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THE THREE JOURNEYS OF A FREEMASON.

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The beginning of Freemasonry may be looked for in the middle ages, and according to some traditions and authorities, dates back to the remotest times. Any one who thinks much of great ancestry—who expects to find something good and useful only there where yellow, moth-eaten parchments give proof of a long existence—he may look back with feelings of pride to the centuries when Freemasonry was founded, tolerated and persecuted, but those who acknowledge merit wherever found, who esteem the praiseworthy endeavors for its promotion, will view those things in a different light. Those who judge with clear intellect and strict observation, to him is the institution of Freemasonry more worthy and dear; not for the sake of her honorable age, for she possesses everlasting youth.

One cannot fail to observe, that Freemasonry in the grand old time and the present (I mean, the last one hundred and fifty years), has, above all in common, viz.:—the strictest care and examination, in the selection of their members, who must be true and honest men, and of blameless character; but in all other respects was Freemasonry very different: She had different aims, different objects, and different problems to solve.

The times have changed, and circumstances altered. In the lodges in the middle ages, secrets in architecture were taught, and had besides the privileges of their own jurisdiction; but in the lodges of the present day, the building of edifices is assigned to the architect and builder in their respective branches, and it teaches only the secrets of the ideal building of temples, love to our fellow-beings, and other accomplishments.

Naturally, Freemasons can and should, in their efforts to promote light and enlightenment in all classes of society, do in no other way, as in all other great undertakings, than to refuse the unfit, and reject the dangerous. The mask had to be pulled off the face of falsehood, superstition had to be opposed, and intolerance not submitted to; but all this brought further wrath of those who were of the opinion that we should not have offended such people. Falsehood, superstition, and intolerance, may be useful sometimes, and can be applied occasionally. The Freemasons had bitter enemies, and considered it advisable to observe the strictest secrecy, to protect themselves from treachery; therefore no laws or rituals were written, but they were communicated to the brethren in a language which is known in all