

ould be confounded with the communism and fraternization which have worked such irreparable mischief in other countries, it may be useful shortly to explain its design and reference, as used by the Free and Accepted Mason. The system of equality observed in a Mason's Lodge, teaches the doctrine of mutual wants and mutual assistance, and destroys the unsocial vice of pride, by the operations of which one man is induced to despise his brother, as though he was not formed of the same clay as himself, although he may be greatly his superior, both in talent, virtue and usefulness. Freemasonry is essentially democratic in its construction, and strikes at the root of this pernicious vice, which wrought the destruction of Nimrod and Nebuchadnezzar, Bah of Hindoostan, and Shedad of the Paradise of India, by laying it down as an axiom that "we are all equal by our creation, but much more so by the strength of our obligation;" and that "we meet on the level and part on the square."

Now, according to the doctrines of the Order the level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because the time will come, and the wisest know not how soon, when all distinctions, except that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

The Lodge lectures are copious in carrying out this principle, that there may exist no possibility of misunderstanding it. They instruct us that in the Lodge a king is reminded, that though a crown may adorn his head and a sceptre his hand, the blood in his veins is derived from our common parent, and is no better than that of his meanest subject. The statesman, the senator, and the artist, are there taught that, equally with others, they are exposed by nature to infirmity and disease; that unforeseen misfortunes may impair their faculties, and reduce them to a level with the meanest of their species. This checks pride, and incites courtesy of behavior. Men of inferior talents, or who are not placed by fortune in such exalted stations, are also instructed in the Lodge to regard their superiors with peculiar esteem, when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which virtue is directed and conveyed; wisdom and virtue only mark distinctions among Masons.

Nothing can more vigorously contribute to the banishment of pride from a Mason's Lodge than such discussions. But to prevent the benignant principle of equality from being prostituted to unworthy purposes, and used as a vehicle for any improper assumption of character, the Ancient Charges provide that in the Lodge the brethren are to pay due reverence to the Masters, Wardens, and Fellows; and out of the Lodge they are directed to salute one another in a courteous manner, calling each other brother, freely giving mutual instruction as may be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are, as brethren, upon the same level, yet Masonry takes no honor from a man that he had before; nay, rather it adds to his honor, especially if he had deserved well of the brotherhood, who must give honor to whom it is due.

As a vice, nothing is more intolerable or more debasing than pride; by which I mean that exclusive feeling which elevates one member of society, in his own opinion, to an imaginary distinction above another of the same rank, and perhaps superior endowments. For this reason it is formally repudiated in the system of Freemasonry.

Our Grand Master, King Solomon, was more urgent in his condemnation of this vice than on any other subject. He declares his hatred of "pride and arrogance, and a forward mouth;" and for this reason, because it produces contention, brings a man to shame, and certain destruction. Indeed, throughout the whole of the Sacred Scriptures, this vice is unequivocally prohibited as the bitter parent of all evil. Pride was not made for man. Our blessed Saviour classes it with adultery, fornication, murder, theft, covetousness, deceit, blasphemy, and foolishness. And St. Paul adds, that "he who is lifted up with pride falls into the condemnation of the devil."

In a word, of all the evils which have been introduced by the wicked spirit, as the curse of man in his civil and social state, pride is the most pernicious. Every single vice is bad, but pride is the consummation of them all. And hence Freemasonry, that benevolent and truly amiable science, has most unceremoniously banished it from the Lodge, and sung its requiem; for it is a moral leprosy, by which the soul is spotted and defiled, and filled with "wounds, and bruises, and putrifying sores." Even the heathen, who were ignorant of the benignant principles of true religion, believed its existence to be hostile to the peace and comfort of society. Tacitus says, *Multos qui conflictari adversus videantur, beatos; ac pererosque, quanquam magne per opes, miserimos; si illi gravem fortunam constanter tolerant, in prospera inconsultò utantur.* And the ethic poet, Horace, promulgated the same doctrine, when he said,

*Non possidentem multa vocaveris
Rectè beatum. Rectius ut opam
Nomen beati, qui decorum
Muneribus sapienter uti
Immanque cœlet pauperem pan.*

