a Celtic deity as a god of journeying, of which many images or representations then existed.

The fact that a number of curious bronze celts, and ancient cinerary urns filled with bones, have been found in the vicinity of this figure, which is incised in the chalk cliff, on the range of downs connected with Beachy Head, gives support to the idea of its Celtic origin. A further corroboration exists in the adjoining heights being occupied by British tumuli. But apart from

such evidences, one of the great points on which Mr. Phené rests for these figures not having been made by the monks is, that they are not such as Christian men of a religious calling would have made, they being nude, and otherwise totally unlike early Christians' art, while that they are very ancient works is unquestionable. Those who have suggested their mediæval origin have imagined the one at Wilmington to represent a religious devotee, or pilgrim, but it need hardly be observed that this only increases the improbability. That early Christian art should descend to such representations is a proposition without example, while that it should so represent a devotee is impossible; whereas it is just what would be expected in the cruelty of a religion which tolerated human sacrifice. If, as Dr. Beddoe suggested, the explanation given in this paper may probably be the correct one, it solves a difficulty over which more than one antiquary has stumbled, as we find the historian of our own town, Mr. John James, *F.S.A.*, getting over the improbability of great wicker idols by suggesting that the victims were put into "large wicker baskets, and thrown into the fire."

Those who have the restoration in hand desire to excite a general, and not a local interest in this great monument of the past, and for that reason wish for a widely-spread subscription of *half-a-crown*, rather than large amounts from individuals. The Vicar of Glynde, Sussex, is appointed treasurer. Operations have commenced, and the first sod was turned by Mr. Phené just before the meeting of the British Association, but work has been suspended for a time to give an opportunity to any who may be interested in this relic of antiquity to see it in its present condition.

MARITIME DISASTERS.—The Committee of Management of the *Bureau Veritas* has just published the list of maritime disasters, reported during the month of November, 1873, concerning all flags. The list gives the following statistics:—Sailing vessels totally lost, 217—viz., 83 English, 25 German, 24 French, 19 Norwegian, 15 Italian, 11 Dutch, 11 Danish, 7 American, 7 Greek, 5 Russian, 3 Swedish, 1 Spanish, 1 Portugese, 1 Austrian, 1 Turkish, 1 Guatemala, 1 Nicaraguan, and 1 Belgian. In this total number are included three sailing vessels reported missing. Steamers totally lost 21, viz.—11 English, 5 German, 1 American, 1 Spanish, 1 French 1 Republica Argentina, and 1 Turkish.

Monthly Odds and Ends.

A MODEL REVIEW—"THE BROKEN LUTE."
—We observe in the papers the efforts of a young poet, who has addressed some lines "To My Broken Lute." He observes:

"Gone is the sweetness that lay in thy strings,
I shall play thee no more my beautiful lute.
Hushed is thy voice, which in my memory sings,
Thy accents are silent and inaudible, mute."

We do not profess to know much about lutes, but it seems to us that a lute which is silent, inaudible and mute must be one of the very quietest kind of lutes. We can imagine nothing that would be less likely to make a noise under any circumstances; and this we regard as extremely fortunate, for if the poet thrummed no better music out of the catgut than he jerks out of his immortal soul when he sings on paper, he must have been sufficiently a nuisance in his neighbourhood to depreciate the surrounding property at least 33 per cent. We suppose, however, he will save up now and try to buy a new lute. We advise him not to. From the estimate of his gifts which we have been able to make, we should judge that he would shine brightest as a performer on the accordeon. We would have suggested cymbals, but it requires brains to play them properly.

GEORGE Colman, in his "Random Records," tells a comical story of a parcel of school-boys in the time of James the I. of England, who smoked to excess: "This, of course, was concealed, as much as one can conceal a smell, from the dominie, till, one luckless evening, when the imps were all huddled together round the fire of their dormitory, involving each other in vapours of their own creation, lo! in burst the master, and stood in awful dignity before them. 'How now? quoth the dominie to the first lad: 'how dare you be smoking tobacco?' 'Sir,' said the boy, 'I'm subject to headaches, and a pipe takes off the pain. 'And you?—and you?—and you?' inquired the pedagogue, questioning every boy in his turn. One had a raging tooth, another the colic, the third a cough, the fourth—in short, they all had something. Now, sirrah, bellowed the doctor to the last boy, 'what do you smoke for? Alas! all the excuses were exhausted, when the interrogated urchin, putting down his pipe after a farewell whiff, and looking very gravely in the dominie's face, said in a whining, hypocritical tone, 'Sir, I smoke for corns!'"

At a juvenile party a young gentleman, about seven years old, kept himself from the rest of the company. The lady of the house called to him, "Come and play and dance, my dear. Choose one of those pretty girls for your wife."—"Not likely!" cried the young cynic. "No wife for me! do you think I want to be worried out of my life like poor papa?"

Bear civility—A hug.

Hush—Money—Nurse's wages.

The feature of our age—Check.

