

had conveyed to her the message of the brigand chief, and described his personal appearance, she was strangely moved. She knew the man. She would only tell to Girard, however, that he was the son of a once powerful French nobleman, who suffered at the hands of the public executioner of Paris, through the same Bourbon wrath and vengeance that shot to death Marshal Ney.

"The husband and father were beheaded," Madame Junon added, "and the family crushed. The widow soon afterwards died of a broken heart; and the son, I have not known of him until now. Heaven have mercy on him. He has suffered much."

And the youth fervently responded:

"Amen, and Amen! Let France say what she will—*Li's* Brothers can say,—*HE HAS KEPT THE FAITH.*"—*Liberal Freemason.*

#### Freemasonry and Judaism.

We frequently have occasion to notice in our columns the proceedings at the various so-called "Jewish" and other Lodges of Freemasons in this country in which our co-religionists participate. In our previous issue we adverted to the circumstance that at a meeting of the "Devonshire" Lodge, Bro. David A. Davis, P.M., the only Jewish member, was presented with a gold and diamond Past Master's jewel, in recognition of his services to Masonry. The week before we reported an interesting discussion at the monthly meeting of the "Joppa" Lodge, on the question of retaining the Jewish Grace, which resulted in the adoption of the curtailed Grace—that form known as "Maimonides' Grace"—which is, as heretofore, to be said in Hebrew. The discussion derived an additional interest from the significant remark to which it gave rise, that "Masonry was founded upon the principles of Judaism, and long before its establishment, brotherly love, relief, and truth were household words among

Jews." The close relation between Judaism and Freemasonry and the predilection and natural aptitude of Jew for its principles are generally admitted facts. It is worth while enquiring into the origin and nature of the affinity between Masonry and Judaism. The theory of William Preston, who wrote on *Masonry* in 1792, that the institution was coeval with the creation of man, is usually regarded as a fanciful one. William Preston simply meant, we suppose, that the principles of fraternity on which it is founded are as old as human institutions, and his supposition was hardly an extravagant one. Many writers incline to the opinion that the institution had its origin in the religious mysteries of the ancient world. In very early times, it is related, there existed a corporation of architects styled "Dionysiac Fraternity." The members of this Craft monopolised the building of temples, stadia and theatres in Asia Minor, and recognized each other by signs and tokens. It is added that the Dionysiacs arrived in Asia Minor at the time of the Ionic migration, about 1044 B.C., or half a century before the building of Solomon's Temple. Hiram, of Tyre, as we know from Scripture, assisted Solomon in the building of the Temple, by sending him contingents of workmen and otherwise. Writers on Masonry tell us that these deputed workmen were a band of Dionysiacs, at the head of whom was a widow's son, and to this latter they attribute the rise of the institution. Upon this belief the rituals used in the Lodges of the Order are based. This theory which ascribes to Masonry a distinctively Jewish source is however discredited by many authorities, who attribute to it a mediæval European origin, very far removed from any connection with Judaism. The probability is that Masons were at first an operative craft who applied themselves in different parts of Europe to the building of churches and cathedrals. Some of the most