

had either to prove that Paganism fought hard for the true doctrine of immortality, and thereby established its own truth, or he had to prove that Judaism fought hard for the false doctrine of mortality, and thereby established its own falsehood. Whichever favored the false was true, and whichever favored the true was false! Here was a position for a Christian Bishop! And how did he get out of it? Why, by dragging into the controversy, as proof, the poetic account of the *Teletia*, given in his sixth book of the *Æneid* by Virgil, and which the bishop translated and expanded into absolute history! The doctrine of immortality, Warburton insisted, was the chief secret revealed in these Eleusinian mysteries. And thus he attempted to prove decisively that, because it taught a capital truth, Paganism must be a capital falsehood!"

It is in some such manner, I opine, Bro. Hyneman determines to prove that all the Masonry that distinguished the 18th century, prior to the erection of Laurence Dermott's Grand Lodge of "Ancient York Masons," was false Masonry and the work of imposters; while that of Laurence Dermott was the genuine article, the old original Jacob Townsend's Sarsaparilla, and his Grand Lodge the first ever established in England. May we all live to mark his success.

J. FLETCHER BRENNAN.

CINCINNATI, OHIO, *March 31, 1872.*

LODGES OF INSTRUCTION.

EVERY instrumentality designed to promote a knowledge of, and increase the interest of the members in, Freemasonry, merits encouragement. Experience proves that the more men know of the Order, the better its members understand its nature, its peculiar aptitude for good, and the power of its mystical influence over men, the more do they appreciate its benign principles. Its magical power is not alone in its ritualism, but in its peculiar form of social organism, and the means by which it gathers men around a common altar, and moves them by a common interest. The chief reason why some do not take a deeper interest in Masonry, why they are not more frequently at the lodge, why they do not more extensively patronize its literature and study its philosophy, is because they know so little about it. Ignorance, gross, willful and inexcusable ignorance, is the great difficulty. Either they do not know of the rich mine they may work, and from which they may gather rarest gems, or they are so absorbed in more *material* matters that they have no desire for purer and better things, or they are too indolent to endure the labor, or too penurious to make the small needed expenditure.

But, whatever the *cause*, the *fact* is apparent to the most casual observer: many of the members *know* but little about Masonry, and as a consequence *care* but little about it. Rarely at the lodge, they are ignorant of its internal workings; fond of grosser enjoyments, the excitement of passion and pleasure is more congenial than the higher and nobler influences of Masonry. This is lamentable, and yet it is true: if it were not, our lodges would be filled with earnest, interested members; instead of which, frequently not half, and often not one-fourth of the members of a lodge attend its meetings regularly. They prefer the theatre, the club-room, or the political caucus, rather than