

was to get drunk, or give mortal offence to his entertainer. On this principle, the suppers after Lodge hours were devoted to social enjoyment. The song, the toast, and the racy jest went round merrily; and often, to say the truth the Brethren exceeded the bounds of moderation. And it is scarcely to be wondered at, when conviviality was so fashionable amongst the higher classes of society. It was considered a mark of distinction to be called a three-bottle man, and a disgrace to retire from the dinner-table sober. I have seen a great deal of it amongst Masons, and have heard many anecdotes of the same vice in men eminently gifted with great and commanding talents. There was some truth in Hogarth's representation of the Free and Accepted Masons in his picture of 'Night,' where the Master of a Lodge, Sir Thomas Veil, appears in a state of intoxication, and with a broken head. This picture was much talked about, and, although it was considered a libel on the Fraternity, it was a representation founded on undeniable facts.

"Notwithstanding these circumstances, there existed a high tone of morality amongst the Masons of that period. 'I should like to be made a Mason,' said a friend of Dr. Manningham to him one day. He was a city tradesman. 'I think it would be of service to my trade.' 'Is that your sole motive?' asked the doctor. 'Yes.' 'Then,' he replied, 'I would advise you to reconsider the matter, and relinquish all idea of becoming a Brother of the Craft, for I shall think it my duty to inform the Brethren what your motive is, and you are certain to be rejected.'

"We heard, about this time, that certain Jews were implicated in the unauthorised innovations of our continental Brethren, if, indeed, they were not the chief movers of them, as was asserted by some authorities; and it was the first notice we ever received of the descendants of Abraham being admitted to a participation in our Christian privileges. From their success in procuring initiation into the surreptitious Masonry of the continent, the English Jews soon became successful candidates for admission into our symbolical Order; for it was justly contended that, as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian Lodge against them. From that period they have been received into Masonry as members of an universal Order, whose principles, like those of the Christian religion, are destined to cover the earth as the waters cover the sea.

"Rumours now arose, where originating no one could discover, that Freemasonry was exclusively a Jewish institution; and the proposition formed a prolific subject of discussion amongst us. At length an eminent Jew offered himself as a candidate for initiation in our Lodge; and being a reputable and intelligent man, he was, of course, accepted; and then we discovered the grounds on which the arguments for the Jewish origin and application of Masonry were based. One evening, in a numerous Lodge, Dr. Manningham expatiated largely, in his lecture, on Faith, Hope, and Charity, as virtues equally of Masonry and Christianity. When the lecture was ended, our Hebrew Brother observed that, in his opinion, Faith, Hope, and Charity had no existence in ancient Masonry. He contended that as Solomon built the Temple at Jerusalem, which forms the great allegory of the Order, and as he was the first and chief of the three Grand Masters, it follows that Masonry must be a Jewish establishment, and consequently inapplicable to the reception of virtues which are peculiar to any sectarian religion.

"Dr. Manningham admitted that the argument was specious, and might have the effect of convincing some few superficial Brethren, but it was not sound; for, he observed, if Masonry be Jewish, it is not only sectarian, but of the most exclusive character; for Palestine was but a flower-garden compared to the rest of the world, and its population as to numbers perfectly insignificant. And if Solomon's Grand Mastership be esteemed of any importance in the decision of this question, it will be found an unfortunate argument, for the weight of evidence is decidedly against it. It is rue that Solomon was a Jew, but his two col-

leagues were heathens, worshippers of Hercules and Astarte, and addicted to the practice of the spurious Freemasonry of Tamuz; and, therefore, if this reasoning be of any value, it will tend to prove that Freemasonry is a heathen rather than a Jewish institution, because Paganism furnished two out of three chief rulers in Masonry.

"But," Manningham continued, 'although Solomon was a Jew, and could speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of low, and of creeping things, and of fishes, he was profoundly ignorant of the science of architecture. He understood natural history perfectly, but we do not find that he was celebrated for a knowledge of Operative Masonry. And as he was unacquainted with this sublime science, much less could any of his subjects establish a claim to such an excellent knowledge. In fact, if he had possessed, in his own dominions, artists and workmen sufficiently talented to have erected a temple to the true God, he would not have solicited the aid of foreigners and worshippers of false deities. The ancient Jews were confessedly ignorant of Masonry, and, therefore, the two Hiram were the persons principally engaged in the execution of this great work. They collected together the scattered bands of their countrymen, the Dionysiacs, from Egypt and other countries, and dividing them into three parties, stationed one in the forest of Lebanon, another in the stone quarries, and the third in the clayey ground between Succoth and Zeredathah, while Solomon merely furnished the superior and inferior labourers for the work, under the direction of Adonhiram. I cannot understand, therefore, how the above argument can be urged with any degree of confidence in favour of the hypothesis that Freemasonry is a Jewish institution.'

"Our Hebrew Brother was too tenacious of the truth of his argument to abandon it without an effort, and he triumphantly contended that as the Tabernacle and Temple, with their appendages, are constituent and indispensable objects of illustration in the system of Freemasonry, its Levitical origin is thereby unequivocally proved.

