

upright man? He felt that he had not. But the spark of manhood which still lingered in his bosom was strong enough to kindle a raging fire for reform. He put the apron away, and went forth determined to conquer the terrible demon that had been leading him on to the abyss of destruction. He made himself known to some of the Masons of the city, frankly admitted his wrong-doing and asked them to assist him in reforming. A helping hand was extended, the strong grip was given, and by it he was lifted out of the disgrace into which he had fallen through evil associates, and once more stood a just man. He is now honored and respected by the workmen in the temple, instead of being an outcast and disgraced. The other case occurred in the interior of Mexico. A brother was travelling through that country, when he contracted a fever and soon became insensible. At first he was neglected, but after a time his baggage was opened, when a lambskin apron was discovered. Although he could not speak the language of the country, or answer any questions, this badge which had been found so opportunely was recognized by those into whose hands it had fallen. It is needless to say how tenderly he was cared for, how carefully his nurses attended upon him until the last moment came, and then how reverently they closed his eyes, and laid him beneath the earth. The written record on the lambskin furnished the brethren the necessary information to communicate with the lodge of the deceased, and send to his friends such property as he left behind.

CONTEMPORARY HISTORY.

In the August *Voice of Masonry*, our good friend and brother, W. J. Hughan, of Truro, England, reviews our article with the above caption, published in the *Jewish Record*, April 30th, 1875. We hold Bro. Hughan as the highest type of a true Freemason, and a gentleman in the most exalted sense that cultivated manhood claims.

The points in Bro. Hughan's review of our article are few, as we consider all references to dates subsequent to the assumed 1717 organization as irrelevant. The remarks we made on the *lapse of six years* in which no mention is made of the organization of the London Grand Lodge, Bro. Hughan "fails to see why that which was written a few years later on the subject should be considered untrue," etc. But that lapse of time is no trifling matter, neither is it confined to "a few years." Considering the six years in which there is no record of meetings, neither of the organization of the Grand Lodge, they sum up 2190 days, and yet the Grand Lodge records are kept from 1723 ("a large folio volume preserved") as Bro. Hughan informs us. Then, again, Anderson is silent as to the Grand Lodge formation until 1738, a lapse of twenty-one years from 1717.

Bro. Hughan quotes our remark, "The Rev. Bro. Anderson tells us that only four lodges, *old lodges*, as he has it, existed in England at the time the London Grand Lodge was instituted 1717." To which Bro. Hughan adds, "*He does no such thing*, Bro. Hyneman." Perhaps not, say we. But in the paragraph Bro. Hughan quotes from, Anderson, 1723, referring to London, "this fair metropolis flourishes, as well as other parts, with several worthy particular lodges," and in the 1738 edition, Anderson, referring to the same subject, again says, "after the Rebellion was over A. D. 1716, the few lodges at London," etc., and enumerates the four lodges "that met." We leave Bro. Hughan to determine how many several and few are or ought to be.

Our observations were based upon Anderson's 1723 and 1738 Constitutions. The paragraph just referred to and quoted by Bro. Hughan, elicits the enquiry what does Anderson mean by "this fair metropolis flourishes as well as other parts?" Has he reference to England only, or to other countries? If to England, then the London organization must have been something of a *coup d'état* and lodges outside of London had no notice of the 1717 organization, or those in other parts may have been lodges under the York regime, which Anderson so completely ignored. The *approbation* to the 1723 Constitution was agreed to by "only twenty lodges," as Bro. Hughan informs us, but does not say that any of the sixteen additional lodges were a portion of those from "other parts." The paragraph mentioned also observes, "And now the freeborn British nation, disentangled from foreign and civil wars, and enjoying the good fruits of peace and liberty, having of late much indulged their happy genius for *Masonry of every sort* and revived the *drooping lodges of London*, this fair metropolis flourisheth as well as other parts," etc. Will Bro. Hughan please inform us what Anderson meant by "*indulging their happy genius for Masonry of every sort*?" and also "the drooping lodges of London"? We at present do not care to make any comments on the above quotation, but our inquiries have a bearing upon Bro. Hughan's observation, "*He does no such thing*, Bro. Hyneman."

The 1738 Constitution commences with the reported *revival*, 1717, and the proceedings on that occasion and at the meetings of the Grand Lodge down to 1738. Where