

are satisfied to remain in the more humble ranks.

The Unmasonic Conduct herein referred to, requires no comment. It would be supererogatory to expatiate thereon. Our readers will understand that we write not in an invidious strain. We merely desire attention to a growing evil, one that is antagonistic to all the well known and established principles of Symbolic Masonry, as taught in a Blue Lodge. There is nothing—there can be nothing to excel them.

Therein is all the "Law and the Gospel," and he who deviates therefrom, forsooth because he by chance, or intrigues, mendacity, or meretricious vilification, has arrived to the pinnacle of his ambition, is by no means absolved from his duties, so solemnly pledged by him to do, keep and perform as a Master Mason. It is high time that the fraternity where-soever dispersed over our broad land, take heed of their ways and thus prevent reproach from assailing us; and thereby bring our time honored Institution into scorn.—*Masonic Era and Analectic.*

A. A. S. RITE.

The A. A. S. Rite 38°, cannot, like Symbolic Masonry, boast antiquity or a traditional lineage.

The latter, as is shown by all the commentators and archæologists, came into existence in 1717, when Anderson and Desaugaliers; both men of fine philosophical minds and charitable hearts, seeing that the Operatives were going into decay, under the progress of the then Age; and analyzing the old Constitutions of the various Guilds of Builders; found therein, that Brotherly Love, Good Fellowship and Charity, were the foundation stones on one side, and Toleration on the other; and further, that the then age displayed, as history shows, a total abnegation thereof;

produced by the indifference displayed by Christopher Wren on the one side, and the Insolence which had sprung into life following on the determination of the "warring church powers"; resolved to utilize the "long cherished theories," which had been introduced into England centuries anterior to the days of Athelstine. Anderson has been by some writers styled "a Monomaniac" "a Charlatan." Desaugaliers has by many been looked upon as a "mere theorist," a man "who quailed under the Intolerance of the Romish Church," hence others subsequently had the right to make new Rites. When we discuss in our minds, the motives which impelled these two great benefactors to the human race, we perceptibly see that a higher and a nobler motive induced them to revive Freemasonry (and save it from ruin) as practised by the Old Operatives, descendants of the Hiramites, and transform it with its legends and usages, into an institution which could in proper hands be an instrument whereby man's condition could be ameliorated, and his progress ensured, instead of its then partially circumscribed condition.

Taking the old Gothic Constitutions and others that preceded them, they therefrom wrought out, what we now know as the Constitutions of 1717. No one who peruses them, and carefully studies the intent of each article but must perceive, that but one idea permeated the brains and heads of the two great men. Had their theories not been based on philosophy both moral and charitable, the Institution would have fallen "still born" on the world. But it followed not the fate of the "Old Guilds," which had become so effete, even with the assistance of gentlemen (non-operatives), that decay stared them in the face. The progress made by Symbolic or F. A. A. Masonry astonished even the ardent temperaments of its founders.

It spread through the British Em-