

easy for the Masonic student to-day to speak dogmatically on the subject. It appears to us that the degrees as we have them now existed practically the same, though with a little difference of ritual accessories and arrangement; and that there always was a distinction between the Master, the Fellow and the Apprentice. The Scotch Lodge minutes, or the acknowledged statutes of the Craft Lodges (1598), show two steps (or degrees) to have then existed. Apprentices got "the Mason Word;" then, in the admission of "Fellow or Master," there was some sort of ceremony, at which Entered Apprentices should (nay, *must*) be present. Subsequently, Apprentices were excluded on the admission of Fellows and Masters. The Apprentices were turned out in 1759. Bro. Mackey seems quite to have misread Anderson. Anderson, in the Constitution of 1723 and 1738, under the 4th charge, uses the same words—Master, Wardens, Fellows, and Prentices—and makes precisely the same statement. We do not, we confess, understand Mackey's argument, as founded on some alteration in the two editions, because there is essentially none. The alterations are those of convenience alone. It is quite clear that in 1720 the three distinguishing names of Master, Fellows, and Prentices were known to the Craft. In the old and new regulations, in the edition of 1738, there is no doubt a variation in the context, as where, in Regulation xiii. Master Mason in 1738 is substituted for Fellow Craft in 1723; and in Regulation xxv., where in 1738 "Brother" is substituted again for Fellow Craft in 1723. But in Regulation xiii., in 1723, the Apprentices were to be made in the private lodge, the Fellows and Masters in Grand Lodge. We may, therefore, take it for granted that in 1717 the same nomenclature prevailed—indeed, Dermott distinctly states that there was a separate Master's Degree in 1717, though his words require to be taken "cum grano." Whether in those days the grade of Master was confined to those who were Masters of lodges we

are not quite prepared yet to say, but there is a good deal to be advanced in favour of such a view. In our humble opinion, the grades of Apprentice and Fellow, and Actual Master, if you like, were distinct grades, and it is incorrect to say that previous to 1717 only one grade, that of Entered Apprentice was known. Mackey's argument, as based on Anderson, is, as we have ventured to say, untenable, and we cannot, therefore, accept the conclusion to which he seems to have come. According to our esteemed Bro. D. Murray Lyon, Ancient Craft Masonry in Scotland, till shortly before institution of Grand Lodge, was composed of *two* Degrees—"Entered Apprentice" and "Fellow or Master." A Third Degree was, he informs us, unknown in Scotland "pro tanto" prior to Desaguliers's visit to Edinburgh in 1721; he might *then* tell the Edinburgh brethren of it, but it is several years after his visit that the first trace of it appears. We fancy that after all it is only a question of arrangement and terminology—*Kenning's Cyclopaedia of Freemasonry*.

THE FIRST AUTHORIZED FORM OF MASONIC PRAYER.

Up to about the year 1754, there was no authorized form of Masonic prayer for the use of the Lodges. Bro. Oliver says that prior to this period the Master was left to his own discretion in this particular, although the general practice was to select an appropriate form from the Liturgy of the church. The prayer-book was then a text-book of the Lodge. About this time Jews were first admitted into English Lodges, or, indeed, with the exception of their connection with the spurious Lodges on the continent, into Masonry anywhere, as Masonry was then understood and practiced. It was very natural that they should object to the use of the prayer-book, or any other of the forms of Christian worship; and it was equally natural that their objections, in this respect, should lead to irregularities in the devotional services of the Lodge-room,