What is the most becoming dress for the earth?—The skirt of a wood.

Inscription for a Foundling Hospital—
"Thus far and no farther."

Few persons, probably as a rule, sleep so soundly, or enjoy so much undisturbed repose, as night watchmen.

Portland, Maine, has a "Widow's Wood Society"—but who ever heard of a widow who wouldn't?

A tourist, who was asked in what part of Switzerland he felt the heat most, replied, "When I was going to Berne."

The Creston (Iowa) *Journal* recommends people who advertise on fences to mix a little spelling in along with their paint.

Somebody has written a work entitled "Useful hints for Ugly Girls," and the New York "Commercial Advertiser" declares that the book has the smallest circulation of any literary production in the United States.

A joyous damsel rushed into a citizen's arms at Savannah, exclaiming, "O, you are my long lost brother!" She soon discovered her mistake, and rushed off in a confused manner, accompanied by her long lost brother's pocket book.

TWADDLE AND NONSENCE.—There's generally a great amount of twaddle and nonsense whenever a man like Agassiz dies. Agassiz gave his life to science, and his was the ambition to enlarge his own knowledge and that of his fellow-men. He had no time to make money. So far this is all correct. But when bewailing that the rest of the world do not follow in his footsteps they talk nonsense. How long could we live if every man in the community were to give up his whole time to science? A writer in the *Times* of Saturday says: "To some extent wives and mothers are responsible for no little of our too general disinclination for a steady and persevering pursuit of high intellectual aims." Yes, the women actually require food and raiment, and look to husbands, sons, and brothers to procure it for them. Butchers, bakers shoemakers, tailors, and other vile mechanicals have something to do with our not giving our lives to the steady pursuit of "high intellectual aims." They are so vulgar-minded that they want pay for the articles they furnish. Now we fail, notwithstanding all this fine talk of elegant writers, to comprehend why it is nobler to hunt fossils and classify vertebræ than to furnish men with work, or to do necessary and honourable work oneself. The man who does most for his fellows is he who opens up new avenues of labor to him, who provides him with means to house and feed, clothe and educate his family. The most learned discussions won't fill empty bellies, and the most elegant essays can't convince us that it is a higher exercise of wisdom to reconstruct a mammoth than it is to feed a town.

AN ENGLISH TRANSLATION OF THE
"GERMAN MASONIC SONG,"

In the *Masonic Magazine* of October, 1873.

By T. BURDETT YEOMAN, 18°.

SOLO.

Shut from the world, a blissful hour,
A time of peace, a time of power,
To hear our Rites at eventide,
Our mind imbued with reason's pride;
A semblance of the Spirit's bride.

REFRAIN.

So shut we out the world of cares,
By labour freed from gilded snares.

SOLO.

By earnest work, the building rear,
And thus adorn our Order here.
Each brother from such labor draws
The sterling value of our Laws;
Through toiling in this holy cause

REFRAIN.

Thus cheerfully we work and bring
New honours for our mystic ring.

SOLO.

So fervent friendship constant grows,
No changing features ever knows,
For virtue's higher life is taught,
In union's holy bond we're caught;
Our Craft's worth cannot be bought.

REFRAIN.

For friendship constantly remains,
No chagement knows but honour gains.

SOLO.

Now brethren grasp each other's hand,
In jewelled prudence's strength we stand.
Let our Masonic obligation,
A witness be throughout the nation,
For moral good by your creation.

REFRAIN.

With joy we'll grasp each other's hand
And prove ourselves a prudent band.

MASONIC SONG.

(From the French.)

In this charming retreat
All invites us to pleasure,
The soul from grief freed
May wander at leisure;
So the gods in the fable
O'er affairs did not pine,
When they had on the table
Ambrosial wine,
Who would life truly see,
Who would evil defy,
On Masonry free
Let him calmly rely.
Of nature the child,
Disdainful of self,
He'll draw nourishment mild
And preserve his soul's health.

With unanimous voice,
As our hearts all combine,
We will gladly rejoice
O'er the fire so divine.
But decorum shall reign,
Good order abound;
Ne'er for silence in vain
The gavel shall sound.

By disputes ne'er estranged
About honour and pride,
In true Brotherhood ranged,
We'll stand side by side.
To Masonry free
Then a bumper we'll raise,
All honour to thee
Thou art worthy of praise.

Crewkerne,

W. D.

December, 1873.

BRO. F. Mastral of Lodge "La Clemente Amitie" of Paris, on his arrival in Bombay, visited Lodge "Cyrus," and was most cordially received. "The work before the Lodge was the third Degree, which was rendered in so solemn and impressive a manner by W. Bros. Pherozshah Rustomjee and Sorabjee Fromurze, that Bro. Mastral expressed himself in the most glowing terms, stating, that, he never anticipated such a surprise; for in all the lodges that he attended in France and elsewhere, he had never witnessed the third Degree worked with such splendid effect, and more so by Parsee brethren.—*Masonic Herald, Calcutta.*

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