"Dr. Manningham denied the premises, on the ground that the application of these religious edifications in the lectures of Masonry is merely symbolical of a better and more perfect dispensation. 'In a word,' he continued, 'if Masonry be universal, it can only be applied to a universal religion which, Judaism confessedly is not. And, therefore, it follows, that, if there be a religion which, in God's good time, shall embrace all mankind, and bring them into one fold under one shepherd, that is the religion in which all men will ultimately agree. It is a consummation to which every true Mason looks forward with delight, as a season when a universal religion shall cement all mankind in the bonds of a universal Brotherhood; when the dove shall hold out the olive-branch of peace to all the kindreds of the earth; when swords shall be beat into ploughshares; when nations shall not rise against nations, neither shall there be war any more. This completion of the everlasting design of the Most High will render masonic secrecy unnecessary, and Christ shall be all in all.'

"The Jew persisted that, in applying Masonry to Christianity, we placed ourselves in a worse situation than in admitting its Jewish tendency, because its universality was thus destroyed by the adoption of a principle exclusively sectarian."

"What," Dr. Manningham replied, 'sectarian to assimilate a universal system to a universal religion?'

"But I deny," said the Jew, 'that Christianity is a universal religion. I believe that Judaism is the only true way of worshipping God, and that it will ultimately prevail over all others.'

"Dr. Manningham referred to the book of Common Prayer, which always lay on the table, and read from the seventh article as follows: 'The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man; and the law given from God by Moses, as touching ceremonies and rites, does not bind Christian Men.' He admitted that it may be per-

fectly consistent in a Jew to apply Masonry to the requirements of his own religion; but, he said, it was impossible for the Christian to copy his example. And for this plain reason. If he be firmly persuaded that Christianity is a universal religion, which he must be if he believes the Gospel to be true, he cannot, without inconsistency, affirm, that by making Masonry a Christian institution, its universality is affected. If, on the contrary, he really thinks that Freemasonry is a Jewish institution, he must necessarily believe in the eternity of Judaism, and is, of course, a doubtful Christian, because St. Paul affirms that the Levitical institutions were abolished by the mission of Jesus Christ.

"But," said the Jew, reserving his strongest argument to the last, 'What can the repeated references in Freemasonry to the Great Creator of the Universe, JEHOVAH, the Tetragrammaton of the Jews, mean, if they do not point out the Jewish origin of Masonry?'

"These references," Dr. Manningham replied, 'are decisive of the question at issue. T. G. A. O. T. U. is an undoubted landmark of ancient Masonry, acknowledged at the revival in 1717, and explained in the authorized lectures to mean, *HIM THAT WAS PLACED ON THE TOPMOST Pinnacle OF THE Temple*; and it is not possible by any process of reasoning to apply it otherwise than to Christ, without questioning the truth of Sacred Writ; for no other persons that the world ever saw had been placed in that position. It follows, therefore, that the founder of Christianity constitutes an authentic and unalterable landmark of ancient Masonry. Read continued the Master, 'read the fundamental principle of the Order, as recorded in a manuscript in the Royal Library, said to have been originally written in the tenth century, of which I have here a copy' And he produced the transcript, from which he read the following passage, amidst a variety of directions to the Craft, all to the same purport:—

"Into the church when thou dost go,
Pull uppe thy herte to Crist, anon!
Upon the rode thou loke uppe theu;
And knucle down fyre on bothe thy knen;
Then pray to hym so to worche,
After the lawe of holy church,
For to kepe the commandmentes ten,
That God gaf to alle moa;
And pray to hym with mylde steven
To kepe the from the synnes seven.

"Such were the landmarks of Masonry in the time of Athelstan," Dr. Manningham concluded, 'when the first English Grand Lodge was established at York, and they are unalterable, and continue the same yesterday, to-day, and for ever.'

"The Jew was silenced, but not convinced.

"You see, sir," my strange instructor proceeded, 'that this parit was argued dogmatically by our intelligent Master; and he had an undoubted right to do so, for he was not only the representative of wisdom, but had also the advantages of study and experience. The subject was repeatedly discussed in our Lodges, and I have heard the opinions of every Mason during the eighteen century who held any authority in the Craft, and they all agreed in the above interpretation of the connection between Freemasonry and the religion in which all men agree.

"During the Mastership of Dr. Manningham, the great gun of the opponents of Masonry, called Jacobin and Boaz, made its appearance, and passed through numerous editions. Its success stimulated other speculators to follow in the same track, and spurious rituals flooded the community like an inundation. The number of competitors in the field served to neutralize each other's claim on public credence. They differed on many material points, and, therefore, the conclusion to which the public very naturally came was, that if any one of them was true, all the rest must necessarily be false, and as none knew whether any, or which, was the real Simon Pure, it followed that all might be fabrications to impose on the credulous reader absurd ceremonies and fictitious secrets, for the base purpose of putting a few pounds into their own pockets.

(To be Continued.)