

having propagated Christianity. Dunckerly afterwards manufactured the symbol of the "parallel lines," when he for the first time Masonized the saints, which Webb afterward copied into his Monitor.

This continued effort to Christianize Masonry doubtless created discontent among the then Jewish Masons. To be sure Christian Masonic luminaries then, as well as now, did not care, or trouble themselves about Masonic consistency, but I am also satisfied that, though some of the fraternity at that time were bigots, there were also others who were disposed to preserve Masonry, not for the benefit of sects, *but for mankind*. For instance, Preston excluded Christian prayers from his system, and in 1813, the Grand Lodge of England itself abolished the keeping of saints' days, and of dedicating lodges to saints. It was about the period when these conflicting ideas agitated the minds of the active members of the Craft, or as Bro. Gardner thinks, either the latter part of the last, or the beginning of this century. About that time a Masonic quack invented the fable of St. John's Grand Mastership. This fable was greedily seized by the godly St. John day lecturers of the Pierson kind; it was voraciously swallowed by the pious noodles, and it was welcomed by the conservatives; a class who think more of *expediency* than *principle*, and who will not scruple to resort to the meanest dodges and quibbles in order to stop all kinds of reform. They welcomed the fable, imagining that it would serve as a soothing balm to allay the irritated consciences of the Jewish Masons, so that their future grumbling about the violation of the promises received at their initiation might be answered, as Bro. Mackay really did afterwards answer, "We do not dedicate lodges to the Saints John because they were Christian Saints, but because they were eminent *Masons*." This, however, did not satisfy the Jews, and the result was, in 1813, Dr. Flemming, an English clergyman, when ordered to revise the ritual, abolished the practice of dedicating lodges to the Saints John, and the Grand Lodge discontinued observing the saints' days as Masonic festivals.

Having proved that our Masonic legend mongers are either a pack of credulous and ignorant scribblers, or totally void of the principles of truth, honor, and justice, I shall here only add that the obstinate retention of those *pious frauds* in our ritual by our Grand Lodge luminaries, in spite of all demonstrations and remonstrances must certainly tend ere long, to arouse an indignant contempt for the Masonic institution, both among Jewish Masons and the better minded portion of the Christian community.

MASONIC ANECDOTE OF THE KING OF PRUSSIA.

THE late King Frederick of Prussia was one of the most illustrious members of the Society of Free and Accepted Masons. He was taught at an early period of life to think the institution had great tendency to promote charity, good fellowship, harmony and brotherly love; and he resolved to become a Freemason as soon as a favorable occasion should offer; but he was obliged to wait a long time for it; for his father had conceived so unconquerable an aversion to Freemasons, that he would not have hesitated to have put any one to death whom he should have discovered to have been instrumental in initiating the Prince Royal into the mysteries of the Craft; and such was the temper of the King that he very probably would have been so enraged against his eldest son for entering into a society which he abhorred, that he would have disinherited him. However, both the Prince and the Baron de Bielfeldt resolved to run all risks, and it was determined by the latter, who was one of his Royal Highness's gentlemen of the bed-chamber, and some other officers of his household, and that at all events they would make him a Mason. They thought the fair of Brunswick would afford a favorable opportunity for putting their scheme into execution, as there was always a great concourse of people in that town during the fair, and that a Lodge might, there-