

in the most numerous Grand Lodge which had yet been seen conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations, or to alter those for the real benefit of this ancient Fraternity; provided always that the old landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the Quarterly Communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, even of the youngest apprentice, the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M., Theophilus Desaguliers, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

"The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c.: you remember the charge?"

I nodded acquiescence. "The Square took the alarm, and hastily said—"Do not forget our compact; if you speak, my revelations are at an end. To proceed:—"

"I can testify to the convivial propensities of the Brethren of that day. Dermot did not libel them when he said, 'Some of the young Brethren made it appear that a good knife and fork, in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe.'

"Bro. Desaguliers was elevated to the throne of the Grand Lodge in 1719, and proclaimed Grand Master on the day of St. John Baptist. He effected great improvements in the Order during his year of office; and yet all the record which he thought proper to make of his Grand Mastership was, that 'being duly installed, congratulated, and homaged, he revived the old peculiar toasts or healths drank by Freemasons;' and it was agreed that when a new Grand Master is appointed, his health shall be toasted as Grand Master elect. Bro. Desaguliers was peculiarly active in the improvement and dissemination of Masonry at its revival, and, therefore, merits the respectful and affectionate remembrance of the Fraternity. He devoted much of his time to promote its best interests; and being the Master of several Lodges, I had a fair quantity of experience in a small space of time, and I can confidently affirm, that though the public records of Masonry say so little of the acts of this worthy Brother, there were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with Brothers and Fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential, and being persuaded that his Brothers by initiation actually occupied the same position as Brothers by blood, he was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge, he was jocular and free-hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day. He delivered public lectures on experimental philosophy, an unusual practice for a dignified clergyman in those days, and showed him to be many years in advance of the intelligence of the age when he flourished.

"Our business, however, is with Dr. Desaguliers, the chief agent in the revival of the ancient and venerable Institution of Freemasonry. He brought his private Lodges into such repute, and particularly that holden at the Goose and Gridiron, that it was placed at the head of the list of Lodges; and a law was unanimously agreed to, that the

Grand Master should be proposed and elected there, before he became eligible for the appointment of the Grand Lodge. It was supposed at the time that he was the author of that famous paper which so thoroughly refuted the absurd allegations of Dr. Plot against the Order. It is true I heard it applied to him several times, but he uniformly disavowed it, although it was generally believed that there was no other living Mason who could have done it so well.

"As a proof of his attention to discipline and propriety of conduct I give you an anecdote. On a certain occasion, which I perfectly remember, I witnessed the initiation of a noble lord, which was performed with great solemnity by Dr. Desaguliers; and his lordship, though only a youth, appeared very much impressed with the ceremonial. But when the refreshment was introduced and the severity of discipline somewhat relaxed his lordship, according to a habit then very much in vogue, occasionally intermingled his conversation with an oath. This passed at first without notice, as the vice of swearing, aware, I dare say, that the opening formula in those days was, 'forbidding all cursing, swearing and whispering, all religious and political disputes, together with all irreligious and profane conversation, under no less penalty than what the by-laws shall prescribe, or a majority of the Brethren shall think proper to impose.' Profanity, therefore, was a violation of Lodge rules, although they were not remarkable at that period for their stringency; but the frequent repetition of the interdicted words, created an unfavourable sensation, which was not much to his lordship's credit. Bro. Desaguliers said nothing, how much soever he might be disgusted. At length his lordship appealed to the chair for the confirmation of some opinion.

"I say, doctor,—d—me, don't you hear,—I ask your pardon for swearing!" After this had occurred more than once, Bro. Desaguliers rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said,—

"My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity, by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell him."

"The peer was silenced, the Brethren pleased, and I must say I was proud of the Master. Another time he said to a person of equal rank, who was an adept in the reigning vice, 'My lord, if you thought you were honouring God, you would not swear so furiously.'

(To be continued.)

