

## TRADITIONAL IRISH MASONRY.

## KNIGHTS TEMPLARS.

The Phœnicians are supposed to have settled in Ireland, and Masonry to have been introduced by Heber and Hereman, sons of Milesius, succeeded by Eochaid, styled the Ollamh Fodhlah, or the learned Doctor, who (A.D. 769) constituted triennial meetings at Tarah in Meath. But the constant warfare and aggressions of the Danes destroyed the ancient records, and discouraged all sciences. Though the eastern round towers and minarets which still exist, testify the labors of the era, corroborated by the opinions of Strabo—of Diodorus Siculus, and by the Sanconiathon referred to by Sir William Betham, in his second volume of *Etruria Celtica*, assimilating the Masonic rites with the Mysteries of Samothrace, and with the *Gobhan Saor*, or free Smith of Ireland. The books of the Provincial Grand Lodge of Munster, in 1726, record that the Hon. Col. James O'Brien was Grand Master, and Bro. Springett Penn was Deputy Grand Master. Then the historic era of Freemasonry in Ireland began.—*Bro. M. Furnell.*

For centuries had Freemasonry existed ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. I know the institution to be founded on the great principles of charity, philanthropy, and brotherly love.

Every good act is charity. Your smiling in your brother's presence; your putting a wanderer in the right road; your giving water to the thirsty; your exhortation to another to do right, is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-men.—*Koran.*

Freemasonry powerfully develops all the social and benevolent affections; it mitigates without and annihilates within the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham.*

The name of this ancient body has been adopted by a branch of the Masonic fraternity, but in a perverted form—*Knights Templar*; and this form is commonly seen in print, whether referring to the old knights or to their modern imitators. This, doubtless, is due to the erroneous impression that *Templar* is an adjective, and so cannot take the plural form; while in fact it is a case of two nouns in apposition—a double designation—meaning Knights of the order of Templars. Hence the plural should be *Knights Templars*, and not *Knights Templar*. Members of the contemporaneous order of St. John of Jerusalem were commonly called Knights Hospitalers.

## THE RIGHT KIND OF MASONRY.

We believe, says the *Portland Masonic Journal*, in a Masonry that operates silently. We want no loud cry in the market place, or vain show and pomp; the Mason who tries to live our principles without any ostentation will be a pillar of strength to the noble old institution. The humblest Craftsman, who has been made a Mason in his heart, is worth more than any number of distinguished members to whom its teachings are mere verbiage. We care nothing about title nor rank unless under it there is a love for adherence for Masonic truth. Masonry is not kept alive with money or intellect, but with a rigid adherence to its vital principles. Brotherly love and truth—carry out these and all else will follow; for as sure as God reigns, an institution founded upon them will endure.—*Portland (Me.) Masonic Journal.*

Brother Dugald Stewart, the famous philosopher, said of Bro. Robert Burns: "In the course of the same season, I was led by curiosity to attend for an hour or two a Masonic lodge in Mauchline, where Burns presided. He had occasion to make some short, unpremeditated compliments to different individuals, from whom he had no reason to expect a visit, and everything he said was happily conceived, and forcibly as well as fluently expressed."