

appointment of De Joinville, the harmony between the Grand Lodge and the Emperors was restored, and that then Lacorne and Pirlet went over to the Knights of the East, but if Bro. Speth has evidence to the contrary it would be welcome. If you will allow me, I would add a few words here in regard to Craft Masonry and the Rose Croix. Early last century the French high grades had clearly a belief that the Rose Croix was a ceremony more ancient than that of our M. M., and I think that belief may be accounted for without the necessity of considering our M. M. as a modern invention. I have no sympathy with those misguided writers who would desire to make a clean sweep of all Craft history, ceremonially considered. There was evidently in the 14th and 15th centuries some kind of a Master Mason's ceremony, or the General Assembly would not have been required to examine them as to their proficiency, and we may be quite certain that if a Craftsman received a sign and word as proof of his proficiency as a journeyman, such a free Master Mason would have added tokens upon passing his examination. It is quite in evidence in the Strasburg Constitutions of the 15th century, that such General Assembly was formed of a very few Masters. If we make a comparison of the few old catechisms happily preserved to us, which bear evidence of use prior to the year 1700, we shall find that they were Christian, and there is no mention in them of two grand pillars and that the words of the Craftsman were the honorable salute of his month (the German names seven formulas). If the E. A. P. was Christian, so also was the Master Mason, and that it was so is proved by the revelations made about 1650 in the French Companionship. It would seem that in the South, from the time of Cromwell, there was an effort to broaden the basis of Freemasonry (witness the erasure of the Euclid legend and the development

of the Temple legend, and also the 1686 Antiquity MS.), and what the G. L. of 1717 did was to strike out from the three degrees all Christian allusions as anachronisms, and strengthen and develop a Solomon's Temple ceremony. Thus the ancient M. M. would be intermediary between the present and the Rose Croix. To me it seems very clear that whilst the Strasburg Statutes required that an E. A. P. should travel for one year before he would receive the 2°—on the other hand in Scotland and also in England (before say 1663) an apprentice might receive his 1° freedom whilst a minor, and his 2° on completing his term, but the 3° only in a Masters' assembly. From this it would follow that when an amateur or gentleman received initiation in a journeyman lodge he received the 2° in one ceremony, and, of in a Masters' lodge or assembly, the 3° in one ceremony; and there is proof of this in the catechisms. It is also clear that we may divide Freemasonry into three periods:—1. The Athelstan system, 928-1560; operative with clerics as patrons and initiates. 2. 1600-1700—the English system when useless amateurs, instead of learned clerics, swamped the old plan. 3. From 1700 to our days, in which all pretensions to art have been abandoned.

Withington.

JOHN YARKER.

#### DOES IT PAY TO BE A MASON.

We have been asked by men if it paid to be a Mason. In answer to such we would say it pays some a big percentage, but to others it pays but little. To a man with a large heart and benevolent disposition, who lives to make the world better because he lives in it—who is generous, charitable and a social being—it pays, for it gives him an opportunity to develop those qualities that make up the true man; but a close-fisted, narrow, contracted, selfish man, who lives within himself, like a turtle—that only sticks his head out of his shell to snap at