## HELP.

At a fire at Fort Wayne, Indiana, on the 28th ult., the office of the "Indiana Freemason," fell a prey to the devouring flames. Brother R. C. F. Rayhouser, the editor and proprietor of the *Indiana Freemason*, loses about five hundred dollars by the calamity. Now is the time for the patrons of the magazine to come forward and assist our Brother. If any of the subscribers are indebted to him, they ought without a moment's delay to remit him the amounts. Let us hear that the heart of our Brother has been made glad by the expression of a practical sympathy, by the unanimous action of the craft in Indiana, in paying up subscriptions due, and payment for renewed subscription for the "Indiana Freemason."—*Mirror and Keystone*.

The one idea which history exhibits as evermore developing itself into greater distinctness, is the idea of humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and onesided views; and by setting aside the distinctions of religion, country and colour, to treat the whole human race as one brotherhood, giving one great object—the free development of our spiritual nature.—*Humboldt's Cosmos*.

## WORKING AND THINKING.

It is not less a fatal error to despise labour when regulated by intellect, than to value its own sake. We are always in these days trying to separate the two; we want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operative; whereas the workman ought often to be thinking, and the thinker often working; and both would be gentlemen in the best sense. As it is, we make both ungentle—the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labour that thought can be made healthy, only by thought that labour can be made happy, and the two cannot be separated with impunity. All professions should be liberal, and there should be less pride in peculiarity of employment, and more in excellence of achievement.—*Ruskin*.

"We often see an old and well-beaten man who never had a success in his life, who always knew more and accomplished less than his associates; who took the quartz and dust of enterprise, while they took the gold; and yet, in old age, he is the happier man, and all his life long he was the happier man. He had a sum of *Hope*, and they of *desire and greed*—and amid all his misfortune and his mysterious providences, he had that within him which rose up and carried his hopes above all troubles, and upon their world-wide waters bore him up like the old Ark upon the deluge. It was the Deluge that gave out—not the Ark. God has distributed his gifts. It takes a score of them to make one man. One supplies the sagacity; another the cautious logic; another the impelling force; another the hope, another the practical tack—one supplies general principles, another the working plans. Men seldom unite by the strong points. It is men's weaknesses that bind them together. By distributing gifts, God makes one man dependant upon another; and welds society together by making every man necessitous, in some place, as regards other men."—*H. W. Bucker*.

A NOBLE AIM.—The great aim and end of our exertions, as Masons, should be to place the Masonic institution upon that moral eminence where it may be viewed with admiration by all mankind. Founded, as it was, on the best attributes of human nature—calculated, as it is, to bring into activity the most noble impulses of the human heart, we, who are now responsible, not only for its safety, but, if possible, for its improvement, shall have a startling account to settle with the Deity hereafter, if we are false to our trust—if we suffer this sacred institution, second only to the holy religion we all profess, to become less important to humanity—less efficient in the great cause of benevolence—less respected and less revered by the great human family, than it was when it came into our keeping.—*B. B. French*.

MASONIC EMBLEMS.—Chalk, charcoal, and earthen pan, or clay, are the emblems which were adopted by our ancient Brethren to express certain qualities, in the absence of which no progress in Masonry can be expected. Nothing is more free for the use of man than chalk, which seldom touches but leaves its trace behind; nothing more fervent than charcoal, for, when well lighted, no metal is able to resist its force, nothing is more zealous than clay, our mother earth, who will open her arms to receive us when all our friends forsake us.—*Book of the Lodge*.

THE TWO GATES OF HEAVEN.—Perhaps no writer, whether of prose or poetry, in any language, has given a more beautiful image than that supplied in the annexed passage by Bernardin St. Pierre. It is worthy of the symbolism of Freemasonry:—"God has placed upon the earth two gates which lead to heaven. He has put them at the two extremities of life; the one at its beginning, and the other at its end. The former is the gate of innocence, the latter the gate of repentance."