

fraternity; and now that I am initiated, I could consider the title of an English Mason as one of the most honorable I now possess; for it is at once a cement of the friendship between your nation and me, and confirms in me the friend of mankind.

"I have received from the Advocate-General of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favored me; it has been presented with every circumstance of deference and respect, that the situation of things here and the temper of the times would admit of; and I do assure Your Grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such manner as to do honor to himself and me.

"I shall avail myself of the opportunity to convince Your Grace, and the rest of the brethren, that Omdit ul Omrah is not an unfeeling brother, or heedless of the precepts he has imbibed; and that, while he testifies his love and esteem for his brethren, by strengthening the hands of humanity, he means to minister to the wants of the distressed.

"May the common Father of all, the one Omnipotent and merciful God, take you into His holy keeping, and give you health, peace, and length of years,

"Prays your highly honored and affectionate brother,

"OMDIT UL OMRAH BAHANDER."

This letter and the contents of it, were so grateful to the brethren, that they unanimously resolved that a proper letter be written to His Highness, acknowledging the receipt of his letter, expressing the high opinion the Grand Lodge entertains of his merits, and requesting a continuance of his friendship and protection to the Masonic institution.

That the translation of this letter be copied on vellum, and, with the original, be elegantly framed and glazed, and hung up in the Grand

Lodge at every public meeting of the society.

That the thanks of this Grand Lodge be transmitted to Sir John Day, for the particular attention paid by him in the execution of the commission with which he was entrusted to His Highness, Omdit ul Omrah Bahander. (Ibid, pages 332-334.)

To show, however, to young Masonic readers, that the doings of the Grand Lodge of England of 1777, was not a new departure from ancient landmarks, I shall give the following quotation from the 1723 Constitution, viz.:—

"But though in ancient times Masonry was changed in every country or nation whatever it was; yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honest, by whatever denomination or persuasion they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at perpetual distance."

Fraternally yours,

JACOB NORTON.

### THE MASONS OF THE MIDDLE AGES.

The men who planned the Cathedrals of mediæval times were surely of devout imagination, but the workmen if devout, were sometimes possessed by a mocking demon of unbelief regarding the sanctity of the priesthood. What makes the marvel seem greater is that the monks were, in the beginning of the gothic rabbies, the architects and builders of their own churches, and it is quite incredible that they should have exposed an obvious apologue and caricature the leering infidelity and wantonness of their order. This must have taken place at the latter period of the art when it had passed from the monastic fraternities into