

Particulars of a goodly number of these "Ateliers" are to be found in my friend Lyon's history of the Lodge of Edinburgh, and many interesting details of their early career are thus preserved in a work which, for interest and value has never been surpassed by any writer on Freemasonry in this or any other country.

We append one of the earliest Lodge certificates in conclusion of our present communication and which was granted by the ancient Lodge at Aberdeen. It has not been published before, and it will be found curious and instructive to the Masonic student.

COPY 1749.

We, the Master, Wardens and Deacons of the Honorable, the Mason Lodge of the City of Aberdeen, number Three of the Kingdom of Scotland, do hereby certify and declare, that the bearer hereof, William Jeans, of Aberdeen, is a just and worthy member lawfully Entered, Past and Raised, within the said Lodge, and has bore distinguished offices in the same, during which time he has behaved himself as a most worthy member in all points relative to our society, and can acquit himself to the satisfaction of any Brother, and therefore we recommend him to every Regular Lodge where Providence may order his Lott.

In testimony whereof we have subscribed these presents, given at our Lodge and under our hands and seals, this day of September, seventeen hundred and forty-nine years.

We find that Bro. Jeans was initiated in 1744, acted as "Key Master," then as Junior Deacon, and last of all as Junior Warden of the Lodge.

We are now having certain portions of the minutes of the ancient Lodge at Aberdeen photographed, and next summer, if we are spared, we intend to take a journey to the "Granite City," a distance from here of upwards of 700 miles, and see for ourselves the whole of the records, the members of the Lodge having in the kindest manner placed them at our disposal.—*Voice of Masonry for November.*

PRACTICAL MASONRY.

FROM the able Address of Grand Master Pratt, of California, we quote as follows :

I know there is a venerable theory among certain Masons that Masonic Lodges ought not to accumulate money; that its care and investment tends to draw attention away from the true purposes of the Order; and that the true and ancient charity consists only in individual contributions whenever want and need present themselves. As a theory, this is as grand and beautiful as it is in fact impracticable and absurd. Whatever may be my practice, no man has a keener appreciation of that which is good and beautiful and true in morals, ethics, and religion. But we must deal with the world as we find it, and not as we might wish it to be; and the age has become intensely practical and utilitarian. Money, whether rightfully or wrongfully so, has become the grand lever which moves the universe. Any attempt to ignore its uses in Freemasonry would be as vain and idle to reject it in the secular affairs of life. It is its abuse only that is to be guarded against, and nothing is more desirable in a Lodge—Grand or subordinate—than a well stored exchequer.

I would make Masonry as practicable as is the age in which we live. I would have you put in practice, day by day, in all the walks of life, the beautiful lessons and sublime theories to which you listen with such rapture in the Lodge-room: and poverty and dependence are not the agencies through which such ends can be accomplished. I would have you do something for the unfortunate as well as give him magnificent aphorisms and words of comfort and encouragement. I would not have you bid the hungry to be fed and leave him without food. I would not have you tell the naked to be clothed and leave him without raiment. But I would have you stretch forth your mighty arm and lift, and feed, and heal, and save. Give us some godly practice with your noble theories—a little homely relief to season your saintly exhortations to faith and goodness. Remember that man is so constituted that whatever promotes his enjoyment makes him a truer and better man. Would you make your fellow more virtuous? Begin the task, then, by making him more happy. He who is wretched cannot be greatly good—but the warm glow of enjoyment fills the heart with all tenderness, and sends us out into the dark spots of the world on the divine mission of charity and love. It is want and poverty which fill the brothel and the prison house. It is the pang of famine and the touch of cold which make humanity so reckless, and unmake the image of God in the presence of his children. How long, oh! how long will it require to teach the canting reformer of the age that man cannot live on morals alone, and that the visions of the spirit land, however gorgeous and enchanting they may be, will not keep off the piercing blast from homeless infancy, nor heal the sick nor feed the famished.