

son of Henry II., and were shortly afterward called into Scotland by Lord Stuart. Their establishment in Prussia occurred about the Masonic year 2307. They had endowments of land, and were permitted to abide by the ancient usages of the brotherhood which they had brought with them, subject to the very proper restriction that they should conform to the ordinary laws and customs of the country in which they happened to reside. Gradually they received the protection of various monarchs; in Sweden, that of King Ing, in 1125; in England, of Richard the lion-hearted about 1190; in Ireland, of Henry II., the father of Richard, about 1180, and in Scotland, of Alexander III., about 1254.

This legend was regarded as largely mythical. An order was formed in 1767, which eventually succeeded the older society, but was of a different character. The new order of African Builders, or African Architects owed its existence to the Masonic zeal and liberal views of Frederick II. of Prussia, to whom the Ancient and Accepted Rite, now so flourishing in the world, traces its origin. The new order, of African Architects maintained a higher intellectual position than any of the numerous sects which arose in the eighteenth century, and had the life of the illustrious King of Prussia been prolonged a few years, until the Masonic orders which he fostered had acquired sufficient vigor for self-support, there is little doubt but the African Architects would have become a ruling power in the Masonic world. Not that it would have opposed other sects, supreme councils, or Grand Lodges, but by its intellectual power and by the direction it would have given to Masonic studies, it would have elevated the character of the institution, and would have sifted the chaff from the wheat, and made every lodge a school of science. Charles Frederick Koppen was the first Grand Master, assisted by Dr. John Ernest Stahl, and a number of other men of letters established this new Masonic sect upon the old and almost extinct

society of African Builders. They commenced with the declaration, "That the principles which should govern them were to fear God, to honor the King, to be prudent and discreet and to exercise universal tolerance toward all other Masonic sects, but to affiliate with none." The order devoted itself much to the study of Masonic history, and every year, during the life of Frederick, a medal, valued at fifty ducats, was bestowed upon the "writer of the best essay on the history of Masonry." Their ceremonies were simple. They made no use of aprons, collars or other decorations, and looked more to the intent of Masonry than to its outward form or ceremony. During the life of Frederick the order flourished, much through his personal support and influence. His death in 1786, nineteen years after the founding of the order, caused it to cease to exercise the same influence in the Masonic world, and the following year it became almost extinct, although a lodge was said to continue its meetings until 1806.

THE INFLUENCE OF THOUGHT.

The mind controls the actions of the body and causes it to perform whatever the will of thought directs. These thoughts that influence matter are reckless steeds unless they are checked, guided and held under control by good association and proper education. As we think so we act, and as we act so we not only appear to our fellowmen, and make reputation, but we form character and exercise a power over other minds and actions. Thus by the force of thought, followed by action equally potent, have whole empires been swayed, and the weal or woe of human beings has been secured. Indeed there is no action of life, no work done by man that is not the product of thought.

If we habitually think evil our actions will surely be evil. If we compel the mind to harbor only good and righteous thoughts, the source being pure, the stream of action will be pure also, and the more we keep the mind in this train