Dr. Doune illustrates this vice by these judicious reflections, which are worth preserving. "Death comes equally to us all, and makes all equal when it comes. The ashes of an oak in a chimney are no epitaph of that oak; to tell me how high or how large it was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless, too; it says nothing, it distinguishes nothing. As soon as the dust of a wretch, whom thou wouldst not, as of a prince, whom thou couldst not, look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the church-yard into the church, and the man sweeps out the dust of the church into the church-yard, who will undertake to sift those dusts again, and to pronounce—this is the patrician, this is the noble flower; and this is the yeoman, this is the plebeian bran?"

I have been rather diffuse upon this unmanly vice, because it is so positively prohibited in a Mason's Lodge; and I think also that if the teachings of Freemasonry, on this particular point, were carried out in practice amongst mankind, it would strengthen the bond of union which cements man to his fellow, and thus become of the most essential service to society in general.

Every Brother ought to belong to some regular Lodge and should always appear therein properly clothed, truly subjecting himself to all its by-laws and the general regulations. He must attend all meetings when duly summoned, unless he can offer to the Masters and Wardens such plea of necessity for his absence, as the said by-laws and regulations may admit. By the ancient rules and usages of Masonry, which are generally adopted among the by-laws of every lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the lodge, that he was detained by some extraordinary and unforeseen necessity.—*Masonic Library.*

THE REVELATIONS OF A SQUARE

CHAPTER VII.

ATTACK AND DEFENCE.—DR. ANDERSON

1722—1740.

"The end and moral purpose of Masonry is to subdue our passions; not to do our own will; to make a daily progress in a laudable art, to promote morality, charity, good fellowship, good nature and humanity."—ANDERSON

She is the brightness of the everlasting Light the unspotted Mirror of the power of God, and the Image of his Goodness."—SOLON

"In vain would Danvers with his wit
Our slow resentment raise
What he and all mankind have writ
But he leaves our praise.
His wit this only truth imparts,
That Masons have firm faithful hearts."

SECRETARY'S SONG

(Continued.)

"The effect of this Defence was electrical. It was universally read and admired; and though the attacks on Masonry were still continued,—for while the cowan was willing to purchase, false brethren would always be found who were ready to sell; they attracted the attention of none but the very lowest classes of the people. One of the most eminent members of the Craft, on a visit at our Lodge, paid Dr. Anderson a very high compliment when proposing the thanks of the Fraternity for the service he had rendered to Masonry by the publication of the Defence. He said—'The Freemasons are much obliged to the generous intention of the unbiassed Author of the Defence; though some think the ingenious Defender has spent too much fine learning and reasoning upon the foolish dissection that is justly despised by the Fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pamphlets, all of a sort, for all of them put together do not discover the profound and sublime things of old Masonry; nor can any man, not a mason, make use of those incoherent smatterings [interspersed with ignorant nonsense and gross falsities] among bright Brothers, for any purpose but to be laughed at; our communications being of a quite different sort.' The motion of thanks, as you may suppose, was carried by acclamation.

"I have said more about this Defence," continued my extraordinary companion, "than may be necessary on any future publication, because it constitutes the first attempt on record to explain the real working of the machinery of the Order. Poor Prichard had the audacity to publish a reply, but he soon found, by the stunted sale of his book compared with the rapid demand for his former production, that Dr. Anderson had spoiled his trade, and that no one now gave him credit for veracity. He had confessed himself to be a perjured man; and it proved fatal to his reputation. From being a whale among the minnows, he dwindled into a minnow among the whales; and having once sunk into contempt and insignificance, he was heard of no more.

"Dr. Anderson's Defence was followed by an anonymous work, called 'The Beginning and First Foundation of the most worthy Craft of Freemasonry,' published in 1739; and a French writer, whose book was translated into English, although not very complimentary to the Order in general, admits 'that the Prince and the magistrate here lose nothing of that homage due from their inferiors. Nothing is banished but discord and quarrelling, which, if one moment raises, the next exti-