

and recommendation of the M. W. P. G. M. William Mercer Wilson, and he has endorsed it by subscribing for it. Brethren, let us have a good report from you. The work will be useful and valuable to every Freemason, and it will be gotten up in a style to insure your approval.—*Mirror and Keystone.*

The veils of the Tabernacle wore of four colours, blue, purple, scarlet, and white of fine linen. These colours have been adopted as the symbolic colours of Masonry. White is the emblem of innocence, and is found in the gloves and aprons; blue is the emblem of universal friendship, and is appropriated to the symbolic degrees; scarlet is the emblem of zeal and fervency, and is appropriated to the R. A.; purple, which is the union of blue and scarlet, is thence the emblem of unity and concord, and has been adopted as the colour of the intermediate degrees between the symbolic and R. A. The Jews, according to Josephus, (Antiq. Judaic, lib. iii, c. 7,) gave these veils an astronomical signification, and supposed them to represent the four elements. Fine white linen was a symbol of the earth, because it was made out of flax, a production of the earth; blue, as the colour of the sky, was a symbol of the air; the purple, of the sea, because it derived its colour from the murex, a shell fish that inhabits the sea; and the scarlet was the natural symbol of fire.—*Mackay.*

A brother has as much right to demand seeing the Charter of the Lodge he is about to visit, as the Master has the right of examination previous to his entrance therein.

In the early history of England it is stated that when the fortifications of the City of London were to be repaired, the authorities invariably employed the Benedictine Monks, near Birkenhead, to do the work.—*Stowe's History.*

A Freemason ought to distinguish himself from other men out of the Lodge as well as in it, by uprightness and friendship to the brethren, by a free and unconstrained manner of thinking, and by an unimpeachable purity of living. A brother Freemason should not only conduct himself in the Lodge, but also out of the Lodge, as a brother towards his brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order. A free and unconstrained manner of thinking distinguishes not only the enlightened man but a man who nobly protects that which is just.—*Gadick.*

In every well-regulated Lodge, there is found a point within a circle, which circle is ombordered by two perpendicular parallel lines. These lines are representatives of St. John the Baptist and St. John the Evangelist, the two great patrons of Masonry, to whom our Lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as Masonry.—*Old Lectures.*

## FREEMASONRY.

The following exquisite Ode, by Sir E. B. Lytton, we copy from the *Indiana Freemason*. We do not remember to have seen it before:

The world may rail at Masonry,  
And scoff the square and line,  
We'll follow with complacency  
The Master's great design.  
And though our sisters frown, and though  
We're by our mother's chided,  
Could they our works and heart but know,  
We would not be derided.

And though the kings of earth unite,  
Our temple to assail,  
While armed with truth, and love and light,  
O'er them we shall prevail.  
A cloud may veil the face of day,  
But nature smiles at one  
That should adventure—bold essay!—  
To quench the glorious sun.

A king can make a gartered Knight,  
And breathe away another;  
But he, with all his skill and might,  
Can never make a Brother.  
'This power, alone, thou mystic art  
Freemasonry, is thine!  
The power to tame the savage heart  
With brother love divine.

## THE REVELATIONS OF A SQUARE

### CHAPTER III.

PROCESSIONS.—MARTIN CLARE, A. M.

1740—1747.

(Continued.)

"Regard not who it is that speaketh, but weigh only what is spoken."—HOOVER.  
"All such things as are either secret or manifest, them I know."—SOLOMON  
"You shall understand, my dear friends, that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call Solomon's House, the noblest foundation (as we think) that ever was upon earth and the laurel of this kingdom. It is dedicated to the study of the works and creatures of God."—LOAN BACON.

"THE Brother, whose property I had now become," continued the Square, "was Master of the Lodge No. 2, at the Horn Tavern, New palace Yard, Westminster, the old Lodge which formerly met at the Rummer and Grapes, and he was an expert ruler. He ——" (Here the Square communicated several particulars about the method of conducting a Lodge in those times, which though very curious and important, I am bound to hold sacred, as I cannot make them public without incurring the penalty of the unfortunate Prichard. It appears that the Master was a strict disciplinarian, and, under his instructions, the Brethren made a rapid progress in the knowledge of Masonry, although he entertained some absurdities which he communicated only to a few select Brethren in private; one of which, not being of any great importance to Masonry, I may mention without violating a sacred pledge. For instance, he taught them that Adam, our first parent, constructed a stone in the form of an oblong square, or double cube, and placed it over the grave of his beloved son Abel, who had been slain by his brother, inscribed with the history of the transaction in hieroglyphical characters; and thus, he told them was the origin of the same custom amongst the Egyptians! I had great difficulty here to restrain myself from uttering an exclamation. The principal symbol which it contained, was the Mark placed on the forehead of Cain by the finger of God, viz., the TAU CROSS,—the emblem of life. And thus this protective landmark was communicated to mankind, that no one might violate the divine command by depriving him of existence. And our ima-

ginative Master was bold enough to add, that this mark was the talisman used by Moses to protect the Israelites from the devastations of the destroying angel in the wilderness of Arabia.)

"Although the Master was inflexibly rigid," my companion continued, "in the discharge of his duty, and in exacting from others the same rule of conduct which he imposed on himself, yet, when the Lodge was closed, and supper placed on the table—hey presto!—he was quite another man. No one was more jocular or full of spirits than he was. He sang a good song, cracked his joke, and was the life of the company. No prosy speeches would he allow for he said time was precious at that hour of the night, and he was determined to make the most of it—As an agreeable relaxation, he introduced an amusement called 'crambo,' a practice which contributed to the merriment of the Lodge, during the hours appropriated to refreshment, for many years. You don't know what it is? Then I'll tell you. The Master starts the game with a line of poetry, ending with some rhyme which is capable of considerable extension; and each Brother, under a fine—which in those days was an extra glass of punch—was obliged to improvise a corresponding verse in the same measure, and terminating in the same jingle. For instance, to give you an example in point; one evening, after supper, the Brethren wore in a merry cue, and the game commenced by an observation of the Master respecting a young lady of good fortune, a friend of his, whom he was afraid was about to sacrifice herself to a fellow who had no real regard for anything but her money; and was consulting with his friends what they would advise as the most effectual means of extricating her from his toils, when the following *crambo*ian category was elicited amidst roars of laughter:—

"His name's Mr. Power," says the Master;  
"Then tell Mr. Power," Dr. Anderson

began,  
"That she has no dowry," chimed in Br. Villeneau;

"And he'll speedily cower," Br. Noyce added;

"And droop like a flower," said Br. Goston;

"His forehead will lower," Bro. Morrice snapped in;

"And he'll look very sour," shouted Br. Lamball, with a vociferous hal! hal! hal!—in which the whole company participated with a hearty good-will.

"He'll forsake her enug better," roared Br. De Vaux;

"And he'll grin, gape, and glow," said Br. Revis, the Grand Secretary;

"He'll be off in an hour," added Br. Dr. Schomberg;

"And away he will scour," replied Br. Shergold;

"Defying her power," lisped Br. Sir J. Mansell, in his very mild tone of voice; and "Well done, Mansell,—hal! hal! hal!" made the glasses on the supper-table jingle with the concussion.

"The Master was fond of a ceng, as I have already observed," my informant continued; "and, as hard drinking was the vice of the times, the following chorus was a favourite with the Lodge:

"He that will not merry merry be,  
With a generous bowl and a toast,  
May he in Bridewell be shut up,  
And fast bound to a post,  
Let him be merry merry there,  
And we'll be merry merry here,  
For who does know where we were,  
We'll be merry merry here!"